


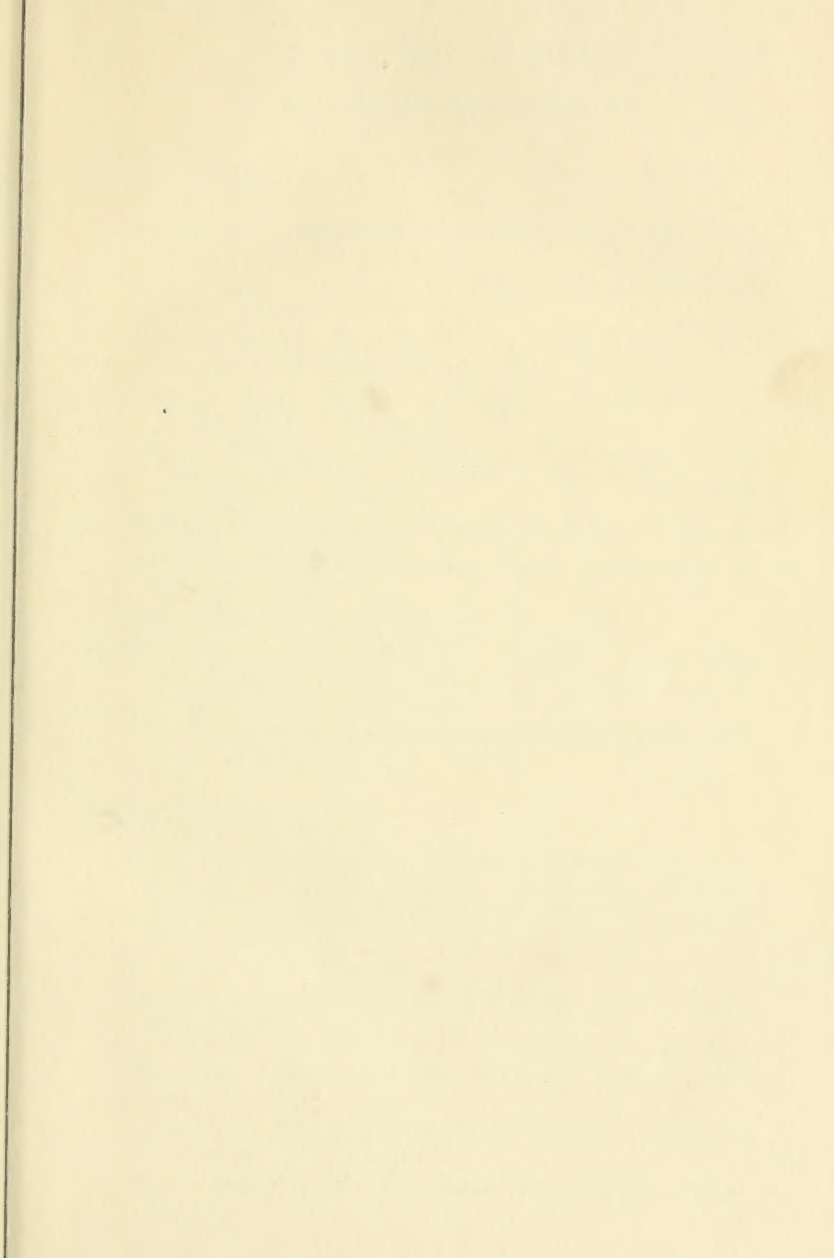
3 1761 03640 4

HANDBOUND
AT THE





Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation





2042

Published by
WHITTAKER & Co., London;
 And to be had of all **Sellers** in the United Kingdom.

Greek Works,

With English Translations, &c.

Æschylus.

| | £ | s. | d. |
|--|---|----|----|
| Eumenides. Scholefield. Greek Text, with Latin Notes. 8vo, bds. | 0 | 4 | 6 |
| Prometheus Vincit. Griffiths. Greek Text of Dindorf, with English Notes. 8vo, bds. | 0 | 5 | 0 |
| Prometheus Vincit. Greek Text, with Literal Prose Translation, and English Notes. 8vo, bds. | 0 | 6 | 6 |
| Septem contra Thebas. Griffiths. Greek Text of Dindorf, with English Notes. 8vo, bds. | 0 | 5 | 0 |
| Orestea: Agamemnon, Choephoroi, Eumenides. Greek Text with Latin Notes. By Frederic A. Paley, M.A., St. John's Coll. Camb. 8vo. boards | 0 | 7 | 6 |
| Index to the Glossaries in Blomfield's Edition. 8vo. sd. | 0 | 3 | 0 |
| Translated into English Blank Verse, by Potter, with Notes, &c. 8vo, bds. | 0 | 9 | 0 |
| Translated into English Prose. 8vo, bds. | 0 | 7 | 6 |
| Prometheus. Translated into English Verse, with Notes, by the Rev. Charles Pembroke, LL.B. formerly of Trinity College, Cambridge. 8vo, cloth, | 0 | 3 | 6 |
| The Prometheus, Translated into English Verse. By George Charles Swayne, M.A. 8vo, sewed | 0 | 2 | 6 |

Aristophanes.

| | | | | | | |
|--|--|--|--|---|----|---|
| A new Text, and Scholia, revised by Professor Bekker, of Berlin. The Fragments, Indices, Latin Version, and the Annotations of Beck, Bentley, Bergler, Brunck, Burney, Couz, Dobree, Elmsley, Kuster, Porson, Reisig, Schutz, and others, are added. 5 vols. royal 8vo, bds. | | | | 6 | 6 | 0 |
| The same, 5 vols. demy 8vo, bds. | | | | 3 | 15 | 0 |
| Separate Plays from the above Edition. Greek Text, and Latin Notes. 8vo, bds. | | | | | | |
| Birds, 9s. Clouds, 12s. Plutus, 15s. Frogs, 9s. | | | | | | |
| The Birds. Blaydes. Greek Text, with Latin Notes. 8vo, cloth, | | | | 0 | 5 | 0 |
| Acharnians, Knights, Wasps, and Birds. Translated into English Prose. 8vo, bds. | | | | 0 | 10 | 6 |
| Clouds and Peace. Translated into English Prose. 8vo, bds. | | | | 0 | 6 | 0 |

Aristotle.

| | £ | s. | d. |
|---|---|----|----|
| Rhetoric. Parsons. Greek Text, with English Notes, illustrated with parallel Passages. 8vo, bds. | 0 | 14 | 0 |
| Nicomachæan Ethics. Brewer. Greek Text, with English Notes, by Brewer. 8vo, bds. | 0 | 16 | 0 |

Demosthenes.

| | | | |
|---|---|---|---|
| Orations on the Republic. Greek Text, with Latin Interpretation, by Wolf, edited by Allen. 8vo, bound, . . . | 0 | 8 | 0 |
|---|---|---|---|

Euripides.

| | | | |
|--|---|----|---|
| Porson and Scholefield. Greek Text, with Latin Notes. 8vo, bds. | 0 | 14 | 0 |
| Phœnissæ. Porson. Greek Text, with Latin Notes. 8vo, sewed, | 0 | 3 | 0 |
| Electra. Robinson. Greek Text, with Latin Notes. 8vo, bds. | 0 | 5 | 6 |
| Latin Translations of the Hecuba—Orestes—Phœ- nissæ—Medea. 8vo, sewed, each, | 0 | 1 | 6 |
| Potter's Translation of the Tragedies into English Blank Verse, with Notes, &c. 2 vols. 8vo, bds. | 1 | 0 | 0 |
| Notes, Philological and Grammatical, Original and Selected. By G. Trollope. 2 vols. 8vo, bds. | 0 | 18 | 0 |

Greek Testament, &c.

| | | | |
|---|---|---|---|
| Greek Testament. Valpy. With English Notes, Critical, Philological, and Explanatory. 3 vols. 8vo, cloth lettered, . . . | 2 | 0 | 0 |
| Ditto, for Schools. Valpy. 12mo, bound, | 0 | 5 | 0 |
| Greek Testament. Dr. Burton, Regius Professor of Divinity. With English Notes. 2 vols 8vo, cloth, | 1 | 4 | 0 |
| Greek Testament. Griesbach's Text. 18mo, cloth, | 0 | 4 | 0 |
| Diatessaron; or, History of Our Lord Jesus Christ. Compiled from the Four Gospels. 8vo, bds. | 0 | 5 | 0 |
| Epistles of Barnabas, Clement, Ignatius, Polycarp, &c. Greek Text of Hefele, with English Notes by Grenfell. 12mo, cloth, | 0 | 4 | 0 |
| Prayer Book. Translated into Greek, by Duport. 24mo, bds. | 0 | 8 | 0 |

Grammars, Exercises, Class Books, &c.

| | £ | s. | d. |
|--|---|----|----|
| Buttmann's Intermediate or Larger Greek Grammar, with Biographical Notice of the Author. Edited by Dr. Supf. 8vo, cloth, | 0 | 13 | 6 |
| Brumek's Key to the Greek Language. 12mo, bound | 0 | 4 | 6 |
| Whittaker's New and Improved Edition of Pinnock's Catechism of Greek Grammar. Part I. Accidence. 18mo, sewed, | 0 | 0 | 9 |
| Wright's Rudiments of the Greek Language, Greek and English. 12mo, bound, | 0 | 2 | 6 |
| Aldhouse's Questions, adapted to Valpy's Greek Grammar. 12mo, bound, | 0 | 2 | 0 |
| Beatson's Exercises for Greek Prose Composition, with Treatise on Accentuation. 12mo, cloth, | 0 | 3 | 6 |
| Beatson's Progressive Exercises for the Composition of Greek Iambic Verse. 12mo, cloth, | 0 | 3 | 0 |
| Dunbar's Introductory Greek Exercises. 8vo, bds. | 0 | 3 | 6 |
| Dunbar's Greek Exercises, with rules of Syntax, and Remarks on Prepositions and Conjunctions. 8vo, bds. | 0 | 7 | 0 |
| Dunbar's Key to ditto. 8vo, sewed, | 0 | 3 | 6 |
| Huntingford's Introduction to the Writing of Greek. 12mo, bound, | 0 | 5 | 6 |
| Picquot's Short Greek Exercises. 12mo, bound, | 0 | 3 | 0 |
| Picquot's Key to ditto. 12mo, sewed, | 0 | 1 | 6 |
| Squire's Exercises for Greek Verse. 12mo, cloth, | 0 | 5 | 6 |
| Squire's Key to ditto. 12mo, cloth, | 0 | 4 | 6 |
| Dalzel's Analecta Græca Minora. 8vo, bound, | 0 | 6 | 0 |
| Dalzel's Collectanea Græca Majora. 2 vols. 8vo, bd. | 1 | 2 | 6 |
| Vol. I. Prose, 10s. 6d. Vol. II. Poetry, 12s. | | | |
| Greek Epigrams. Johnson. Greek Text, with Latin Version and Notes. 12mo, bound, | 0 | 3 | 6 |
| Græcæ Sententiæ. Trollope. Selections in Greek from the Profane Writers and the New Testament. 12mo, bound, | 0 | 3 | 6 |
| Greek Sentences and Extracts. Used at Rugby School. 12mo, bound. | | | |
| Part I.—Extracts from Xenophon, with a Lexicon | 0 | 3 | 0 |
| Part II.—Extracts from Hesiod, Homer, &c. | 0 | 2 | 0 |
| Ormston's Extracts from Greek Writers, with Greek and English Lexicon, and English Notes. 8vo, bound, | 0 | 8 | 0 |
| Seal's Analysis of the Greek Metres. 8vo, sewed, | 0 | 3 | 6 |
| Viger's Treatise on the Greek Accents. 12mo, sewed, | 0 | 1 | 6 |

Herodotus.

| | £ | s. | d. |
|--|---|----|----|
| Gaisford. Greek Text from the Sancroft Manuscript, with Latin Notes. 2 vols. 8vo, bds. | 1 | 1 | 0 |
| Reiz. Greek Text. 2 vols. 18mo, bds. | 0 | 14 | 0 |
| Schweighæuser's Lexicon. Greek and Latin. 8vo, bds. | 0 | 14 | 0 |
| Cooley's New and Enlarged Edition of Larcher's Historical and Critical Comments. Translated into English, with great Additions and Amendments. 2 vols. 8vo, bds. | 1 | 8 | 0 |
| Laurent's Translation into English, from the Text of Gaisford. 2 vols. 8vo, bds. | 1 | 4 | 0 |
| Taylor's Translation into English, with Notes and Maps. 8vo, bds. | 0 | 16 | 0 |

Hermesianax.

| | | | |
|---|---|---|---|
| Fragments. Bailey. Greek Text, with Latin and English Translation and Notes. 8vo, bds. | 0 | 7 | 0 |
|---|---|---|---|

Homer.

| | | | |
|---|---|----|---|
| Iliad. Heyne. Greek Text. English Notes, by Trollope. 8vo, bds. | 0 | 18 | 0 |
| Iliad. Greek Text. 18mo, bds. | 0 | 7 | 0 |
| Iliad. Clarke. Greek Text, with Latin Version and Latin Notes. 2 vols. 8vo, bound, | 0 | 18 | 0 |
| Iliad. Translated into English Prose, with Explanatory Notes. 8vo, cloth, | 0 | 16 | 0 |
| Iliad. Pope's Translation. 24mo, bds. | 0 | 5 | 0 |
| Iliad. Sylvanus. First Book, and Selections from Anacreon. Greek Text, with Latin Notes. 8vo, bound, | 0 | 5 | 0 |
| Odyssey. Clarke. Greek Text, with Latin Version and Latin Notes. 2 vols. 8vo, bound, | 1 | 0 | 0 |
| Odyssey. Translated into English Prose, with Explanatory Notes. 8vo, cloth, | 0 | 16 | 0 |
| Odyssey. Pope's Translation. 24mo, bds. | 0 | 4 | 0 |
| Homeric Clavis. Walker. A Lexicon of all the Words in the Iliad. Greek and English. Fifth Edition. 12mo, bd. | 0 | 9 | 0 |

Lexicons, &c.

| | £ | s. | d. |
|--|---|----|----|
| Booth's Lexicon of the Primitive Words of the Greek Language, Greek, Latin, and English. 8vo, bds. | 0 | 9 | 0 |
| Dawson's Lexicon of the New Testament. Greek and English. New Edition, edited by Dr. W. C. Taylor. 8vo, bds. | 0 | 9 | 0 |
| Hederic's Lexicon. Larcher and Blomfield. Greek and Latin. 4to, bds. | 1 | 14 | 0 |
| Hincks' Greek and English School Lexicon. New Edition, greatly enlarged. Square 12mo, bound, | 0 | 10 | 6 |
| Maltby's New Complete Greek Gradus. Latin and English, with English-Greek Vocabulary, &c. 8vo, bds. | 1 | 1 | 0 |
| Morell's Lexicon of Greek Prosody. Greek and Latin. Edited by Maltby. 4to, bds. | 3 | 3 | 0 |
| Parkhurst's Lexicon of the New Testament. Dr. Major. Greek and English. royal 8vo, cloth | 1 | 4 | 0 |
| Schrevelius' Lexicon. Greek and Latin. 8vo, bound, | 0 | 12 | 0 |
| Valpy's Schrevelius' Lexicon. Dr. Major. Greek and English. Sixth Edition, greatly enlarged. 8vo, cloth, | 0 | 15 | 0 |
| Schweighæuser's Lexicon to Herodotus. Greek and Latin. 8vo, bds. | 0 | 14 | 0 |
| Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture Names. 12mo, bds. | 0 | 4 | 0 |

Lucian.

| | | | |
|---|---|---|---|
| Selections from Greek Text. Walker. With Latin Translation, and English Notes, &c. 12mo, bound, | 0 | 9 | 0 |
| Select Dialogues. Murphy. With Latin Translation and English Notes. 12mo, bound, | 0 | 4 | 0 |

Pindar.

| | | | |
|--|---|---|---|
| Heyne. Greek Text, with Latin Interpretation, and Latin Notes. 3 vols. 8vo, bds. | 2 | 2 | 0 |
| Odes. Laurent's Translation into English Prose, with Notes. 2 vols. 8vo, bds. | 1 | 1 | 0 |

Polybius.

| | | | |
|---|---|----|---|
| Schweighæuser. Greek, with Latin Interpretation and Notes, and a Greek and Latin Lexicon. 5 vols. 8vo, bds. | 2 | 12 | 6 |
| Translated into English, by Hampton. 2 vols. 8vo, bds. | 1 | 0 | 0 |

Sophocles.

| | £ | s. | d. |
|---|---|----|----|
| T. Mitchell (Editor of Aristophanes). Greek Text, with English Notes. 2 vols. demy 8vo, cloth, | 1 | 8 | 0 |
| Also published in single Plays at 5s. each, sewed. | | | |
| Pocket Edition. Greek Text. 2 vols. 24mo, bds. | 0 | 10 | 0 |
| Œdipus Tyrannus. Brunck. Greek Text, with Latin Translation. 18mo, bds. | 0 | 4 | 0 |
| Œdipus Tyrannus. Elmsley. Greek Text, with Latin Notes, and Scholia. 8vo, bds. | 0 | 5 | 0 |

Thucydides.

Dr. Arnold. Greek Text. Illustrated with Maps,
and English Notes, Historical and Geographical. 3 vols. 8vo.

The Volumes separately—Vol. I. 12s. bds. Vols. II., III.,
New Edition, in the press.

Arnold's Additional Notes to the Editions of 1828-35.

| | | | |
|---|---|----|---|
| 8vo, sewed, | 0 | 4 | 0 |
| From Arnold and Bekker. Greek Text. 8vo, bds. | 0 | 14 | 0 |
| English Translation, chiefly from Hobbes's, with Readings from Arnold, Goeller, Haack, &c. 8vo, bds. | 0 | 15 | 0 |
| Smith's English Translation. 2 vols. 8vo, bds. | 1 | 1 | 0 |

Theocritus, Bion, and Moschus.

Kiessling. Greek Text, with Latin Version and
Latin Notes, and Portus' Greek and Latin Lexicon. 2 vols.
8vo, bds. 0 18 0

A Selection from the Remains of Theocritus, Bion,
and Moschus, with Glossary and Prolegomena. By Frederic H.
Ringwood, A.M., sometime Scholar of Trinity College, Dublin.
8vo, sewed, 0 9 0

Xenophon.

| | | | |
|---|---|----|---|
| Anabasis. Hutchinson. Greek Text, with Latin Notes. 8vo, bds. | 0 | 8 | 0 |
| Ditto, with Latin Translation. 8vo, bds. | 0 | 9 | 0 |
| Memorabilia of Socrates, with Apologia. Greenwood. Greek Text, with Latin Notes. 8vo, bds. | 0 | 9 | 0 |
| Ditto, with Latin Translation. 8vo, bds. | 0 | 10 | 0 |
| Memorabilia of Socrates, with the Apologia. Young. Greek Text, with Latin Notes. 8vo, bds. | 0 | 8 | 0 |
| Translation of the Anabasis into English, by Spelman. 12mo, bds. | 0 | 7 | 0 |

Works Illustrative of Greek Literature.

| | £ | s. | d. |
|---|---|----|----|
| Barker and Anthon's Lempriere's Classical Dictionary. Re-edited from the last American Edition of Charles Anthon ; with Appendix and numerous Additions, by Dr. Giles. 8vo, bound | 0 | 16 | 6 |
| Keightley's Mythology of Ancient Greece and Italy, with Illustrations, by W. H. Brooke. Second Edition. 8vo, cloth, | 0 | 16 | 0 |
| Ditto, abridged for Schools. 18mo, bound, | 0 | 4 | 0 |
| Laurent's Manual of Ancient Geography. 8vo, cloth, | 0 | 12 | 0 |
| O'Brien's Ancient Rhythmical Art recovered; or a New Method of explaining the Metrical Structure of a Greek Tragic Chorus. 12mo, cloth, | 0 | 5 | 0 |
| Paul's Antiquities of Greece, with Questions, &c. 12mo, cloth, | 0 | 7 | 0 |
| Potter's Antiquities of Greece, with numerous Plates. 2 vols. 8vo, bds. | 1 | 2 | 0 |
| The Theatre of the Greeks. Being a Series of Papers illustrative of the Greek Theatre. With an Introduction and considerable Additions. By J. W. Donaldson, M.A., Head Master of Bury St. Edmund's Grammar School. Fifth Edition. 8vo, cloth, | 0 | 15 | 0 |
| Tooke's Pantheon. Containing the Mythological Systems of the Greeks and the Romans, with numerous Illustrations by Moses. 12mo, bound, | 0 | 6 | 0 |
| Theogony; a Genealogical Mythology of Ancient Greece and Rome, for the use of Classical Schools, and the Readers of Classics in general. 8vo, cloth, | 0 | 3 | 0 |
| Whittaker's Improved Edition of Pinnock's Catechism of Ancient Geography. 18mo, sewed, | 0 | 0 | 9 |
| Whittaker's Improved Edition of Pinnock's Goldsmith's History of Greece, with large Additions, by Dr. W. C. Taylor, and Illustrations. 12mo, bound, | 0 | 5 | 6 |

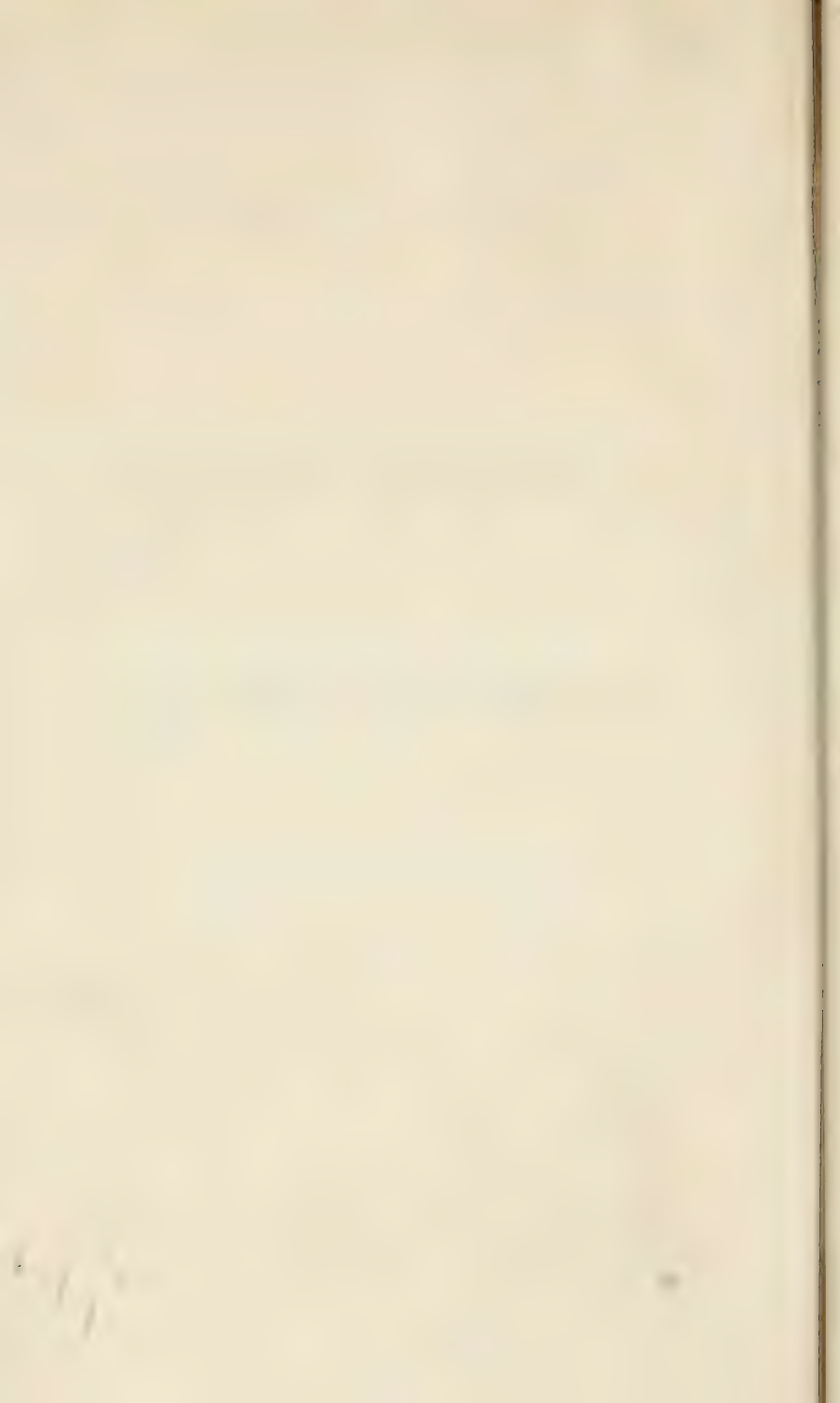
Hebrew Works,

&c. &c.

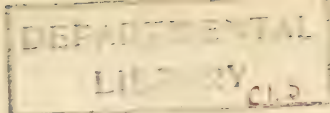
| | £ | s. | d. |
|--|---|----|----|
| Ewald's Grammar of the Hebrew Language of the Old Testament. Translated from the last German Edition, with later Editions and Improvements of the Author. By J. Nicholson, B.A., Oxon. 8vo. bds. | 0 | 10 | 6 |
| Heinemann's Introduction to the Hebrew Language. 12mo, bds. | 0 | 5 | 0 |
| Hincks' (Dr. E.) Grammar of the Hebrew Language. 8vo, bds. | 0 | 7 | 0 |
| Oppenheim's (H. D.) Grammar of the Hebrew Language, with an Appendix on the Anomalies of the Verbs. 8vo, bds. | 0 | 9 | 0 |
| Whittaker's Improved Edition of Pinnock's Catechism of Hebrew Grammar. 18mo, sewed, | 0 | 0 | 9 |
| Buxtorf's Lexicon; Hebrew, Chaldee, and Latin. 8vo, bds. | 0 | 16 | 0 |
| Parkhurst's Hebrew and English Lexicon, without Points; with an Hebrew and Chaldee Grammar. Royal 8vo, bds. | 1 | 1 | 0 |
| Bythner's Lyre of David; or an Analysis of the Psalms, Critical and Practical, with an Hebrew and Chaldee Grammar. Translated by Rev. Thomas Dee; to which are added by the Translator, a Praxis of the First Eight Psalms, and Table of the Imperfect Verbs. 8vo. New Edition in the Press. | | | |
| Wall's (Dr. C. W.) Examination of the Ancient Orthography of the Jews, and the original state of the Text of the Hebrew Bible. 3 vols. royal 8vo, cloth, | 2 | 5 | 0 |
| Part I.—On the Origin of Alphabetical Writing, and on Egyptian Hieroglyphics. 15s. | | | |
| Part II.—On the Propagation of Alphabets, and on Ideographic Writing. In two Parts. 15s. each. | | | |
| The Book of Jasher, referred to in Joshua and Second Samuel. Translated from the Hebrew into English. 8vo, cloth, | 0 | 10 | 0 |
| Jones' (Sir W.) Persian Grammar. Corrected and Enlarged by Professor Lee. 4to, bds. | 1 | 5 | 0 |

I

G R E E K G R A M M A R .



LAGH
T438g
Es 2



THE

GREEK GRAMMAR

OF

FREDERICK THIERSCH,

TRANSLATED FROM THE GERMAN,

WITH BRIEF REMARKS,

BY D. K. SANDFORD, ESQ.

M.A. OF CHRIST-CHURCH, OXFORD, AND PROFESSOR OF
GREEK IN THE UNIVERSITY OF GLASGOW.

WILLIAM BLACKWOOD, EDINBURGH: AND
T. CADELL, STRAND, LONDON.
MDCCCXXX.

13 10 18
29/11/14

PA
254
7353
Cap. 2

TO THE REVEREND
DR. DAVY,
MASTER OF CAIUS COLLEGE, CAMBRIDGE,
&c. &c. &c.

MY DEAR SIR,

I beg leave to inscribe the following pages to you, the friend of PORSON, and the favourer of every undertaking, which is intended to guide and to assist the labours of the classical student.

In the course of a most interesting, and to me a most instructive conversation, which I had the pleasure of holding with you some years ago, you first suggested to me the expediency of translating into English the work, by which the name of Thiersch has been raised to deserved eminence among the scholars of Germany.

Had I adhered to my primary design of abridging the original, the translation now offered to the public might have been much earlier accomplished. But I soon found that any considerable curtailment of the matter given by the author, must have at once obscured its plainness, and injured the coherence of its several parts. In a few places only have I shortened an expression, or suppressed a superfluous reference.

Trusting that an examination of this volume will not cause you to regret the advice which has led to its appearance,

I have the honour to be,

My dear Sir,

Very faithfully yours,

D. K. SANDFORD.

COLLEGE OF GLASGOW, }
MAY 20, 1830. }



P R E F A C E .

IF that be the best Grammar which will answer most of those questions likely to be put by an intelligent and inquisitive student, the Greek Grammar of Thiersch need not fear a comparison with any work of the same nature hitherto published. Nor is it only a copious book of reference on grammatical points, but it embraces likewise a minute and comprehensive view of the whole growth and texture of the Grecian language. The philosophic principles of speech which it unfolds, are for the most part at once simple and ingenious, while the laborious accumulation of facts and examples, on which the author has bestowed unsparing efforts, sets in a strong light the true groundwork of all sound and useful scholarship. It were well for philology if speculation would always be content to proceed upon a method of induction, equally extensive and elaborate with that which is here observed.

The translator of *Buttmann's* Grammar, while he allows that, "considered as an historical analysis of the language, the Grammar of Professor Thiersch may be thought to deserve the preference," remarks, at the same time, that it is, as the title of the original indicates,* "a Grammar not so much of the classical language, as it appears in the mass of writers, as of that earlier form of it which is called the elder, the Homeric, or the Epic dialect." An extract from the preface of Thiersch will show, however,—what a single glance at the table of contents will confirm,—that the scope of his work is by no means, in reality, so confined: "This Grammar treats, like all that are meant for elementary instruction, of the COMMON DIALECT,—in the next place,

* Griechische Grammatik *vorzüglich* des Homerischen Dialects.

somewhat largely (for reasons which the book itself will explain) of the HOMERIC. All that remains to be said of the OTHER DIALECTS is comprised in an Appendix."

But, while the information conveyed by this work, concerning *all* the principal forms of the Greek tongue, is uncommonly full and accurate, the author has wisely bestowed a singular degree of care upon the language of Homer. Not because Homer should be studied, as Buttmann's translator affirms, "*almost as a work of another language*," but because, on the contrary, a thorough knowledge of the Homeric dialect is indispensably necessary for those, who desire to comprehend, in their whole depth and compass, the Grecian tongue and literature. And, although a superficial acquaintance with the productions of THE POET is no rare attainment, there is little reason to doubt the correctness with which the eminent Dean Cyril Jackson, in a letter to Professor Dalzel, speaks of "*the few men who understand Homer*."

It must be allowed that, in that part of his work which treats of Construction, the author has drawn his examples too exclusively from the Homeric poems. But this defect will be remedied in the translation, in which I shall endeavour to comprise a complete system of Grecian syntax, from the Homeric down to the Hellenistic dialect.

Subjoined to the Appendix are such remarks, as I judged it right to make, either for the further elucidation of important topics, or for the correction of that which seemed to be erroneous.

I have to acknowledge the liberal conduct of the Rev. William Foster Barham, Fellow of Trinity College, Cambridge, who, after having commenced and announced a translation of Thiersch's Grammar, immediately gave up his design, on being informed that I had made some progress in the same undertaking. His kind and courteous manner of doing so was worthy of the distinguished Body to which he has the honour to belong.

TABLE OF CONTENTS.

PRELIMINARY REMARKS.

| | |
|---|------|
| § I. Of Speech generally, and the Signs of Speech, . . . | P. i |
| II. Of the Kinds of Words, . . . | iii |
| III. Of Language, Discourse, Dialects, and the Affinity of Languages, . . . | v |

INTRODUCTION.

Of the Greek Language, and its Dialects.

| | |
|--|------|
| IV. Of the Origin of the Greek Tongue, its Affinity with other Tongues, and its first Improvement, . . . | vii |
| V. Of the Origin and the Peculiarities of the Doric and Æolic Dialects, . . . | xi |
| VI. Of the Origin and the Peculiarities of the Ionic and Attic Dialects, . . . | xiii |
| VII. Of the Use of the Dialects, . . . | xv |
| VIII. Of the Decline of the Dialects, . . . | xvi |
| IX. Recapitulation, . . . | xix |
| X. Of the Plan of this Grammar, . . . | xix |

BOOK FIRST.

FORMS OF WORDS.

PART FIRST.

OF NOUNS.

INTRODUCTION.

Of the Letters used by the Greeks.

| | |
|--|----|
| XI. The Alphabet, . . . | 21 |
| XII. Of the History of the Greek Alphabet and Orthography, . . . | 22 |

Of the Vowels.

| | |
|---|----|
| XIII. Of the Measurement of the Vowels in respect of Time, . . . | 30 |
| XIV. Of the Pronunciation of the Vowels, . . . | 31 |
| XV. Of the Diphthongs, . . . | 34 |
| XVI. Of the Pronunciation of the Diphthongs, . . . | 37 |
| XVII. Of the present modes of Pronouncing the Greek Vowels, . . . | 40 |
| XVIII. Of the Breathings, (<i>Spiritus</i> ,) . . . | 43 |
| XIX. Of the Æolic Digamma, . . . | 46 |

Of the Consonants.

| | |
|---------------------------------------|----|
| XX. Division of the Consonants, . . . | 47 |
| XXI. Of the Mute Consonants, . . . | 48 |

| | |
|----------------------------|----|
| XXII. The Mutes before Σ, | 51 |
| XXIII. The Mutes before Μ, | 51 |
| XXIV. Of the Letter Ν, | 52 |
| XXV. Of the Letter Σ, | 53 |

Of Syllables.

| | |
|---|----|
| XXVI. Of the Origin and Extent of Syllables, | 54 |
| XXVII. Of the Collocation of Syllables, | 55 |
| XXVIII. Of the Measurement of Syllables, (<i>Quantity</i>), | 57 |
| XXIX. Of the Shortening of Long Syllables, | 58 |

Of Words.

| | |
|---|----|
| XXX. Of the Origin and Extent of Words, | 59 |
| XXXI. Of the Roots of Words, | 60 |
| XXXII. Of Multifarious Roots, | 61 |
| XXXIII. Of the Change of Long Roots into Short, | 61 |
| XXXIV. Of the Termination of Words, | 62 |
| XXXV. Of the Changes on Words through the Collision of Vowels— (<i>Contraction; Crasis; Elision; Aphæresis</i>), | 64 |
| XXXVI. Of Contraction, | 65 |
| XXXVII. Table of Contractions usual in the Common Dialect, | 66 |
| XXXVIII. Of Crasis, | 67 |
| XXXIX. Of Elision, or Apostrophe, | 69 |
| XL. The Inscriptions of Melos and Elis, | 71 |
| XLI. The Inscription of Sigeum, and that upon the Athenians who fell at Potidea, | 74 |

Of the Accentuation of Words.

| | |
|--|----|
| XLII. Of the Nature and Essence of the Accent, | 77 |
| XLIII. Of the Accentuated Syllable, | 80 |
| XLIV. Of the Imposition of the Accent, | 81 |
| XLV. Of the Shifting of the Accent, | 83 |
| XLVI. Of the throwing back of the Accent on the preceding Word, (<i>Enclitics</i>), | 84 |
| XLVII. Real Nature and Rhythmical Properties of the Greek Accent, and Comparison of it with the German, | 86 |
| XLVIII. Of Punctuation, | 90 |

Of Declension.

| | |
|---|----|
| XLIX. Of the Properties of the Noun—(<i>Genus, Numerus, Casus, Declinatio</i>), | 92 |
|---|----|

Of the Declensions of the Substantive.

| | |
|--|-----|
| L. Declension generally, Declension of the Article, | 96 |
| LI. First Declension, | 99 |
| LII. Second Declension, | 104 |
| LIII. Of the Contractions of the Second Declension, (<i>Attic Declension</i>), | 107 |

Third Declension.

| | |
|---|-----|
| LIV. General Remarks, | 111 |
| LV. Paradigms and Examples of the Third Declension, | 112 |
| LVI. Contractions of the Third Declension, | 115 |
| LVII. Peculiarities in the Formation of the Cases, | 117 |
| LVIII. Double Forms from a Short Vowel in the Root, (in some Nouns in ηξ,) | 120 |

| | |
|---|-----|
| LIX. Of the Anomalous Forms of the Third Declension, | 121 |
| LX. Gender and Accent of Words in the Third Declension, | 126 |

Of Adjectives.

| | |
|--|-----|
| LXI. Of the Properties of the Adjective, | 132 |
| LXII. Table of the Different Terminations of Adjectives, | 133 |
| LXIII. Of the Terminations, | 134 |
| LXIV. Contracted Adjectives, | 137 |
| LXV. Anomalies, | 139 |
| LXVI. Paradigms of Adjectives, | 140 |
| LXVII. Of Adverbs, | 145 |

Degrees of Comparison in Adjectives and Adverbs.

| | |
|---|-----|
| LXVIII. Of Comparison in general, | 146 |
| LXIX. Of the possible Degrees of Comparison, | 147 |
| LXX. Of the Formation of the Degrees of Comparison, | 148 |
| LXXI. Formation of the Degrees in Adverbs, | 150 |
| LXXII. Anomalies, | 150 |

Of Numerals.

| | |
|---|-----|
| LXXIII. Of the Kinds of Numerals, (Marks of Number, Athenian Method of Notation,) | 152 |
| LXXIV. Table of the Chief Classes of Numerals, | 154 |
| LXXV. Declension of the First Four Numerals, | 156 |
| LXXVI. Formation of the other Numerals, | 156 |

The Pronouns.

| | |
|---|-----|
| LXXVII. Origin of the Pronouns, (Substantive Pronouns,) | 157 |
| LXXVIII. Adjective Pronouns, | 159 |
| LXXIX. Of Words allied to the Pronouns, (<i>Demonstrativa</i> , <i>Indefinita</i> , <i>Definitum</i> , <i>Interrogativum</i> , <i>Relativum</i> , <i>Negativa</i> ,) | 160 |
| LXXX. Of the Definite Pronoun, (<i>αὐτός</i> ,) | 161 |
| LXXXI. Reciprocal Pronoun, (<i>ἀλλήλων</i> ,) | 162 |
| LXXXII. Declension of the Adjective Pronouns, | 162 |
| LXXXIII. Correlatives, and Appended Syllables, | 164 |

BOOK FIRST.

PART SECOND.

OF VERBS.

Of the Properties of the Verb.

| | |
|--|-----|
| LXXXIV. Of the Different Kinds of Verbs, (<i>Intransitive</i> or <i>Neuter</i> , <i>Transitive</i> or <i>Active</i> , <i>Reflexive</i> or <i>Middle</i> , <i>Passive</i> ,) | 166 |
| LXXXV. Of the Tenses of Verbs, | 167 |
| LXXXVI. Of the Moods of the Verb, | 168 |
| LXXXVII. Of the Numbers and Persons of the Verb, | 169 |
| LXXXVIII. Of Conjugation generally, | 170 |
| LXXXIX. Greek Conjugation, | 172 |

Formation of Tenses.

| | |
|--|-----|
| XC. Of the Root and the Classes of Verbs, (<i>Mute</i> , <i>Pure</i> , and <i>Liquid</i> ,) | 175 |
|--|-----|

| | |
|--|-----|
| XCI. Anomalous Verbs, | 176 |
| XCII. Of the Augment, | 177 |
| XCIII. Use of the Augment, (Reduplication, Attic Reduplication,) | 179 |
| XCIV. Of the Terminations of the Tenses, | 180 |

Examples, and Peculiarities in the Formation of Tenses.

| | |
|--|-----|
| XCV. Mute Verbs, | 181 |
| XCVI. Pure Verbs, | 183 |
| XCVII. Liquid Verbs, | 184 |
| XCVIII. Of the Three Forms of the Perfect, (<i>Active Voice</i> ,) | 186 |
| XCIX. Of the Form of the Future Preterite, (<i>Futurum Exactum</i> ,) | 187 |

Of the Active Conjugation.

| | |
|--|-----|
| C. General Remarks, (Tense-root, Mood-vowel, Termination,) | 187 |
| CI. The Mood-vowel, | 188 |
| CII. Terminations, | 189 |
| CIII. Conjugation of the Indicative, | 189 |
| CIV. Conjugation of the other Moods, | 191 |
| CV. Full Paradigm of the Active, | 194 |

Of the Passive Conjugation.

| | |
|---|-----|
| CVI. Preliminary Remarks, | 196 |
| CVII. Terminations, | 196 |
| CVIII. Conjugation of the Indicative, | 197 |
| CIX. Conjugation of the Perfect and Pluperfect, | 198 |
| CX. Conjugation of the other Moods, | 201 |
| CXI. Full Paradigm of the Passive, | 204 |

Of Contraction in the Conjugation of Verbs.

| | |
|--|-----|
| CXII. Of the Possible Cases of Contraction, | 208 |
| CXIII. Rules of Contraction, | 209 |
| CXIV. Active of the Contracted Verbs, | 211 |
| CXV. Passive of the Contracted Verbs, | 212 |
| CXVI. Of the Combination and Analysis of Verbal Forms, | 213 |

Of the Conjugation without Mood-vowels, (Verbs in $\mu\iota$).

| | |
|---|-----|
| CXVII. General Remarks, | 215 |
| CXVIII. Active Conjugation, | 216 |
| CXIX. Paradigm of the Active of Verbs without a Mood-vowel, (<i>ἴσθημι, τίδωμι, δίδωμι</i> ,) | 220 |
| CXX. Passive Conjugation, | 222 |
| CXXI. Observations, | 223 |
| CXXII. Of certain Small Verbs, (<i>εἰμί, εἶμι, ἴημι, εἶσα, ῥήμαι, ἐννυμι</i> , <i>φημί, οἶδα</i> ,) | 225 |

Of the Anomalies in Verbs.

| | |
|--|-----|
| CXXIII. Definition of Anomaly in Verbs, | 229 |
| CXXIV. Of α and the Letters added to it, | 231 |
| CXXV. Of ε and the Letters added to it, | 232 |
| CXXVI. Of the Consonants that are added, | 233 |
| CXXVII. Transposition of Letters, and Mixture of the Conjugations, | 236 |
| CXXVIII. Defective Verbs, | 237 |
| CXXIX. Catalogue of Anomalous and Defective Verbs, | 238 |

Of the Particles.

| | |
|--|-----|
| CXXX. Definitions, (<i>Prepositions ; Particles of Time, Cause, Place, and Mode ; Conjunctions,</i>) | 246 |
| CXXXI. List of Particles, | 247 |

Of the Derivation of Words.

| | |
|---|-----|
| CXXXII. Of the Radical Parts of the Language, | 249 |
| CXXXIII. Formation of Words from their Roots, | 250 |
| CXXXIV. Substantives from Verbs, | 251 |
| CXXXV. Substantives from Adjectives, | 253 |
| CXXXVI. Verbs from Substantives and Adjectives, | 254 |
| CXXXVII. Adjectives from Substantives, Verbs, and other Adjectives, | 255 |
| CXXXVIII. Formation of Adverbs from different Words, | 255 |
| CXXXIX. Particular Classes of Substantives and Adjectives, (<i>Diminutiva, Amplificativa, Gentilia, Patronymica,</i>) | 256 |
| CXL. Of the Manner of Compounding Words in Greek, | 257 |
| CXLI. Of the Meaning and Derivation of Compound Words, | 260 |

Of the Versification and Dialect of Homer.

| | |
|--------------------------------|-----|
| CXLII. Introduction, | 263 |
|--------------------------------|-----|

Of the Homeric Versification.

| | |
|--|-----|
| CXLIII. Origin of the Homeric or Epic Verse, (<i>Arsis ; Thesis ; Catalexis,</i>) | 263 |
| CXLIV. Of the Combination and Separation of the Series, (<i>Cæsura,</i>) | 265 |
| CXLV. Epic Periods, | 269 |
| CXLVI. Of the Quantity of Syllables in Homeric Verse, (<i>of Position, and the Violation of the same ; of the Rhythmical placing of Words,</i>) | 271 |
| CXLVII. Of Short Syllables in the Arsis, | 275 |
| CXLVIII. Of Short Syllables in the Thesis, | 279 |
| CXLIX. Of Synzesis in Homer, | 280 |
| CL. Of Hiatus, | 283 |
| CLI. Of the Hiatus of Short Vowels, | 284 |
| CLII. Of Gutturals and Labials in the Old Language, and their Changes generally considered, (<i>Digamma ; its original force, &c.</i>) | 286 |
| CLIII. Catalogue of the Words which begin with Digamma, or the Sounds derived from it, | 290 |
| CLIV. Of the Digamma in Homer, generally considered, | 294 |
| CLV. Digammas which have maintained their place at the beginning of words in the Poems of Homer, | 297 |
| CLVI. Of the Digamma at the beginning of words, which has disappeared from the text of Homer, but is still visible in its effects, (<i>ῥέο, ῥέθεν, ῥοῖ, ῥέ,</i>) | 297 |
| CLVII. Of other Words besides ῥέο, ῥέθεν, &c. which had, in Homer, the Digamma in their beginning, | 299 |
| CLVIII. Of Inconsistencies in the Homeric use of the Digamma, (<i>Abjection of the initial Consonant in some words,</i>) | 301 |
| CLIX. Of the Results of the foregoing Investigations with regard to the Treatment of the Homeric Text, | 307 |
| CLX. Of the Digamma in the Middle of Words, generally considered, | 308 |
| CLXI. Of the Digamma in the Middle of Words in Homer, (<i>Change of the Digamma to υ,</i>) | 310 |
| CLXII. History of the Digamma in Homeric Criticism, | 312 |

| | | | |
|---|---|---|-----|
| CLXIII. Hiatus before Words not Digammated, | . | . | 314 |
| CLXIV. Of the Apostrophe in Homeric Verse, | . | . | 315 |
| CLXV. Of Crasis, Aphaeresis, Apocope, in Homer, | . | . | 319 |

OF THE HOMERIC DIALECT.

| | | | |
|---|---|---|-----|
| Preliminary, | . | . | 321 |
| CLXVI. Change, Duplication, and Extension of the Vowels, | . | . | 322 |
| CLXVII. Of the Exchange of Vowels, | . | . | 329 |
| CLXVIII. Abbreviation of Long Vowels and Diphthongs, (Abbreviation of the Conjunctive Vowels η and ω), | . | . | 329 |
| CLXIX. Of the Rejection of Vowels, | . | . | 338 |
| CLXX. Of the Separation of Vowels, | . | . | 339 |
| CLXXI. Of the Change of the Rough Breathing into the Smooth, | . | . | 342 |

Of the Consonants.

| | |
|---|-----|
| CLXXII. Consonants remaining unaltered (δ , θ , χ , before μ ; ν before σ), | 344 |
| CLXXIII. Consonants Inserted and Transposed, | 344 |
| CLXXIV. Of the Doubling of Consonants, | 345 |
| CLXXV. Of the Rejection of Consonants, | 347 |

OF THE HOMERIC DECLENSIONS.

First Declension.

| | | | |
|--|---|---|-----|
| CLXXXVI. Terminations, (η , $\tilde{\alpha}$, and $\tilde{\alpha}$), | . | . | 349 |
| CLXXXVII. Of the Singular of Feminine Words, | . | . | 351 |
| CLXXXVIII. Of the Singular of Masculine Words, | . | . | 353 |
| CLXXXIX. Declension of the Dual and Plural, | . | . | 356 |
| CLXXX. Of the Contractions of the First Declension, | . | . | 358 |
| CLXXXI. Different Forms of the same word in the First Declension, (Patronymics), | . | . | 360 |

Second Declension.

| | | | |
|--|---|---|-----|
| CLXXXII. Of the Forms in $\varphi\iota\nu$, | . | . | 365 |
| CLXXXIII. Remarks upon Particular Cases, | . | . | 366 |
| CLXXXIV. Contractions, | . | . | 368 |
| CLXXXV. Various Forms, | . | . | 370 |

Third Declension.

| | | | |
|--|---|---|-----|
| CLXXXVI. Of the Suffix $\varphi\iota\nu$, | . | . | 374 |
| CLXXXVII. Of the Dative Plural, | . | . | 375 |
| CLXXXVIII. Nouns—Mute and Liquid, | . | . | 377 |
| CLXXXIX. Of Pure Words in α , | . | . | 379 |
| CXC. Pure Words in Iota, | . | . | 380 |
| CXCI. Of Pure Words in υ , | . | . | 382 |
| CXCII. Pure Words in ε , with a Consonant before ε , and $\varepsilon\omicron\varsigma$ in the Genitive, (Nouns in $\omicron\varsigma$ — $\varepsilon\omicron\varsigma$, $\eta\varsigma$ — $\varepsilon\omicron\varsigma$, $\upsilon\varsigma$ — $\varepsilon\omicron\varsigma$), | . | . | 383 |
| CXCIII. Pure Words in ε , with α and ε before ε , (nouns in $\alpha\tilde{\eta}\varsigma$, $\acute{\varepsilon}\omicron\varsigma$, and $\acute{\varepsilon}\eta\varsigma$), | . | . | 385 |
| CXCIV. Pure Words in ε , with the Termination $\varepsilon\upsilon\varsigma$ in the Nominative, | . | . | 387 |
| CXCV. Pure Words in \omicron , (Nouns in ω , $\omega\varsigma$, gen. $\omicron\omicron\varsigma$), | . | . | 390 |
| CXCVI. Pure Words in ω , (Nouns in $\omega\varsigma$ — $\omega\omicron\varsigma$), | . | . | 390 |

| | |
|--|-----|
| CXCVII. Words of Various Forms, (and those of which the Nominative does not appear,) | 391 |
|--|-----|

Of Adverbs, Adjectives, and Numerals.

| | |
|--|-----|
| CXCVIII. Adverbs, | 395 |
| CXCIX. Formation of Adjectives in Homer, | 399 |
| CC. Various Forms of Adjectives, | 401 |
| CCI. Feminine Form, and Gender of Adjectives, | 404 |
| CCII. Degrees of Comparison in Adjectives and Adverbs, | 407 |
| CCIII. Numerals, | 409 |

Pronouns.

| | |
|--|-----|
| CCIV. Substantive Pronouns, | 413 |
| CCV. Of the Enclisis and Orthotonesis of the Pronouns, | 418 |
| CCVI. Of the Adjective and other Pronouns, | 421 |

The Verb.

| | |
|--|-----|
| CCVII. Origin of the Forms of Tense and Person, | 424 |
| CCVIII. Reduplication, | 426 |
| CCIX. Of the Augment, | 429 |
| CCX. Of the Forms with ΣΚ, | 432 |
| CCXI. Of the Formation of the Present, Perfect, and Pluperfect in the Active, | 434 |
| CCXII. Formation of the Passive Perfect, and Pluperfect, | 439 |
| CCXIII. Of the Formation of the First Future and Aorist, in the Active and Middle, | 442 |
| CCXIV. Of the Formation of the Second Aorist and Future, | 446 |
| CCXV. Of the Formation of the Passive Aorist, | 447 |
| CCXVI. Of the Personal Terminations, | 447 |
| CCXVII. Of the Infinitive, | 450 |
| CCXVIII. Of Forms which want the Modal Vowel, or Reduplication, in the Common Conjugation, | 451 |

Of the Contraction of Verbs.

| | |
|---|-----|
| CCXIX. General Remarks, | 454 |
| CCXX. Contraction of Verbs in ΑΩ, | 455 |
| CCXXI. Of the Verbs in ΕΩ, | 459 |
| CCXXII. Of Verbs in ΟΩ, | 462 |

Verbs without the Modal Vowel.

| | |
|---|---------|
| CCXXIII. Forms of ἴσθημι, | 463 |
| CCXXIV. Forms of τίθημι, | 469 |
| CCXXV. Forms of εἰμί, | 471 |
| CCXXVI. Forms of ἵημι and its Compounds, | 473 |
| CCXXVII. Forms of ἴσσε, ἵημαι, | 477 |
| CCXXVIII. Forms of ἔσσω, ἔσσε, εἵμαι, | 477 |
| CCXXIX. Forms of εἴμι, | 478 |
| CCXXX. Forms of δίδωμι, | 480 |
| CCXXXI. Forms in υ and ι, | 483 |
| CCXXXII. Catalogue of Various Forms of Verbs, | 483—528 |

APPENDIX.

OF THE CHIEF PARTICULARS IN WHICH THE OTHER DIALECTS DIFFER FROM
THE HOMERIC.

The New Ionic Dialect of Herodotus.

| | |
|--|-----|
| CCXXXIII. Of the Dialect of Herodotus, considered generally, | i |
| CCXXXIV. Apostrophe, Crasis, &c. | ii |
| CCXXXV. Of the Difference of Vowels and Consonants, | iii |
| CCXXXVI. Of the Abjection and Insertion of Vowels, | iv |

The Doric Dialect.

| | |
|---|-----|
| CCXXXVII. Of Crasis, Elision, Aphæresis, (Violation of Position, and Synizesis in Pindar and Theocritus, | v |
| CCXXXVIII. Of the Difference of Vowels, (<i>Plateiasmus</i>), | ix |
| CCXXXIX. Of the Difference of Consonants, of Accent, and of Quan- tity, | xi |
| CCXL. Of the Forms of Nouns, Pronouns, and Verbs, | xii |
| CCXLI. Comparison of the Dorism of Pindar with that of Theocritus, and Peculiarities of the latter, | xv |
| CCXLII. Dorism of Theocritus, | xvi |

| | | |
|--|------------------------------|--------|
| CCXLIII. | <i>Of the Attic Dialect,</i> | xviii |
| General Remarks, | | xviii |
| Use of the Letters, | | xxi |
| Quantity of Syllables, | | xxi |
| Position and Violation of the same, | | xxii |
| Hiatus, Synizesis, Crasis, | xxiii—xxviii | |
| Elision, | | xxviii |
| Aphæresis, | | xxx |
| Syncope, Tmesis, Epic and Doric Forms, | | xxxiii |
| Declension, Numerals, Pronouns, | | xxxiv |
| Verbs, Augment, Tenses, Conjugation, | | xxxv |
| Contraction, Irregular Verbs, | | xxxvi |

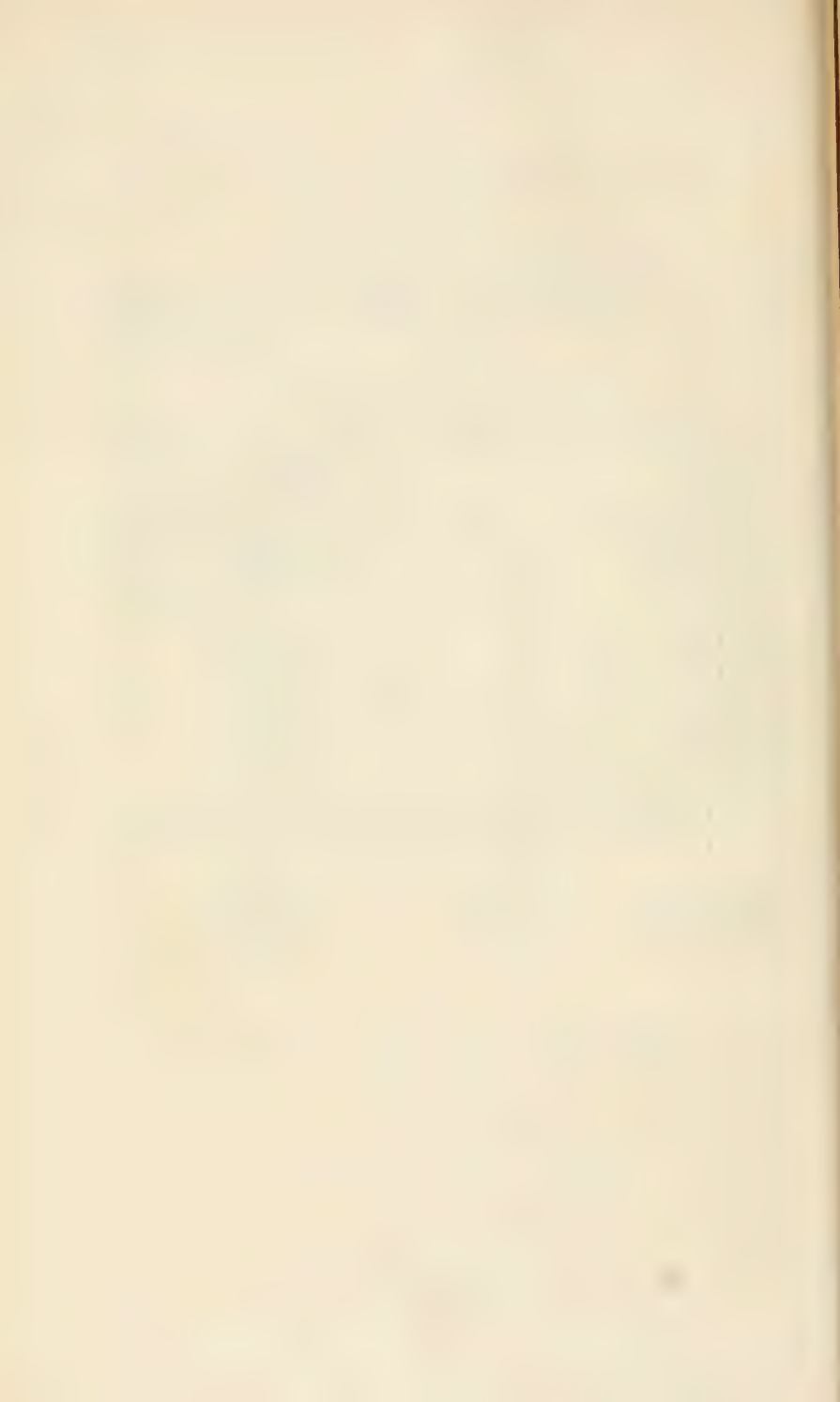
| | |
|----------|---|
| Remarks, | i |
|----------|---|

In addition to this table a complete index will be given at the end of the Syntax.

ERRATA.

The following are the most important errors of the press.

| | | | | |
|----------------------|---|-------------------------|---|---|
| P. vii, l. 11, | . | for (<i>Zena</i>) | . | read (<i>Zend</i>). |
| xv, l. 24, | . | — is | . | — are. |
| 29, l. 8, | . | — JUNTA | . | — JUNTAS. |
| 39, l. 15, | . | — εὔ and αὖ | . | — <i>ev</i> and <i>av</i> <i>oref</i> and <i>af</i> . |
| ib., n. †, l. 2, | . | — Phalerous | . | — Phalereus. |
| 64, l. 11, | . | — χρυσός | . | — χρύσεος. |
| 66, l. 12, | . | — λαγῶ, λαγῶ, | . | — λαγῶς, λαγῶς. |
| 75, l. 13, | . | — Κᾶγῶ | . | — Κᾶγῶ. |
| 96, l. 2 from end, | . | — Μούση | . | — Μούση. |
| 103, l. 6, | . | — ἐτησίαι | . | — ἐτησίαι. |
| 108, l. 23, | . | — ἀνώγεως | . | — ἀνώγεως. |
| 114, l. 15, | . | — οἶες | . | — οἶες. |
| 123, l. 6 from end, | . | — Acc. | . | — Acc. plur. |
| 139, l. 2 from end, | . | — from their cases form | . | — form their cases from. |
| 187, l. 16, | . | — ἐτήξω | . | — ἔστηξω. |
| 441, l. 15, | . | — ἀκηχέαδ' | . | — ἀκηχέδατ'. |
| 498, note, l. 2, | . | — augment | . | — argument. |
| Remarks, p. 7, l. 8, | . | — Pausanius | . | — Pausanias. |



PRELIMINARY REMARKS.

§ I.

OF SPEECH GENERALLY, AND THE SIGNS OF SPEECH.

1. Speech, in its widest sense, is the expression of that, which passes in the mind, through means of external signs.^(R) In a closer sense, it is the expression of that, which passes in the mind, through means of *open* and of *articulate* sounds (*soni articulati*).

2. Sounds are articulate, when they do not, like the notes of birds, come freely from the breast, but must pass through the compression of the vocal organs.

3. The *free-coming* or *open* sounds are called *vowels* (φωνήεντα, scil. γράμματα, *vocales* scil. *literæ*), the sounds produced by compression of the organs are called *consonants* (σύμφωνα), the signs of both are *letters* (γράμματα, *literæ*, στοιχῆια, *elementa*); the whole body of letters is *the alphabet* (*litteratura*).

Obs.—The *letters* also are termed *vowels* or *consonants*, as they denote a *free-coming sound*, or a sound produced by *compression of the organs*. Hence we are accustomed to understand by the word *vowel*, something twofold; first, *the sounds*, and then *their signs*: so, by the word *consonant*, not only the *sounds* so called, but also their *signs*. No consonant can be spoken or heard without some auxiliary sound, though this auxiliary may be only a kind of hiss, hum, or breathing, perceptible in the enunciation of the consonant.

4. The vowels are formed, in different parts of the mouth and throat, in the following order : a, e, o, u, i, so that *a* is sounded deepest in the throat, *i* (*English e*) most outwardly upon the lips : a, e, o, may be called the *posterior* vowels, u, i, the *anterior*.

5. The consonants are formed either between the lips ; p, b, ph (*p sounds*) : or between the tongue and the palate ; k, g, ch (*k sounds*) : or between the point of the tongue and the teeth ; t, d, th, (*t sounds*).—Besides these there are the separate sounds, l, m, n, r, s.

Obs. 1.—The above mentioned consonants are termed *p, k, and t sounds*, because the sound, heard in their enunciation, is mixed with one or other of these. Former Grammarians have named, according to the organ employed in their formation, the *p sounds* *labials* (*labiales*), the *k sounds* *palatals* (*palatinae*), the *t sounds* *dentals* or *linguals* (*linguales*), and have joined with these last the letters l, n, r, s, but m with the *labials*. These appellations, however, are inaccurate, and combine things heterogenous in their nature.

Obs. 2.—L, m, n, r, s, are called semivowels (*ἡμίφωνα, semivocales*), because their sound is less perfect than that of the vowels ; and the *p, k, and t sounds* are called mutes (*ἄφωνα, mutæ*), because they are more tuneless and disagreeable in sound than the semivowels.*

6. Vowels, pronounced by themselves or in combination with consonants, create syllables (*συλλαβαί*). Syllables by themselves or in connection with other syllables, produce words (*ὀνόματα, λέξεις, nomina*). Words are the audible signs of ideas ; an idea is a mental image of that which is the subject of perception or of thought.

Obs.—These signs, in the primitive language of man, were not *arbitrary*, but the forms of *embodied emotion*—the mind's feelings incor-

* So Dionysius the Thracian, p. 631, Bekker., l. 20, ὥστερ ἄφωνον λέγομεν τραγωδὸν τὸν κακόφωνον.—The matter is otherwise explained by Dionysius Halicarn. de Comp. Verb., §. XIV, p. 158, Schaefer. ⁽¹⁾

porate in sound. Thus, in German, compare the *sound* and *meaning* of such words as *schweben* (wave, fluctuate), *sehnen* (long for), with *Klang* (a sound), *Sturm* (a storm), *Donner* (thunder); or *Weh* (woe), *Leben* (life), *Liebe* (love), and *Schleichen* (slink), *Schlange* (snake), *steigen* (rise, soar), *Stange* (pole, stake).^(R)

§ II.

OF THE KINDS OF WORDS.

1. The first things, which the human mind observes in the external world, are *substances*: *heaven, sun, mountain, field, &c.* The words, employed to denote these, are called *nouns substantive* (*ὀνόματα οὐσιαστικά, nomina substantiva*)—*substantive* as the signs of independent ideas.

Obs.—The substantive serves to denote either a single object: *Cræsus, Bucephalus, Italy, Ætna, the Rhine, &c.*; or a whole class of objects, *rose, flower, horse, beast, animal, &c.*

2. The next things, observed in the external world, are *properties* in substances, e. g. in the rose, that it is *red, fragrant, fresh, full*; in the horse, that it is *wild, swift, strong, &c.* The words, which denote these properties, are called *names of property or quality*.

3. In order to ascribe a property to a substance, i. e. to express that a property is found in a substance, use is made of a peculiar mark of connection (*copula*), viz. the word *to be*—the rose *is* red, *is* fresh, *is* blooming—the horse *is* wild, *is* strong, *is* swift.

4. In these expressions is contained the first act of the understanding, a simple judgment. If the property, thus ascribed to a substance, be united in expression to the substance, it is called an *adjective* or *epithet* (*ὄνομα ἐπίθετον, or ἐπιθετικόν, nomen adjectivum*). *The horse is strong, hence the strong horse. The day is hot, hence the hot day.*

5. The *properties*, however, are not *necessary* and *permanent* in the substance, but subject to perpetual change.

That rose was once blooming ; it is now faded ; and will soon be withered.

6. The *copula*, therefore, must determine whether a property once existed in a substance, now exists, or will hereafter exist in it ; that is, the copula expresses *time*, is a *time-word*, e. g. the horse *was* strong, *is* strong, *will be* strong.

7. The transition of a substance from one property to another is marked by a second copula, *to become* (Germ. *werden*). *The rose becomes faded, has become faded, will become faded.*—Thus *to be* and *to become* denote the continuance of a substance in connection with a property, or its transition into another.

8. When the *copula* and the *name of property* are combined in one word, the *verb* (ῥῆμα, *verbum*) is *formed*. E. g. *Caius is alive* becomes *Caius lives*.

Obs. Thus the verb always includes two things—the expression of a *property*, and the expression of *time*, combining the meanings of the name of property and the copula. The *copula* is also sometimes called the *substantive verb* (ἑῷμα ὑπαρξικόν).

9. To a word, whether adjective or verb, expressive of a property, other properties may be ascribed, e. g. *the swift horse, the very swift horse, the wind blows, the wind fiercely blows*. The words, thus employed to denote the properties of adjectives and verbs, are called *adverbs* (ἐπιρρήματα),—a name which expresses only their connection with *verbs*.

Obs. Thus the adjective and the adverb are essentially the same, both being *names of property*. Hence, in German, they take the same form in a simple sentence: *die Bluethe ist weiss*, (“the blossom is white”) and *der Baum blueth weiss* (“the tree blossoms white”); whereas, in sentences like the first of these, the ancient languages regard the name of property as already united to the substantive: ἄνθος ἐστὶ λευκόν, *flos albus est* (*die Bluethe ist eine weisse*).

10. Every property can also become of itself an object of our consideration, i. e. an independent idea or substantive: e. g. *the red rose—the redness of the rose*. Hence substantives

arise, which are derived from adjectives or verbs (*abstract nouns*).

Obs. 1. Recapitulation.—On reviewing what has been here stated, we perceive the human mind employed in observing substances and their properties—in combining these together—and in distinguishing new properties as attached to the properties themselves.

Obs. 2.—Thus the necessary and essential parts of speech appear to be the *substantive*, the *name of property* under its two forms (adjective and adverb), and the *copula*. The verb is a combination of the two last. (R)

Obs. 3.—All other sorts of words, the *article*, *numeral*, *pronoun*, *preposition*, *particle*, *interjection*, are more or less convenient in language, and will be explained in their proper places.

The Substantive and the Adjective, with the subdivisions of words attached to them, may be included under the common appellation of noun (name).

§ III.

OF LANGUAGE, DISCOURSE, DIALECTS, AND THE AFFINITY OF LANGUAGES.

1. All the words, invented or adopted by a people for the expression of thought, in their various forms and combinations, compose the *tongue* or *language* (*γλῶσσα*, *lingua*) of that people.

2. Out of the combination of words arise *propositions* (*ῥέσεις*, *sententiæ*), out of the combination of propositions arises *speech* or *discourse* (*λόγος*, *sermo*, *oratio*). Thus the parts of discourse are propositions, and, to go farther back, the different sorts of words, which, in this relation, are called *parts of speech* (*μέρη τοῦ λόγου*, *partes orationis*).

Obs.—Thus it appears that *speech* or *discourse* is language applied to use: this is the universal form, which lies at the basis of all *languages*, and its laws are those of the human understanding. It is, therefore, in all nations, substantially the same, however much their languages may differ.

3. Language, as the immediate expression of the conceptions and emotions of the mind, will manifest the different dispositions, not only of whole nations, but even of individuals, by its hardness and softness, its roughness and smoothness, nay by the use of words and turns of phraseology for particular ideas and perceptions. We may thus conclude, that with the origin of a language its intrinsic difference from other tongues would arise; since not even any two individuals view things exactly in the same way.

4. This difference must be yet more developed, when *families* grow into *tribes*—when these separate, and the language of each tribe is subject to the influence of *habitation*, *bodily constitution*, *mode of life*, and *intercourse with strangers*. Through the combined operation of these causes, the tongue of a people acquires, in the mouth of its different tribes, a different character, which displays itself in *tone*, in *formation*, in the *connection* and *use of words*, in the *richness* or *poverty*, *force* or *weakness* of expression. The peculiarities of this *character*, taken together, compose the *dialect* (διαλέκτος) of the tribe. The dialects will be as numerous as the different tribes: and, again, each dialect may have its subdivisions.

5. When the differences of the dialects are so wide, that the tribes no longer understand one another, their dialects rank as different languages, which have more or less in common among them—are related in a nearer or more distant degree. Modern inquiries have made it manifest that the countless diversities of dialect and language may be reduced to a few primitive tongues, which came, with mankind, out of the cradle of the human race, and have multiplied in proportion to the diffusion of the species.

INTRODUCTION.

OF THE GREEK LANGUAGE, AND ITS DIALECTS.

§ IV.

OF THE ORIGIN OF THE GREEK TONGUE, ITS AFFINITY
WITH OTHER TONGUES, AND ITS FIRST IMPROVEMENT.

1. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to India (*Sanscrit*), to Persia (*Zena*), and to Colchis. The Colchian branch of the still increasing population separated, like the others, into many lesser branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many quarters, re-united in Italy.

2. From the common origin of these tribes the affinity of their tongues is derived—an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch, more near among these tongues themselves, the Armenian, German, Greek, and Latin.

3. The Greek tongue (*φωνή* or *γλῶσσα Ἑλληνική*) was spoken by those families, which, having wandered through Thrace into Greece, united with others, which passed over from Asia,—formed the Greek nation (*Ἕλληνες*, *Græci*), and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean sea.

4. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian*

name (Πελασγοί, "those come over the sea"^(R)), introduced into their country, took a deep root by the aid of religious observances, particularly at Delphi and Dodona, and were widely and impartially diffused through means of Epic song.—Of Pelasgian origin were the states in the north of the Peloponnesus (Πελασγοὶ αἰγιαλέες*), Argos,† Athens,‡ Bæotia, Phocis, Eubœa,|| Dodona,¶ &c. Under Ion the name of the Pelasgians on the coast passed into that of *Ionians* (Ἰάονες, Ἴωνες), under Cecrops the name of the inhabitants of Attica into that of *Athenians*. As these tribes had a common origin, so they had at first a common language,—for instance the language of Attica and Argos was once the same.** Out of this original tongue the language of Epic poetry next arose. No wonder that the Epic language, thus sprung from a root so widely extended, and enlarged under the control of uniform principles, raised itself early to the rank of a tongue, in a certain sense universal and national, and that Epic poetry was composed in it by the most distinct branches of the Grecian people.—In order to avoid mistake, it is best to name that first matured dialect *the Epic*, also *the Homeric* after the Poet, whom the Greeks esteemed the greatest in heroic song, and whom they frequently term *the Poet* without any further appellation.

5. When the Dorians (Δωριεῖς, Δωριεῖς)—equally of Pelasgian descent††—under the leading of the Heraclidæ, poured down from the mountainous regions of Thessaly, and seized upon the Peloponnesus, the Ionians, in the general revolution, were driven from their seats. They at first united themselves, together with other fugitives from the

* Herod., VII, 94.

† Πελασγὸν Ἀργείων ἔδος. Eur. Orest., 1246.

‡ Herod., I, 57. Πελασγοὶ Κραναοί. Herod., VIII, 44.

|| Dion. Hal. Archæol., I, 18, compare Apoll. Rhod., I, 1024, and the Scholiast on that line.

¶ Strabo, VII, p. 327.

** Pausanias, II, 37. Before the descent of the Heraclidæ τὴν αὐτὴν ἀφίεσαν Ἀθηναίους οἱ Ἀργεῖοι φωνήν.

†† Herod., I, 56.

Peloponnesus, to the kindred people of Attica, and passed thence across the sea to Asia, where they combined with other Pelasgian tribes,* and founded the Ionian states.—Even before this period migrations by land from Greece into the Northern parts of Asia Minor had commenced. The emigrants found Pelasgian inhabitants in that region also; and coalescing with them assumed the name of Æolians (Αἰολέες, Αἰολεῖς).†—At a later date Dorians from the Peloponnesus spread over the islands to the southern coasts of Asia, where their colonies grew up beside the rest.

6. Epic song continued to flourish among the separated tribes of the Greek nation. In Europe, in addition to the poems of HESIOD, and those which pass under his name, appeared the numerous rhapsodies of the THEBAIS, ATTHIS, MINYAS, &c. In Ionia, whither it had accompanied the emigrants, HOMER attained the chief renown; but, besides the *Iliad* and the *Odyssey*, later, although still very early times, beheld the production of the *Cyprian* verses, the lay of the *fall of Troy*, the *return of the Heroes*, &c. In all of these, the old national language, and that form of it which was moulded to the behests of Epic song, prevailed.

7. The young nation, thus descended from a mixture of barbarous and Pelasgian families, had now separated itself from those Pelasgians who remained free from intermixture, and did not keep pace with the progress of civilization.‡ These were even, after the lapse of some centuries, described as a foreign people with a peculiar language,|| while the other tribes (in the time of Homer still without a common name,) were at last included under the denomination of *Hellenes* (Ἕλληνες, τὸ Ἑλληνικὸν ἔθνος). Among these the Dorian tribe (τὸ Δωρικὸν) was distinguished from the Ionian (Ἰωνικὸν), and the whole of the rest of the population was comprised

* Menecrates in Strabo, XIII, p. 922.

† Herod., VII, 95.

‡ Herod., I, 58. Τὸ Ἑλληνικὸν—ἀποσχισθὲν ἀπὸ τοῦ Πελασγικοῦ.

|| Herod., I, 58. Τὸ Πελασγικὸν ἔθνος ἐν Βάρβαρον, and 57, ἦσαν οἱ Πελασγοὶ Βάρβαρον γλῶσσαν ἰέντες.

under the name of Æolian (*Αἰολιστόν*). To the Ionian tribe belonged, besides the Ionians in Asia Minor, the inhabitants of Attica as far as Megara, of Eubœa and the surrounding islands, together with the colonies of this race, which extended chiefly in an Eastern direction, even to the other side of the Euxine sea; to the Dorian those states, which the Dorians had founded in their mother country, in the Peloponnesus, and thence over the islands as far as the South of Asia Minor, but more especially towards the West on the shores of Italy and Sicily.—Besides the original Æolians in Asia Minor, most of the dwellers in Thessaly, Phocis, Bœotia, and Northwards as far as Dodona,—also those parts of the Peloponnesus not occupied by the Doric race, as Elis, Arcadia, Achaia,—and, in short, whatever belonged not to the two other tribes, were Æolian. It must be observed, however, that this inclusion of so many different branches under the Æolic name did not universally prevail until after the epoch of Alexander, and that, even then, the name of the Dorians still frequently extended itself at the expense of the Æolians. As long as the Doric race maintained a decided political superiority, such states as were under their authority or influence, were, together with their language, frequently denominated Dorian.*

8. The universal dominion of the Epic dialect over composition declined, together with that of the Epos itself, in the age when the several states of Greece acquired independence; yet it continued to influence all the dialects which, after it, were employed as written language, and in the production of new kinds of poetry. Up to this period the other dialects had remained without cultivation; now, however, they advanced their several pretensions, while an active spirit of improvement awoke in the young states, and it was esteemed a token of freedom to make use of that form of speech, which the national descent, or union with others, had naturalised in each, not only for familiar intercourse, but also in written

* Strabo, VIII, p. 514, C., δοκοῦσι δὲ διαρίζεν ἅπαντες διὰ τὴν συμῶσαν ἐπιμειλίαν.

monuments.—Of such dialects there was a prodigious number. Herodotus enumerates four of them among the Asiatic Ionians,* and Strabo asserts, that, even in his time, the language of each settlement was distinct from that of the others.† Hence it cannot be asked *how many dialects of the Greek tongue there were*, but *how many, after the Epic, acquired, by means of written works, a permanent existence, and have thus come to our knowledge*.

§ V.

OF THE ORIGIN AND THE PECULIARITIES OF THE DORIC AND ÆOLIC DIALECTS.

1. The most ancient forms of the Pelasgic-Greek language are preserved in the Latin, and in certain words and phrases of the Spartan tongue. The ancestors of the Spartans, Pelasgic Dorians, disdained the improvement of their language,‡ as much as they prevented the mixture of their population, by expelling or reducing to slavery the inhabitants of the country, of which they had taken forcible possession. Their language, likewise, was not that form, that had been already polished in the service of poetry, although derived from the Pelasgian root, but the crude speech of their progenitors, which maintained its place in their territory, although the Epic dialect was as little unknown to them, as to any other race of

* B. I, 142. He calls them *χαζακτῆρας γλώσσης*.

† B. VIII, p. 514, C. *σχεδὸν ὃ ἔτι καὶ νῦν κατὰ πόλεις ἄλλοι ἄλλως διαλέγονται*.

‡ How closely the Spartan tongue adhered to the Pelasgic may be perceived even in the few monuments of that dialect still extant. E. g. the use of the R in the decree of the Lacedæmonians against Timotheus, (*Boethius de Musica* I, 1). *Timotheor ho Milesior paraginomenor—lymaenetæ tar akoar ton neon dia te tar polychordar kae tar kaenotatar ton meleor*, agrees with the same use in the Latin-Pelasgic Inscription in *Spon. Miscell.*, p. 87. *Lepirior Santirpior Duir Jor Joufer Dertier Dierier Votir Jarer &c.*

Greeks. The rest of the Dorians preserved their primitive tongue less pure, and approached more nearly to the Epic form, in proportion as they receded from their own. There remained to them, at least in their written productions, much in common with Epic Greek, and much in common among themselves, gradually developed in composition, and constituting the character of the Dorian dialect (*ἡ Δωρίς, ἡ Δωρικὴ διάλεκτος*). In this there were displayed the peculiarities of a bold, and originally a mountain race, incited by their earnest temperament and deep feelings, to the creation of the higher kind of lyric poetry, and of a serious and manly philosophy. Peculiar to this dialect is the frequent use of the vowel A (*πλατειασμός*). The songs of several lyric bards, the writings of the Pythagorean philosophy, and the old Sicilian Comedy were composed in it. The Attic lyric poetry, also, in the tragic dramas, assumed several of its full-toned and sonorous forms.

Obs.—Even in common discourse the strength and weight of the *platismus* induced the Athenians to retain, in certain instances, the sound of A: e. g. when the name of Ceres was employed as an exclamation of astonishment: *ὦ Δάματερ* for *ὦ Δήμητερ*. *

2. Like the Spartans, the Æolians kept the old language pretty close to its primitive form, and thus, in many points, their dialect concurred with the Doric; indeed, so much so, that many considered the Æolian dialect (*ἡ Αἰολίς, ἡ Αἰολικὴ διάλεκτος*) identical with the Doric.† There exists, however, not identity, but a strong affinity between them. The Æolic was almost confined, in use, to the lyric poetry of the Æolians, and has come to our knowledge only in some fragments of this poetry, in a few inscriptions, and in the observations of Grammarians. From these we perceive that it varied, like the Doric, according to the age and country of the poet, e. g. it was different in the songs of Alcæus and Sappho of Lesbos, and of Corinna the Bœotian,—and must, indeed, have been

* Comp. Eustath. ad. Il., p. 12, l. 8.

† Strabo. VIII, p. 333. Τὴν Δωρίδα τῇ Αἰολίδι τὴν αὐτὴν φασμέν.

as different as the extraction of the Bœotians, Thessalians, Ætolians, and others, who were included, by the later Greeks, under the Æolic name.—The strangeness of its forms, and its wide departure from the universally-understood Epic dialect, made it scarcely intelligible to those of the Grecians who were not Æolian.* Such was the ground upon which Pindar, the poet of all Greece, sacrificed most of its peculiarities, and retained only those which were common to the Dorians also,^(R) while, on the other hand, he adhered, in many particulars, to the Epic dialect.

§ VI.

OF THE ORIGIN AND THE PECULIARITIES OF THE IONIC AND ATTIC DIALECTS.

1. The Ionians, in the formation of their dialect, kept more closely than the other Greeks to the language of the Epos, so that the Epic language itself has been taken for Ionic. For this a handle was given also by the fact, that Epic song was cultivated with the greatest success in the bosom of the Ionian states, and that the sort of poetry, which owed its birth to the Ionians, namely the *Elegy* (which passed from them into the compositions of Tyrtaeus, Callinus, Solon, Mimnermus and others), remained faithful to Epic forms, as well as the *philosophic Epos*, which after the *Heroic* of Homer and the *Ethic* of Hesiod, was produced in the first schools of philosophy. That only, however, can be properly termed *Ionic*, which was included under one of the four Ionian dialects enumerated by Herodotus. In one of these Herodotus himself and Hippocrates composed; † whose

* Thus Dionysius Halicar., in his *τῶν ἀρχαίων κρίσις*, Opp. Tom., V, p. 421, § 8. Ed. Reiske, praises in Alcæus the *clearness* of his forms of speech, so far as it is not obscured by his dialect (*σχηματισμοὺς μετὰ σαφηνείας—ὅσον αὐτῆς μὴ τῇ διαλέκτῳ κεκάνωται*).

† Very probably in that of the *Carian* Ionians of Miletus, Myus, and Priene, since both these writers sprang from Dorian settlements in

dialect, in conformity with the above-mentioned view of the subject, has been characterised as *New Ionic* in opposition to the Epic language as *Old Ionic*.—In the Epic language there is visibly a strong endeavour to make the primitive forms of the ancient tongue sonorous by the use of vowels and rhythmical by the aid of peculiar inflections, without, however, deviating from a moderate degree of strength, and becoming too effeminate. Thus it frequently contracts concurring vowels, and strengthens feeble syllables by the assumption of consonants. Through these tendencies, taken together, was attained that powerful fulness of tone, which constitutes the characteristic of this dialect, created and matured by the exigencies of heroic song.

2. The genuine Ionic (*new Ionic*) dialect so far transgressed the rule of the Epic language, that, avoiding strength of sound, it accumulated without contraction, in its forms of words, the greatest possible number of vowels, it weakened the force of syllables by the insertion of fresh sounds, and it terminated words as much as possible in soft and feeble syllables; so that, in its musical richness and mellowness of tone, it bears the true impress of a people, who, under the mildest of all climates, abandoned themselves to a life of voluptuous enjoyment.

3. Very different from this was the formation of a dialect, originally resembling the Epic language—that of the Athenians (ἡ Ἀθηναία, ἡ Ἀττικὴ διάλεκτος). Their ruder soil, and less favourable skies, which guarded against effeminacy,—the union of all the Attic tribes under the constitution of one city,—the influx of foreigners, who, from the earliest times, were brought, by political revolutions, to Athens, or were attracted thither by the intercourse of trade,—all these circumstances wrought a mighty effect upon the growth and genius of their language. They acquired, in this also, an independent character of solidity relieved by grace, both in

Caria, since the kind of composition (Logography), in which Herodotus wrote, was formed by *Milesians* (Cadmus, Hecataeus), and lastly since much that was peculiar to the Carians has passed into their dialect, e. g. the forms ἐρωτοῦ, πρῶμα. Comp. Mattaire, *Intro.*, p. xxxvi.

the forms of words and the structure of discourse, equally remote from the antique stiffness of the strong Doric, and from the effeminacy of the Ionian. Many traces of the Epic dialect still appear in the oldest Attic writers, for instance in ÆSCHYLUS,^(R) which, however, soon gave way in order to make room for that peculiar character of speech, which we find in SOPHOCLES, EURIPIDES, ARISTOPHANES, THUCYDIDES, PLATO, and other authors.

4. The Dialects, thus formed, varied, in the progress of time, in many respects, so that almost every age has its own peculiarities in the language of each race. The Dorism of Theocritus is different from that of the older Doric compositions: in Attic there is a distinction drawn between the form above described, as the *Old Attic*, and the *New Attic* of the orators and the authors of the new Comedy.—It is proper to treat these varieties, not as separate dialects, but as different ages of the same dialect.*

§ VII.

OF THE USE OF THE DIALECTS.

1. The difference of the Greek dialects lay not merely in occasional forms and sounds of words, but penetrated to the very core of the language; so that even the structure and connection of sentences and the whole character of expression is various, although the same fundamental rules of speech prevail in all the dialects. A marked difference in the modes of thinking and of feeling could alone produce this discrepancy; while that strong direction, which the improvement of the nation by means of Epic poetry had impressed upon the national mind, and that permanent influence, which the Epic dialect maintained over the language, could alone preserve, notwithstanding the wide divergence of its several branches, the unity of the Grecian genius in the most opposite productions, through which, in them, as in the productions of nature,

* Sturz on Mattaire, Introd., p. xxxv, note 2.

the greatest harmony and the greatest difference are at once perceptible.—It would have been impossible to copy the peculiar style of Epic narration in the Attic dialect. The agreeable style, copious in expression, and loose in the connection of parts and sentences, in which the work of Herodotus is written, harmonises as exactly with the genius of the Ionic dialect, as the concise, sententious, and closely-connected style of Thucydides with that of the Attic. The Doric dialect is as essential to the gravity and dignity of the higher lyric poetry, as is the milder Epic to the soft and soothing strain of the elegy.

2. As each tribe had moulded, after a peculiar fashion, its mental character and its language, so also did it regulate its favourite mode of Poetry, of Philosophy, and of Historical narration. The dialect, in which this was composed, became the *standard form* for this kind of composition,—since, indeed, the one was essentially related to the other. Hence it came to pass, that Herodotus, a Dorian, wrote in Ionic, that Pythagoras, an Ionian, wrote in Doric—the genius of the Doric dialect agreeing with the depth and gravity of his philosophy;—farther, that Solon, although an Athenian,^(B) in the composition of his elegies employs the Ionic dialect; that the tragic authors of Athens, in their lyric songs, incline to Doric; that all poems of an Epic character, down to a late age, follow, in most respects, the dialect of Homer. Although every state and every citizen asserted the right to make an universal use of their own dialect, yet this was abandoned in writing, as soon as another dialect had become peculiarly allotted to that kind of composition, which a writer happened to cultivate.

§ VIII.

OF THE DECLINE OF THE DIALECTS.

1. As long as liberty endured, each state employed its native dialect. The Attic, raised to the highest rank by the greatest number of eminent writers, was the language of the Macedonian court, and hence it spread over the Macedonian

conquests in Syria and Egypt. This circumstance—and still more its extreme refinement, and the renown of Athens, which long continued, with her schools of philosophy and rhetoric, to be the capital of Grecian cultivation—gave to it, from the era of Alexander the Great, the predominance over the other dialects. The other dialects, in process of time, under the Roman dominion, were gradually dropped by the educated classes, and confined to the use of the common people. In the second and third centuries they disappeared entirely from writing—even upon monuments and coins.

2. In the universal language, to which the Attic dialect was raised, a distinction was however drawn between some forms peculiar to Attica and others in general usage. Hence the opposition of one part as Attic (*Ἀττικόν*), to the other as common (*Κοινόν*). The universal language—or common dialect—is assumed as the basis of Greek grammars.

3. Through the Macedonian conquests in Asia, the Greek tongue was forced upon the attention of some nations that had formerly spoken oriental languages. Induced to write in Greek, while they thought in their native tongues, they created a Greek dialect, with Hebrew, Syriac, and Chaldaic turns of expression, and many peculiarities, which proceeded partly from the Macedonian mode of speech. In this dialect were the documents of the Jewish religion translated, and those of the Christian faith composed, so that it may be conveniently termed the *Ecclesiastical dialect*.

4. While the other dialects disappeared from written composition, the common dialect continued, down to the fifteenth century, especially at the court of Constantinople, to be the language of the learned, although the common people, from the date of the introduction of Christianity, gradually lost the use of the ancient Greek. During that period the learned (that is to say, the Sophists, Rhetoricians, Grammarians, and even the fathers of the Church) were busily endeavouring, by the continual perusal and imitation of the Attics, to defend the purity of the language against those inroads, which the ecclesiastical Greek was continually making.

5. When, however, after the ruin of the empire in the fifteenth century, together with the existence of the national

speech expired also the care and discipline, by which that existence had been prolonged, and when the Church became the only bond that kept the enslaved people in a state of union, the influence of the ecclesiastical dialect spread uncontrolled over all classes. As formerly the Homeric language had arisen, so now there appeared a tongue, fundamentally uniform—intelligible to the clergy, and even to the laity, who were accustomed to its use in public instruction, and in the services of religion—to which the different tribes and provinces attached many words, preserved from the earliest times in the mouths of the vulgar, though never employed in writing, and many peculiarities, which the influence of foreign tongues, particularly the Latin, and more recently the Turkish and Italian, had introduced.

6. Out of these elements, then, arose that peculiar dialect—the Romaic or Modern Greek *—which is indeed far removed from the old language, but not far enough to rank as a separate tongue. Throughout the much-divided people of Greece—and in spite of their numberless dialects—this language is essentially uniform, having, in the ecclesiastical dialect, an universal basis. As early as the sixteenth century it was employed as a written tongue, and has acquired, in our times, no slight degree of copiousness and cultivation by means of numerous works in all departments of literature.

7. Meanwhile, the ancient Greek, although lost as a national language, was understood and written by some of the learned in all succeeding ages. Handed down by the schools of Athos, Naxos, Chios, and others that were never wholly suppressed, it has appeared, in more recent days (like Latin among the western nations), as the learned tongue of the Greeks. And thus, to compute from the date of the Homeric poems, in which it first acquired a stable form, this language has been employed for the written productions of human genius, during a space of nearly three thousand years.

* Called *νέα, καθομιλουμένη*, also *γραικική διάλεκτος*, and *ῥωμαῖκα*, *scil. γράμματα*, as the people from being subject to the Roman-Byzantine empire were named *ῥωμαῖοι*.

§ IX.

RECAPITULATION.

1. In the Greek tongue, the EPIC or HOMERIC dialect was first matured. Allied to this, the IONIC afterwards was formed; the two being frequently contrasted as *old* and *new Ionic*. To this branch belongs also the ATTIC in its several ages.

2. Next to the Ionians the ÆOLIANS formed their dialect in Asia (Sappho, Alcæus), then in Bœotia (Pindar,^(R) Corinna); the DORIANS also acquired a written dialect, especially those of the colonies (the Pythagoreans, Theocritus).

3. The selection of that which is common to the Attic and the other Dialects constitutes the COMMON dialect.

4. Next in order stands the ECCLESIASTICAL dialect, from which, in the last place, the ROMAIC is derived.

5. Order of the Dialects :

| | | |
|-------------------------|--------|----------------|
| | Epic, | |
| Ionic, | | Attic, |
| | Æolic, | |
| in Asia, | | in Bœotia, |
| | Doric, | |
| of the Pythagoreans, | | of Theocritus, |
| Common, Ecclesiastical, | | Romaic. |

§ X.

OF THE PLAN OF THIS GRAMMAR.

1. We have explained the nature of language and of discourse in general—the rise of cognate languages—and the origin of dialects. It was next shown whence the Greek tongue arose—with what other tongues it is connected—and how, in the course of its existence, it gave birth to a series of dialects, and has reached our knowledge in written works.

2. In entering upon the study of any language, the whole

body of its signs for ideas,—the department of the Lexicon,—is, in a certain sense, taken for granted: not as if it were already impressed upon the mind, but merely as an object not properly belonging to grammar,—from which, however, grammar borrows, as occasion may demand, so much as is necessary for the understanding of her rules, or as stands in need of her assistance.

3. The words being taken for granted, grammar will enquire according to what laws they are formed and subjected to those inflections, which speech requires, in order to betoken all relations, in which a word can stand.

4. This done, grammar will next teach the rules, according to which the words of any given tongue are combined together, for the expression of perceptions, thoughts, and emotions.

5. On these principles, this grammar is composed of two parts, or books, the first of which treats of *the forms of words*, the second of *Syntax*.

6. At the foundation of both of these parts lies the knowledge of those symbols, by which the sound of words, the manner of intonation, and the division of sentences are represented (*letters, accents, marks of punctuation*);—which will, therefore, be considered, in their proper places, in the first Book.

7. In explaining the forms of words, this grammar will confine itself, for the sake of simplicity, in the first place, to the COMMON dialect, since this cannot conveniently be deprived of its right to constitute the groundwork in the acquisition of the Greek tongue. The Homeric dialect will next be examined, and then those forms, in which the other dialects differ from the language of Homer.

BOOK FIRST.

FORMS OF WORDS.

PART FIRST.

OF NOUNS.

INTRODUCTION.

OF THE LETTERS USED BY THE GREEKS.

§ XI.

THE ALPHABET.

1. The characters now commonly used in Greek orthography are, according to their forms, order, and power, the following four-and-twenty :—

| Large. | Small. | Sound. | Name. | English Name. |
|--------|--------|-------------------------|------------|-----------------------|
| A, | α, | a, | "Αλφα, | Alpha. |
| B, | β, | b, | Βῆτα, | Beta. |
| Γ, | γ, | g <i>hard</i> , | Γάμμα, | Gamma. |
| Δ, | δ, | d, | Δέτα, | Delta. |
| E, | ε, | ě, | "Ε ψιλόν,* | Epsilon. |
| Z, | ζ, | z (sd), | Ζῆτα, | Sdeta. ^(R) |
| H, | η, | ē,† | Ἡτα, | Eta. |
| Θ, | θ, | th, | Θῆτα, | Theta. |
| I, | ι, | i (<i>English e</i>), | Ἰῶτα, | Iota. |

* Single or smooth E.

† Pronounced like *a* in *hare*.

| Large. | Small. | Sound. | Name. | English Name. |
|----------------------|--------|--------|--------------|---------------|
| K, | κ, | k, | Κάππα, | Kappa. |
| Λ, | λ, | l, | Λάμδα, | Lambda. |
| M, | μ, | m, | Μῦ, | My. |
| N, | ν, | n, | Νῦ, | Ny. |
| Ξ, | ξ, | x, | Ξῖ, | Xi. |
| O, | ο, | ō, | "Ο μιῖκρόν,* | Omīcron. |
| Π, | π, | p, | Πῖ, | Pi. |
| Ρ, | ρ, | r, | Ρῶ, | Rho. |
| Σ, C, ^(R) | σ, | s, | Σῖγμα, | Sigma. |
| T, | τ, | t, | Ταῦ, | Tau. |
| Υ, | υ, | u, | "Υ ψῖλόν,† | Upsilon. |
| Φ, | φ, | ph, | Φῖ, | Phi. |
| Χ, | χ, | ch, | Χῖ, | Chi. |
| Ψ, | ψ, | ps, | Ψῖ, | Psi. |
| Ω, | ω, | ō, | "Ω μέγα,‡ | Omega. |

2. Σ at the end of words, or in composition, takes the form of ς; πῶς, πρὸς, πρὸςφέρω;^(R) thus too, δυςσέβεια, but πρᾶσσειν, where both sigmas belong to an uncompounded word.

3. The following characters are likewise occasionally used, especially in the older editions: ε, ϛ, θ, π, ρ, 7, ζ, i. e. β, γ, δ, π, ς, τ, στ.

4. Even in recent editions we find the combination of ο and υ into ς, and of στ into ζ, which latter character is called, on account of its sound, *sti* or *stigma*, and is even used as a mark of number for 6, because a letter not altogether unlike it in form, once stood in the sixth place of the alphabet,—of which hereafter.

§ XII.

OF THE HISTORY OF THE GREEK ALPHABET AND ORTHOGRAPHY.

1. An ancient Grecian tradition declared, that an oriental settler (Cadmus) from Phœnicia introduced the knowledge of

* Little O.

† Smooth U.

‡ Large O.

letters into Greece.* The Phœnician alphabet was, with slight variations, that of the Samaritans and Jews. The circumstance that these three alphabets agree with the Grecian in the names, order, and to a remarkable degree also in the shapes of the letters, bestows on the traditional derivation of the latter from the east the certainty of a historical fact.

2. The primeval or Cadmean alphabet of the Greeks wanted these nine letters, Z, H, Θ, Ξ, Υ, Φ, X, Ψ, Ω, so that it consisted of only fifteen characters, an equal number with that of the old Hebrew,† and old Latin,‡—all these coinciding in the following order :—

CHARACTERS.

| Hebrew Names. | Hebrew. | Greek. | Latin. |
|---------------|---------|--------|--------|
| Aleph, | א | A, | A. |
| Beth, | ב | B, | B. |
| Gimel, | ג | Γ, | G. |
| Daleth, | ד | Δ, | D. |
| He, | ה | E, | E. |
| Jod, | י | I, | I. |
| Caph, | כ | K, | K. |
| Lamed, | ל | Λ, | L. |
| Mem, | מ | M, | M. |
| Nun, | נ | N, | N. |
| Ain, | ע | O, | O. |
| Pe, | פ | Π, | P. |
| Resch, | ר | P, | R. |
| Schin, | ש | Σ, | S. |
| Thau, | ת | T, | T. |

* Hence they are called γράμματα φοινικῆα by Herod., V. 58, and Καδμήα, ib. 59. Otherwise φοινίκια, φοινικικά, and even πελασγικά, since the Pelasgians first received them from the Phœnicians.^(R)

† *Hug* on the invention of alphabetical writing, p. 38.

‡ Montfaucon in *Dissert. de literis Græcis et Latinis*, § 85, in his *Palæography*, p. 561.

3. These fifteen letters served, in the East, only as consonants and marks of aspiration; but Aleph, He, Jod, Ain (Oin), i. e. Alpha, Epsilon, Iota, Omicron, were unsuited to the Greek tongue as marks of aspiration, and therefore furnished a mode of designating the sounds perceptible in their names (a, e, i, o), by which means the Greek alphabet, in its very commencement, obtained a marked advantage over the oriental.

4. Meanwhile, after the introduction of the alphabet into Greece, its limits were extended in the East: the seven letters,

Vau, Zain, Cheth, Teth, Samech, Tzade, Koph,
 ו ז ח ט ס צ ק

were formed, through which the oriental alphabet was increased to the number of twenty-two characters.

5. Out of this additional number the Vau was first adopted by the Greeks. As a new comer it was placed at the end,^(R) originally as an aspirated consonant, which force it has retained in Latin, VIDI, AIVOM, &c.; also in the name of the Ionic colony Elea (*Velia*) in Lucania, which is written, on coins, ΥΕΛΗ, and by Herodotus* 'Υελη (better with υ than υ̇). The pronunciation was then weakened into that of υ (υ̇ ψιλόν), lat. u, and thus the aspirated consonant passed into a vowel.

6. After the Υ, the letters Ζ, Η, Θ, wandered into Greece. With a trivial alteration of the names, Tzade, Cheth, Teth, into Zeta, Eta, Theta, they were arranged, in the Greek alphabet, according to the same order, which had been observed in the oriental.

Obs.—H perhaps originally approximated, in *pronunciation* also, to Cheth, and had the sound of ch. Thus the liver is named in Hebrew, *Chapar*, Greek ἥπαρ, which was written ΗΕΠΑΡ (HA-

* B. I, 167. The name ΥΕΛΗ upon some coins, compared with the fuller ΥΕΛΗΤΩΝ upon others, may perhaps be the beginning of the appellative ΥΕΛΗΤΗΣ; however, the name of the town is certain from Herodotus. In Stephanus Byz. under ΕΑΕΑ it is corrupted into ΒΥΑΗ.

ΠΑΡ). Next it was weakened into the aspirate *h*, which force it continued always to possess in Latin, and in Greek for many centuries.

7. To the letters thus introduced, the Greeks added, at a later period, and from their own invention, first Φ and Χ. The precise time and manner of this addition are not known, but it must have been in a remote age, since both are found in the oldest inscriptions.* Indeed, of the alphabet, to which Φ and Χ were wanting, only a single monument remains in an inscription, brought from the island *Melos* to Venice, and added to the collection of the family of Nani (*columna Naniana*).† It gives ΕΚΠΗΑΝΤΟΙ, i. e. 'Εκφάντω, ΑΜΕΝΠΗΕΣ, ἀμεμφες, and ΕΠΕΥΚΗΟΜΕΝΟΣ, ἐπευχόμενος, thus ΠΗ for φ and ΚΗ for χ, like *ph* and *ch* in Latin; yet it does not necessarily follow, that this must be older than all which have Φ and Χ, since it is possible that the Melians, a Spartan colony, and as such faithful to ancient usages, retained the simplest alphabet, after it had been already increased elsewhere.

8. The alphabet received its final completion from Simonides of Chios about the time of the Persian war. He added Ξ, Ψ, and Ω, and gave to Η its present destination. Thus the alphabet was increased by him to the number of twenty-four letters.

9. The full alphabet of Simonides was adopted by the Ionians, and, among them, probably first by the Samians.

* E. G. in the inscription of Sigeum, ΦΑΝΟΔΙΚΟ, ΠΑΣΧΟ,—of Delos, ΣΦΕΛΑΣ,—of Petilia, ΤΥΧΑ, ΑΓΑΘΑΡΧΟΣ,—of Elis, ΑΡΧΟΙ, ΕΝΕΧΟΙΤΟ, ΓΡΑΦΕΑ. In the tales of later days, the early extension of the alphabet was ascribed to *Palamedes*.

† Having personally inspected this inscription, in the close of the year 1822, at Venice, in the Palaz. Tiepolo, to which the greater part of the antiquities of the Nanian collection has been transferred, I retract the doubt, expressed in the second edition of this Grammar, as to its genuineness, and give it hereafter according to my copy.

At Athens it was admitted into public monuments, for the first time, in the ^(R) second year after the Peloponnessian war, under the Archon Euclides, B.C. 403, Ol. 94, 2.*—Thus the Greek alphabet had, at different periods, fifteen, sixteen, nineteen, twenty-one, and twenty-four of the characters still remaining.

* That *Simonides* completed the alphabet is affirmed by *Suidas*, art. *Σιμωνίδης*, and by *Pliny*, *H. N.*, c. 56, §c. Comp. *Valcken. ad Schol. Eur. Phœn.*, p. 687. Only *Andron* in *Suidas*, v. *Σαμίων ὁ δῆμος*, T. III, p. 279 (perhaps the Alexandrian, of whom *Athenæus*, IV, c. 25, p. 184, B., mentions the *Χρονικά*), pronounces otherwise: *παρὰ Σαμίοις εὐρέθη πρῶτοις τὰ κδ' γράμματα ὑπὸ Καλλιστράτου ὡς Ἄνδρων ἐν τρίποδι*. Of the men who, under the name of *Callistratus*, have reached our knowledge, that one only is of sufficient antiquity who, according to *Hesychius*, v. Ἄρμодиῦς μέλος, composed the famous *Scolion* in praise of *Harmodius* and *Aristogiton* (to which even *Aristophanes* alludes in his *Acharnians*, v. 980), but not the Alexandrian Grammarian, to whom *Tzetzès*, *Chil.*, XI, 6, ascribes the invention: *παρὰ Σαμίοις εὗρηκα πρῶτον ἀναγνωσθῆναι διὰ γραμματικοῦ τινος τὴν κλῆσιν Καλλιστράτου*. Did this elder *Callistratus*, probably a *Samian*, but attached, as his *Scolion* shows, to the *Attic* interest, first bring the full alphabet into use among the *Athenians*? In the same place of *Suidas* it is mentioned out of *Theopompus*, that *Archinus*, under the archonship of *Euclides*, persuaded the *Athenians* to make use of the *Ionic* letters: *τοὺς δὲ Ἀθηναίους ἔπεισε χρῆσθαι τῶν Ἰῶνων γράμμασιν Ἀρχίνους ὁ Ἀθηναῖος ἐπὶ ἄρχοντος Εὐκλείδου . . . περὶ τοῦ πείσαντος ἱστορεῖ Θεόπομπος*. Other writers also mention the archon *Euclides* in relation to this subject. Compare *Corsini Fasti Attici Olymp.*, CLXXXIV. And that this, and not a more ancient *Euclides*, the son of *Molon*, *Olymp.* 88, 1, is meant, may be proved from inscriptions of later date than *Olymp.* 88, 1, which retain the old *Attic* alphabet. The latest of this description with a certain date, is, so far as I know, that from the *Erectheum* (*Walpole's Memoirs relating to Turkey*, p. 580), during the archonship of *Diocles*, Ol. 92, 4, ^(R) that is twenty-three years after the elder *Euclides*, and only five years before the younger.—With regard to the transaction alluded to by *Theopompus*, the term *persuasion* (ἐπεισε) can scarcely refer to any thing but a public proposal (ψήφισμα), and we may suppose, that, by a decree of the people, the full alphabet was thenceforward admitted into public acts and monuments, having previously gained admission into ordinary use.

Obs. 1.—Among these letters are not reckoned those, which retained their places only as marks of number (*γράμματα ἐπίσημα*): the ΒαϞ^(R) in the sixth place between E and Z, answering to the Latin F, and afterwards called the Digamma—to be seen on the Elean tablet and other monuments,—the Κόππα or *Koph*, between Π and P, answering to the Latin Q—to be seen upon the coins of Crotona, Corinth, &c.,—lastly the Σάν or Σαμπῖ, a hissing sound, answering to the Hebrew Schin, but removed in Greek to the end of the alphabet.* The forms of the Digamma and Koppa in inscriptions are Ϝ or Ϛ, ^(R) Ϟ or Q; of Sampi the form is ϛ.

Obs. 2.—The old Attic alphabet, which is preserved in a very considerable number of inscriptions,† thus comprised the following twenty-one letters, H included as a mark of aspiration:—

A, B, Γ, Δ, E, Z, H, Θ, I, K, Λ, M, N, O, Π, P, Σ, T, Υ, Φ, X.

It wanted characters for the long vowels H and Ω, instead of which E O were used, and for the double consonants Ψ and Ξ, the place of which was supplied always by Φ Σ and X Σ (not B Σ, Γ Σ, or the like).^(R) Also it was not yet common to employ the diphthong ου in writing, so that simple O stood for the sounds O, OΥ, Ω, e. g. in the Potidean inscription:—‡

ΑΙΘΕΡ ΜΕΜ ΦΣΥΧΑΣ ΥΠΕΔΕΧΣΑΤΟ . . . ΕΧΘΡΟΝ ΔΟΙ
ΜΕΝ ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ . . . ΑΝΔΡΑΣ ΜΕΜ ΠΟΛΙΣ
ΗΕΔΕ ΠΟΘΕΙ.

i. e. αἰθήρ μὲν ψυχὰς ὑπεδέξατο . . . ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος
. . . ἄνδρας μὲν πόλιν ἥδε ποθεῖ . . .

* Compare Boeckh's *Public Economy of Athens*, Part II, p. 384 (*of the original*).

† Compare the *Collection of Boeckh for the Public Economy of Athens*, and in the *Sylloge Inscriptionum* of Osann, Jena, 1822.

‡ P. 18 of Osann.

10. The Orientals wrote, as is well known, from right to left; with the Greeks the direction from left to right (*ἐπὶ δεξιάν, ἐπιδέξια*) obtained the preference, clearly for the sake of a *propitious* direction (*ominis causa*). In this manner we find very ancient inscriptions, as the Melian and the Elean,* written, after it had been long the fashion to write with both directions alternately, or *βουστροφηδόν* (*turning like oxen in the process of ploughing*). Specimens of the last-mentioned mode of writing are found in both the Sigeian inscriptions;† and thus too were the laws of Solon written. Coins, and the oldest works of art, e. g. the Scarabæus with the heroes before Thebes in the collection of Stosch, have often the alternate mode of writing. ^(R)

11. The characters have undergone considerable changes since their introduction into Greece. The most ancient upon the inscriptions of Sigeum, Melos, and Elis, and upon many coins, correspond almost entirely with the Etruscan, and with those which have been recently discovered upon a Phrygian monument; but their forms vary in different states, and even sometimes in the same state. The medals of Agrigentum alone display eight different forms of the letter A, from which again several on the medals of Laus, Metapont, and Caulonia differ.

12. Greek writing acquired a greater degree of uniformity in the Attic alphabet, and transmitted the characters, established during the time of the Peloponnesian war, without any remarkable changes, down to the manuscripts of the Christian centuries. But together with the erect characters used upon stone and in the more careful MSS., there was formed for ordinary use a *cursive* ‡ character, the influence of which, during the time of the Romans, affected the form of many letters even in the monumental writings of the Greeks, ||

* Class. Journ., Vol. XIII, p. 113.

† Now in the British Museum.

‡ Several documents written in this character upon papyrus have been found in Egypt. Comp. Boeckh's *Illustration of an Egyptian document on papyrus in the Greek cursive character*. Berlin, 1821.

|| In many inscriptions. For example one in the court of the *Rondanini*

and, towards the eighth century, expelled the erect characters almost entirely from MSS. The most uniform and elegant shape of the cursive characters is found in the MSS. of the eleventh and twelfth centuries; but this afterwards passed, especially in the fourteenth and fifteenth centuries, into the more convenient but less sightly form of the Greek writing at the present day. In the commencement of Greek *printing* some felicitous endeavours were made, particularly by the JUNTA in Florence, to imitate the beautiful manuscript of earlier ages; Aldus and his followers, however, who took the later MSS. as their model, obtained the mastery, and after their example the characters of the fifteenth and sixteenth centuries were universally recognised as the basis of Greek typography.

13. Like the characters, the orthography of the earliest monuments is uncertain and defective. Upon the Scara-bæus, * with the heroes before Thebes, the name *Tydeus* is written ΤΥΤΕ; *Polynices*, ΦΥΛΝΙΓΕΣ; *Amphiaraus*, ΑΜΦΤΙΑΡΕ; *Adrastus*, ΑΤΡΕΣΘΕ; *Parthenopæus*, ΠΑΡΘΑΝΑΠΙΑΕ. Elsewhere we find ΑΧΕΛΕ, ΕΛΙΝΑ, for *Achilles*, *Helena*, Ε for ΕΙ, as still later Ο for ΟΥ, upon coins. Thus too ΔΑΝΚΛΕ for *Zancle*, for *Gelas* sometimes ΓΕΛΑΣ, sometimes ΕΛΑΣ, and according to the Ionic alphabet, before its complete diffusion, ΠΗΙΝΟΝ, ΚΩΟΝ. The name of *Acragas* varies between ΑΚΡΑΓΑΣ and ΑΚΡΑΙΑΣ, that of *Temessa* between ΘΕΜ and ΤΕΜ; the name of the *Navians* in Sicily is ΝΑΧΙΟΝ for ΝΑΧΣΙΟΝ, as the Latins have continued to use X for CS, GS (DIXIT, AUXIT). Much of this variety indicates a difference of pronunciation, but on the whole it proves that orthography, among the Greeks, as with other nations, acquired fulness and certainty only in process of time. ^(R)

palace, has in the upper half, containing the enumeration of names, the ancient forms, but in the lower, containing a distich, the forms altered by the cursive character, especially Ε Ξ Ω

* According to the engraving given in Fea's translation of Winckelmann's History of Art, Part I, p. 162. ^(R)

OF THE VOWELS.

§ XIII.

OF THE MEASUREMENT OF THE VOWELS IN RESPECT
OF *TIME*.

1. The shortest portion of time, which serves for the enunciation of a sound, is called *a time* (χρόνος, *tempus*, *mora*).

2. A *short* vowel is that for the enunciation of which the shortest portion of time is sufficient, as *e* in *men*, or *i* in *thin*; a *long* vowel is that, which requires twice as much time, or more, in the enunciation, as *e* in *scene*, *i* in *fine*.

3. Every sound can be enounced in *single* or *double* time, i. e. as short or long: thus, *a* in *glass* and *grave*, *e* in *men* and *scene*, *i* in *thin* and *fine*, *o* in *shot* and *stone*, *u* in *tun* and *tune* (better shown in the German *umher* and *Blüt*). *One time* or the *short sound* is marked by $\acute{}$, *two times* or the *long* by $\bar{}$.

A perfect alphabet should have different characters for the long and short vowels.

4. The characters of the short vowels (φωνήεντα βραχέα, *vocales breves*) in Greek are ξ , σ , α , ι , υ , of the long (μακρά, *longa*), η , ω , α , ι , υ .

5. Hence it appears that the Greek tongue has for the *e* and *o* sounds alone, specific marks to betoken when they are short or in single time (ϵ , o), and when long or in double time (η , ω). *A*, *ι*, *υ*, serve to mark both the short and the long sounds appertaining to these characters. They are called *twofold* (δίχρονα, i. e. double with regard to time, *ancipites*), and it must be determined in some other way than by their figure whether they mark the *long* or *short* sound in a word, e. g. in *ἴστασι* and *δείκνυσι* *α* and *υ* are long; but in *ἴσταμεν*, *δείκνυμεν*, short, upon grounds to be explained in the sequel.*

* We must guard against the notion, that the *ancipites* are doubtful

Obs.—Long vowels may be regarded as the double of short. Thus from $\delta\acute{\epsilon}\epsilon\lambda\omicron\varsigma$ came $\delta\tilde{\eta}\lambda\omicron\varsigma$, from $\chi\acute{\iota}\omicron\varsigma$, $\chi\tilde{\iota}\omicron\varsigma$, from $\Delta\acute{\iota}$, $\Delta\tilde{\iota}$. (See *Hermann de Emend. rat. Græc. grammat. p. 49.*) ^(R)

§ XIV.

OF THE PRONUNCIATION OF THE VOWELS.

1. The pronunciation of the Greek tongue may be learned partly from the comparison of words which languages yet living have in common with Greek, partly through Greek words, which appear in Latin, and Latin words which

vowels—a notion arising from confounding the signs A, I, Y, with their sounds. A want of accuracy and of clearness in our first conceptions easily introduces errors into the exposition of language. The notion alluded to has even found its way into Wolf's *Præfatio novæ Editionis Iliad.*, 1804, p. *LXIX*: “Etenim sunt, qui ne distinguere quidem sciant, quæ mensuræ syllabarum ex natura vocalium nascentur, quæ accrescant adventitiis causis. Alii scire non videntur, *quam vim habeant vocales ancipites, quibus maximam libertatem tenera lingua ad facilitatem versus pangendi concessit.*” (We cannot properly talk of *ancipites* before the invention of signs for long *e* and *o*, and after that invention the language was no longer *tenera*). “Ita, sicut semper corripitur *α* in $\acute{\alpha}\gamma\omega$, *ι* in $\acute{\iota}\nu\alpha$, *υ* in $\acute{\upsilon}\pi\acute{\epsilon}\rho$, contra producuntur eædem in $\acute{\epsilon}\acute{\alpha}\omega\nu$, $\acute{\nu}\acute{\iota}\kappa\eta$, $\acute{\Delta}\upsilon\mu\acute{\omicron}\varsigma$ ” (but the *a*, *i*, and *u* sounds are here quite as different as *e* in $\acute{\epsilon}\mu\omicron\iota$ and $\acute{\eta}\mu\tilde{\iota}\nu$, *o* in $\acute{\epsilon}\mu\omicron\iota$ and $\acute{\epsilon}\mu\tilde{\omega}$, only that there is a want of separate marks to discriminate them), “sic in vocabulis permultis hæ vocales variant mensuram: $\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\mu\pi\alpha\nu$; $\kappa\omicron\nu\acute{\iota}\eta$, $\kappa\omicron\nu\acute{\iota}\eta\sigma\iota$; $\phi\acute{\iota}\lambda\alpha\sigma\theta\alpha\iota$ et $\phi\acute{\iota}\lambda\epsilon\tilde{\nu}$; $\acute{\iota}\delta\rho\upsilon\sigma\epsilon\nu$, $\acute{\iota}\delta\rho\upsilon\epsilon$.” (The vowel-characters (*hæ vocales*) do not, however, alter their quantity, but the sound expressed by them is sometimes long, sometimes short, is as different in $\acute{\iota}\delta\rho\tilde{\upsilon}\sigma\epsilon$ and $\acute{\iota}\delta\rho\tilde{\upsilon}\epsilon$ as the *o* in $\acute{\epsilon}\chi\rho\acute{\upsilon}\sigma\omega\sigma\epsilon$ and $\acute{\epsilon}\chi\rho\acute{\upsilon}\sigma\omicron\epsilon$; only the deficiency of alphabetic signs necessitates us to express the two different vowels by the same character, and $\kappa\omicron\nu\acute{\iota}\eta$ stands related to $\kappa\omicron\nu\acute{\iota}\eta\sigma\iota$ exactly as $\acute{\alpha}\rho\gamma\tilde{\eta}\tau\iota$ $\kappa\epsilon\rho\alpha\upsilon\tilde{\omega}$ to $\acute{\alpha}\rho\gamma\acute{\epsilon}\tau\iota$ $\delta\eta\mu\tilde{\omega}$, where the difference of the marks for the long sound of *e* and the short sound excludes all doubt and indistinctness. Thus, then, $\acute{\alpha}$ and *a*, $\acute{\iota}$ and $\tilde{\iota}$, $\acute{\upsilon}$ and $\tilde{\upsilon}$ differ neither in kind nor use, from $\acute{\epsilon}$ and $\tilde{\eta}$, $\acute{\omicron}$ and ω , and what the language allows to the one sound, it allows also to the rest.)

appear in Greek, partly through imitations of natural sounds left us by the ancients, ^(R) together with *plays upon words* and other hints; and, lastly, that of the consonants may be gathered from the modes in which the modern Greeks pronounce them.

2. A may be observed to agree in many words of the three tongues (*Greek, Latin, English*), as πατήρ, pater, father, δράκων, draco, dragon, κλαγγή, clangor, clang, ἄξων, axis, axle. Compare also ἄξίνη, with *axe*, ἰστάναι with *stand*, &c. E is our ĕ, as ἑπτα, septem, seven. O is our ō, as ὄργανον, organum, organ. I is pronounced sometimes as ĭ in English, thus λίνον, linen, but, when long, as ē in English. Y resembles the German ue, as κύσαι, kuessen, μύλη, muehle. ^(R) The Latins made it y in their words of later adoption, as πυξίς, pyxis, λύρα, lyra; but in those which were originally common to both tongues, it is u, as δύο, duo, κύβος, cubus, σῦς, sus, μῦς, mus. In the pronunciation of the modern Greeks it sounds like e.

3. The Ω of the Greek answers to our ō, as in alōne; but the pronunciation of H involves considerable difficulty. As a sign for double E it should correspond exactly with the long e of Latin and German, and the ae of the latter tongue. Thus it appears in θρήνος (*lamentation*), Germ. thraene (*tear*), κηρός, Lat. cera, τάπητες, Germ. tapeten; and shortened in κίστη, Germ. kiste, ὥδή, Germ. ode, ἀνθή (*beam of light*), Germ. auge (*the eye*). Cratinus expressed the cry of sheep by βή, βή,* and Plato says, that anciently ε† was used instead of η. Thus, in the Potidean inscription of 432, B.C. ΑΙΘΕΡ, ΠΙΣΤΟΤΑΤΕΝ, ΗΕΔΕ, ΑΘΕΝΑΙΟΝ, i. e. αἰθήρ, πιστοτάτην, ἥδε, Ἀθηναίων. The Romans wrote in all

* In a verse preserved by Ælius Dionysius, which Eustathius quotes, p. 1721, l. 16, Ἰστέον δὲ, ὅτι μάλιστα τὸ βῆ φωνῆς προβάτων ἐστὶ σημαντικὸν καὶ φέρεται παρὰ Αἰλίου Διονυσίου καὶ χρῆσις Κρατίνου τοιαύτη·

‘Ο δ’ ἡλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίζει.

Comp. p. 768, 13, where it is remarked in addition that the word is to be written βή, not βαί (βή, οὐ μὴν βαί). So also, *ibid.* p. 592, 18.

† In the Cratylus, p. 426, c. οὐ γὰρ ἡ ἐχρώμεθα, ἀλλὰ ἐ τὸ παλαιόν.

cases *e* for *η*, having no separate character for long *e*, Δημοσθένης, *Demosthenes*, "Ἥβη, *Hebe*, &c. In the time of Dionysius of Halicarnassus the pronunciation of *η* was still undisturbed, since he teaches* to form its sound *at the root of the tongue* (περὶ τὴν βάσιν τῆς γλώσσης), whereas he directs the sound of *i* to be formed outwards *about the teeth* (περὶ τοὺς ὀδόντας). Lastly, Plutarch expresses the long *e* of Latin by *η*, as, 'Ρῆξ for *rex*, in the life of Cicero; ῥῆγας for *reges*, in that of Numa; ποτήνης for *potens*; σαπίνης, *sapiens*; μαϊώρης and ἰουνιώρης for *maiores* and *juniores*, &c.†

4. On the other hand, it must not be overlooked, that in the same word, *E* and *I* are frequently exchanged by different tribes or in different provinces; thus, *Friede*, Thuring. *Frêêde*; *stehn, gehn*, Thuring. *stih, gih*; *Helena* is ΕΛΙΝΑ upon a stone cut in the oldest style of engraving,‡ and the town *Tea-num* is ΤΙΑΝΟ on its medals.|| Lastly, Plato¶ expressly asserts that the early Greeks made copious use of *I*, and that *the women* also employed it much, "who, for the most part, remained faithful to the ancient pronunciation." He quotes, as an example, ἡμέραν, which the ancients pronounced ἰμέραν and ἐμέραν. In his own time, however, the sound of *ε* or *η* had supplanted the early *I*, as being more weighty and sonorous (ὥς δὴ μεγαλοπρεπέστερα ὄντα). We perceive from this, that, in the earliest times, the *I* sound

* De Compos. Verb, C. 14, p. 76, Reiske.

† However, Scipio is written Σκηπίων, *Fab.* 25 (but Σκιπίων, *Sylla* 28), and *Numitor* is written Νομήτωρ, *Rom.* 3, but evidently only for the sake of bringing the names nearer to the Greek analogy; so *Pulilia* is made Παλήλια, on account of its derivation from *Pales*. On the other hand, the Latin *I* is always rendered by the Greek *I*: Κρυσπῆνος, 'Αλεῖνος, νίγρους, *nigros*, φερεῖρε, *ferire*, &c.

‡ In Eckhel's *Choix de pierres gravées*, *Pl.* XL. Eckhel there adduces from old Italian monuments, *Agele* (*Agile, Agiles*), *Alixander*, *Mircurius*. *Comp. Plutarch. Ant.*, 59, Διλίκια.—Ποτιόλους, *Puteolos. Acta Apost.*, 28, 13.—'Ιλίκιον, *Elicium. Plutarch. Num.* 15.—Οὐίνδιξ, περίκλιψ, i. e. *vindex, princeps*.

|| *Mionnet Description des Médailles antiques, T. I*, p. 126.

¶ *Cratylus*, p. 418, B.

was originally heard in words with η , in the place of which the E sound entered into the pronunciation when fully matured. Hence probably it comes that Plautus,* imitating the common pronunciation, expresses $\lambda\tilde{\eta}\rho\omicron\iota$ by *liroe*. The I sound, in a later age, not only maintained its right, but even spread universally over the whole province of H, so that in the present pronunciation of the Greeks no long E is any more heard. How soon after Plutarch this change of pronunciation occurred, can scarcely be determined. Even in the Copto-Greek alphabet, made up out of the Coptic at Alexandria, the letters Beta, Zeta, Eta, Theta, are named Bida, Zida, Chida, Thida, and ἐλέησον must have been already pronounced eléison, when the κύριε ἐλέησον (*kyriè eléison*) came into the service of the Latin church.

§ XV.

OF THE DIPHTHONGS.

1. A diphthong is formed when one of the posterior vowels, α , ϵ , o (§ I, 4), is blended in pronunciation with one of the anterior, ι , υ , or υ with ι , so as to produce a single sound. —The *posterior* vowels of the Greek alphabet are, α , $\bar{\alpha}$, ϵ , η , o , ω ; the *anterior*, ι , υ . Hence are formed,

| | | | | | | | | | | |
|-----------------------------|----------------------------------|--------------------|---------------------------|--------------------------------|------------------|---------------------------------|--------------------------------------|------------------------|-----------------------------------|-----------------------|
| ϵ , with E long | $\epsilon\iota$, with E long | $\epsilon\upsilon$ | o , with O long | $o\iota$, with O long | $o\upsilon$ | α , with A long | $\alpha\iota$, with A long | $\alpha\upsilon$ | υ , with Y long | $\upsilon\iota$ |
| η , with E long | $\eta\iota$, with E long | $\eta\upsilon$ | ω , with O long | $\omega\iota$, with O long | $\omega\upsilon$ | $\bar{\alpha}$, with A long | $\bar{\alpha}\iota$, with A long | $\bar{\alpha}\upsilon$ | $\bar{\upsilon}$, with Y long | $\bar{\upsilon}\iota$ |

2. Whether the second or subjunctive sound in a diphthong (ι , υ) be long or short is not considered. But if the first or prepositive vowel be short, the diphthongs are called *proper* or *pure* (καθαρά, *puræ*), if it be long, *improper* or *impure*.

Proper, $\alpha\upsilon$, $\alpha\iota$, $\epsilon\upsilon$, $\epsilon\iota$, $o\upsilon$, $o\iota$, $\upsilon\iota$.

Improper, $\bar{\alpha}\upsilon$, $\bar{\alpha}\iota$, $\eta\upsilon$, $\eta\iota$, $\omega\upsilon$, $\omega\iota$, $\bar{\upsilon}\iota$.

Examples, ἀντάρ, ἐμαί, φεύγει, οὔτοι, υἱός.—

Ναῦς, τιμᾶ, κήϋξ, θωῦμα, ἐμᾶ, μῦᾶ.—

* Pœn. Act., I, scen. I, v. 9.

Obs. 1.—Two vowels pronounced separately, as in *βοή*, do not constitute a diphthong; and if the latter vowel be *ι* or *υ*, its separation from the former is marked by points over it (*διαίρεσις*, *puncta diæreseos*), as *ῥις*, *ᾠπνος*.

Obs. 2.—A diphthong, as well as a single vowel, is also called *pure*, when no preceding consonant adheres to it (*καθαρὰ δὲ λέγομεν ὅταν δύο φωνηέντων ἐν δυσὶ συλλαβαῖς μὴδὲν μεσοσυλλαβῇ σύμφωνον*, Theodos. π. γραμμ. p. 109, l. 6, *Goettling*), e. g. *η* in *βοή*, *ει* in *αἶς*; otherwise it is called *impure*: *α* in *φθο-ρά*, *ω* in *ἐ-μῶ*—denominations which have been transferred to words, so that we call those *pure* (*καθαρόν*, *purum*), before the termination of which a vowel stands, as, *τιμά-ω*, *φιλέ-ω*, the rest *impure*, as, *λείπ-ω*, *λόγ-ος*.

Obs. 3.—Diphthongs arise in language by various processes. Sometimes consonants are attenuated into vowels, as *ῥίνος* (Lat. *vinum*) into *οῖνος*, *κλάῤῥω* into *κλαύσω*, *κελέῤῥω* into *κελεύσω* (so, in German, *Frawen becomes Frauen*); sometimes they entirely disappear between two vowels, as *ὀῤῥίωμα*, *ὀίωμα* (compare *ὀῤῥις*, *ῥις*, *ovis*), and hence *οῖωμα*,—and thus *βασιλήῤῥιον*, *βασιλήῖον*, *βασιλεῖον*, &c. Sometimes the radical vowel, *α*, *ε*, *ο*, is dwelt upon, *extended*, so that the sound of *ι* or *υ* has time to be heard after it, as, *τυφῆσι*, *τυφῆϊσι*, *νόσος*, *νοῦσος*, *παρά*, *παράι*, *κλάω*, *κλαίω*. In the same manner in the German words, *klein*, *Stein*, *Neige*, *gemein*, &c., the dialect of Thuringia retains the *e*, *klên*, *Stên*, *Nêge*, *gemên*. One branch of the Bavarian dialect has *klân*, *Stân*, another *klain*, *Stain*, like *τύψας*, *γράψας*, Doric, *τύψαις*, *γράψαις*, &c.—On the other hand the German *wô*, *sô*, *frôh*, retaining the *o*, become in Thuringish, *wû*, *sû*, *frûh*, as *ὅτος* (*ἄῤῥτη*), *τοτο*, are changed into *οῦτος* (*αῦτη*), *τουτο*.—Sometimes, to the original sound of *ι*, fulness is given by the insertion of *ε*, thus compare the old imperf. *ἔλειπον* with *ἔλειπον*, *στίχος*, *ἔστειχον*, &c. (in the same way as the Latin *vinum*, *scribere*, *benedictus*, are in German *Wein*, *schreiben*, *gebenediet*; while, on the contrary, *mein*, *dein*, *Zeit*, have retained in Suabia the primitive sounds, *min*, *din*, *Zit*.—Thus, too, *ι* has extended itself into *αι* and *οι*, in the old pronominal forms, *μι*, *σι*, *ι* (*ῥι*), which changed into *μαι*, *σαι*, (*τ*)*αι*, are the termina-

tions of verbs, and changed into *μοί, σοί, όί*, are parts of later pronouns.

Obs. 4.—Whether, after these remarks, any diphthongs remain which belonged to the primitive form of the language, the previous observations may determine. So much is certain, that, when both diphthongs and simple vowels are found, as *ἔφαινον, ἔφαινον, εἶδον, ἴδον*, the latter are the original forms and the former derived from them.

Obs. 5.—We must carefully distinguish the *extension* of the vowels, *α, ε, ο*, in *αι, ει, οι, ου*, from their *duplication* in *η, ω*, which e.g. takes place when *ἄνασσον, εὔ, Διόνυσος*, pass into *ἥνασσον, ἡῦ, Διώνυσος*.

3. The ground upon which *proper* and *improper* diphthongs were distinguished is, because in the former both sounds were clearly discernible, but in the latter the *ι* or *υ*, especially *ι* after a long vowel, remained quite imperceptible,—of which hereafter. Hence even in Strabo's time this *iota* was omitted by many, and, together with the forms in *ηυ* and *ωυ*, stood those in *η* and *ω*, *κῆυξ, κῆξ, θωῦμα, θῶμα*, in which the common pronunciation allowed the *υ* to disappear. Besides, the diphthong *ωυ* belongs to the Ionic dialect alone.

4. In order to mark the weakness of the *I* in the improper diphthongs, it is, in the cursive character, written as a point under *ᾱ, η, ω* (*τὸ ἰῶτα ὑποκάτω γραφόμενον, or προσγραφόμενον κάτωθεν, Theodosius π. γραμματ. p. 108, 8, p. 158, with the remarks of Goettling, p. 241, iota subscriptum*), *ᾱ̣, η̣, ω̣*, instead of *ᾱι, ηι, ωι*, a practice which was first introduced in the MSS. of the thirteenth century (*Porson ad Eurip. Med., v. 6*). This subscription is quite inadmissible with short *α*, *γῆραι̣, γῆραι*, write *γῆραι*. With *υ̣* the same practice (*υ̣*) has never been attempted; yet perhaps it had been better, in removing the old contracted forms of Greek typography, to have retained the compendious mark for *υι* (*Hermann ad Pind., Ol. II, 70^(R)*), in order to discriminate *υ̣ι*, e.g. in *νέκυι* from *υ̣ι* in *δυιάς, &c.*

5. The marks of diæresis (*puncta diæreseos*, 2, obs. 1) are used with all collocations of vowels, that might constitute a diphthong, except *ωυ* and *υ̣ι*: *αὔπνος, ἀγλαΐα, ἀνᾱΐζας, ἐϋκτιμένη, κτερεΐζω, πόλῃι, προϋπάρχω, ὀόμαι, ᾠΐzen, νηδύι, &c.* They are unnecessary in *Ἀχαΐα* and the like, since here

there is no combination to guard against, in *ἑωϋτοῦ*, *θαῦμα*, since here the combination takes place, and ought to do so (*ἑωυτοῦ*, *θαυμα*), still more in *ἰϋγμός*, *ἰϋζω*, &c., since the sequence *υ* can no more create a diphthong than that of *εα*, *οα*, &c. When *ι* is to coalesce with following *υ* it must take the form of *Jod*, as in the Jewish tongue, a sound which remained foreign to Grecian organs.

§ XVI.

OF THE PRONUNCIATION OF DIPHTHONGS.

1. As the diphthongs were gradually formed during the evolution and progress of the tongue, so their pronunciation was subject, in the course of centuries, to many changes, of which examples may be found in living languages as well as in the Grecian. Each diphthong runs through its own changes, until it is either resolved or blended into a simple sound.

2. *Αι* was originally pronounced as *ai* in the Germ. *hain* (Eng. *i* in *fire*). Thus *αἶθηρ*, *haitre* (*heitre*). Thus, too, *παῖς*, *παῖς*, and in old Latin, *Μοῦσαι* is *Musai*, similar to *Aimilius* found on medals, and to the *Albai rex longai* of Ennius. But the 30th (29th Ed. Blom.) epigram of Callimachus * demonstrates that a change had taken place as early as the third century B.C., since *ἔχει* there forms the echo of *ναίχι*. Hence the Romans, when they became acquainted with the Greeks, expressed *αι* by *ae*; ^(R) *Αἰακός*, *Αἴτην*, *αἰθήρ*, *Æacus*, *Ætna*, *æther*. Traces, however, of the original pronunciation are still exhibited in *Ajax*, *Achaia*, *Maia*, i. e. *Αἶας*, *Ἀχαιία*, *Μαῖα*; since the old sound in several words retains its place longest between vowels. Change in such matters does not

* VV. 5, 6.

Λυσανία, σὺ δὲ ναίχι καλὸς καλός· ἀλλὰ πρὶν εἰπεῖν
 ὦδ' ὅδε σαφῶς, ἡχῶ φησί τις, ἄλλος ἔχει.

happen all at once.† The *improper* diphthong *α* gives only *a*, as Θρᾶκες, Lat. *Thraces*, to show that the *ι* is here lost in pronunciation.

3. *Ει* had originally the sound of both letters as in εἶς (German *eins*); this is clearly shown by the interjection εἶα, ᾧ εἶα, which has been preserved in the Latin *eia*, and the German *ei* (like English *i* in *fine*). Still it seems that another mode of pronunciation, in which sometimes *ε*, sometimes *ι*, predominated, afterwards prevailed, since, by the Latins, it is changed sometimes into *e*, sometimes into *i*; thus, Πολύκλειτος, Λυκείον, Polycletus, Lyceum, but Ἰφίγεία, Νεῖλος, Iphigenia, Nilus,* &c. The change into *I* had occurred so early as the 3d century before Christ. Thus Callimachus (as quoted above) makes ἔχει the echo of ναίχι. In the time of Augustus, TIMAI is written upon medals TEIMAI, and Isocrates is ΕΙΣΟΚΡΑΤΗΣ upon a bust, of which the date cannot be much lower.† Hence Plutarch writes *Papirius*, Παπίριος, vit. Camill. but Παπίριος, vit. *Æm.*, *idus*, εἰδούς, vit. *Cam.* and elsewhere. So the names of *Faustina*, *Sabina*, *Antoninus*, are generally written upon medals with *EI*. In several words *ει* is preserved as *ej*, again between vowels, Κεῖος, *Cejus*, Τεῖος, *tejus*, to show that the true sound still remained in the Greek.^(R)

The improper diphthong *ηι* was expressed by the Latins

* Thus, even in the time of Louis XIV, *François*, *Anglois*, *Suedois*, *Danois*, &c., were pronounced *oa*. Custom has changed the first two into *Français*, *Anglais* (*ae*), but left the others still with the sound of *oa*. That, however, the pronunciation *oi*, according to the letters, was still more ancient, is clear from this, that the Germans have taken *Französ* from the French form. We may conclude that, upon the whole, the French tongue, like the English, originally was pronounced according to the import of its Latin characters.

† So in Suabisch *ei* is pronounced with the sound of *e* before *i* in those words, which in Thuringian have *e* instead of *ei*, as *klēin*, *Bēin*, *Stēin*, but with the sound of *i* first, where *ei* is found in Thuringian also, *fēin*, *mein*, *Schēin*.

‡ Visconti *Iconographie grecque*, T. I, p. 48, n. 2.

through means of e without i, as *Θεῖσσα*, *Thressa*, Ovid. Her. 19, 100; but through means of ei where both sounds were separately heard, as *Θεῖισσα*, *Threissa*, Virg. Æn. I, 316. In this instance the diphthong is resolved.

4. The Diphthongs, *ευ*, *ηυ*, *ἄυ*, *ᾠυ*, arose out of *έF*, *ήF*, *ᾱF*, *ᾗF*, by the attenuation of the F sound, and were, therefore, gently sounded as in *αὐγή*, Germ. *auge* (sound of *ou* in Eng. *our*). Even in the time of the Romans the sound remained open, as in *εὐρος*, *Eurus*, *ναύκληρος*, *nauclerus*, *Augustus*, *Αὔγουστος*, *Claudius*, *Κλαύδιος*; but with some traces of the shut sound, where the *υ* stood between vowels, as *Eva*, *Evander*, *Evangelium* for *εὐα*, *Εὐανδρος*, *εὐαγγέλιον*. So we find both *faveo* and *fautor*, *lavo* and *lautus*, *navarchus* and *nauta* (*ναύαρχος*, *ναύτης*). In a later age—the exact date is not ascertained—the original pronunciation *ευ* and *αυ* returned universally, so that the sounds *eu* and *au*, as diphthongs, have disappeared from the speech of the modern Greeks.

5. That *οι* was originally pronounced *οι* seems to be shewn by its formation out of *οFι*, since, after the ejection of F, both letters must probably have been heard, although blended into one sound, *οFίομαι*, *οίομαι*, *οῖμαι*. It was only by degrees that *οφιομαι* could pass through *οιμαι* into *oemae* or *imae*. *Οἶκος*, “house,” has retained its sound in *woik*, “roof,” a word found amid the valleys of the Alps, and especially at Ziller. With the Romans *οι* was sounded *oe*, thus *εὐοῖ*, *evoe*, *μοιχός*, *moechus*, *Οἰνέυς*, *Æneus*, *σχοῖνος*, *schoenus*, &c.; but the sound of *oe* must have been clear, and similar to the I sound, as appears from the well-known confusion of *λοιμός* with *λιμός*,* and from the final change of *οι* into *ι* in the modern Greek.† (R)

* Thucyd., II, 54.

† At what period this took place is scarcely ascertained. Demetrius Phalerous, *περὶ ἐρμηνείας*, § 73. distinguishes in *οἴην* not only the characters, but also the sounds (*ἐν τῷ οἴην οὐ μόνον διαφέροντα τὰ γράμματα ἐστίν, ἀλλὰ καὶ οἱ ἤχοι*), only, however, on account of the breathings (*ὁ μὲν δασύς, ὁ δὲ ψιλός*), and in the 5th century after Christ, *Cajus Solinus* expresses *μοῖραν* by *miram*. Comp. Anastas. Gregor. de Græc., pronunc. p. 147.

That *ou* was ever sounded *separately*, like *ου* ^(R) in *ἔωντοῦ*, *σέωντοῦ*, can scarcely be supposed. In the old Attic alphabet its sound is marked by simple *o*, as, in the Potidean inscription, ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ, i. e. ἔχουσι τάφου μέρος, yet there is no ground for considering it other than a diphthong, since it has a sure analogy in the series, *αυ*, *ευ*, *ηυ*, and *ωυ*, and since there is fair room for its sound in the progress of intonation from *o* to *u*.

Ωυ is related to ου as ηυ to ευ, and was perhaps sounded like ου in the English word *house*.

In *ω* the sound of *i* was not altogether lost; since, although ᾠδή becomes *ode*, Eng. *ode*, yet τραγῳδία, κωμῳδία, κιθαρωδός, and similar words were expressed by *tragædia*, *comædia*, *citharædus*, &c.

6. In *υ* both sounds were clearly heard, and even in *υ* the *iota* was not wholly suppressed, as appears from the Latin orthography in "Αρπυιαί, *Harpyiæ*, &c. ; however, the diphthong *υι* never stood before consonants. Hence forms which would have required *υι* before a consonant, as ὀπυίσω from ὀπυίω, were not in use. (*Eustath. ad Il. p. 938, l. 43. Comp. p. 1047, l. 54, and p. 1224, l. 58.*)

§ XVII.

OF THE PRESENT MODES OF PRONOUNCING THE GREEK VOWELS.

1. When the knowledge of Greek was spread, by means of Grecian emigrants, over the western countries of Europe, their pronunciation was universally adopted, since they were at once the descendants of the ancient Greeks, and the teachers of the Greek language. After their example *αι* was pronounced as *ae* (like the English *a* in *ale*), *ευ*, *αυ* received the sound of *ef*, *af*, and *η*, *ει*, *οι*, *υ*, *υι*, that of *i* (the English *ē*).

2. It was, however, soon observed that this mode of pronunciation militated against the directions of the ancients and the nature of orthography ; hence, at the instigation of

ERASMUS, a return was made to the more ancient method of pronouncing η as *e* long (like the English \ddot{a} in *hare*), υ as *y* (like *u* in the French *tu*), and the diphthongs *open* as *ai*, *eu*, *au*, *ei*, *oi*; while others, after the example of REUCHLIN, adhered to the pronunciation of the modern Greeks. These two modes were distinguished as *Erasmian* and *Reuchlinian*, also as *Etacism* and *Iotacism*, according to the predominant sound in each.

Obs.—The French and English follow in most particulars the Erasmian method; yet they mix with it many sounds of their own languages. E. g. $\epsilon\upsilon\varphi\rho\omicron\sigma\acute{\iota}\nu\eta$ is pronounced in France, *oephrosinè*; in England, *iuphrósune*; in Germany, *Reuchlin*. *evrosini*, *Erasm.* *euphrosýne*.

3. From the preceding observations it is evident, that the change of double into single sounds began very early, but was completed only by degrees and by different people at different times. Hence the constantly recurring question as to the genuine pronunciation of Greek has no sense, unless it be put definitely with regard to *place* and *time*; e. g. what was the pronunciation of Greek at *Athens* in the time of *Pericles*?

Those who follow *Etacism* in all respects run some hazard of speaking Greek after a fashion, which never wholly prevailed in any age; whereas, *Iotacism* has at least the warrant of a thousand years in its favour, and the example of the surviving descendants of the ancient Greeks. *Agreeableness of sound* cannot be adduced as a ground of decision, since to any one, accustomed to one of the two modes of pronouncing, the other appears ludicrous and offensive, and a modern Greek, with whom one should speak after the rule of *Etacism*, would be no less embarrassed than a Frenchman, who should hear his language spoken according to the power of the individual letters, as *Mon-si-eur est de Bor-de-aux*.

4. On the other hand it must not be overlooked, that *Iotacism* adds difficulty to elementary instruction, since it includes the most different letters and syllables under the single *I* sound. Perhaps the safest mode of pronunciation

would be not to wander, with Erasmus, into the indefinite region of *the best* and *the true* pronunciation, but to adhere to that, which prevailed during the time of the first Roman Emperors, and which may be learned, as we have seen, from the writings of that period: the more so because we are assured by Pliny that the Romans felt and expressed with accuracy the power of the Greek letters.* For farther confirmation of this method it would be necessary to make a complete collection of all the Greek words, written in Latin, and all the Latin words, written in Greek, to be found in the works of that epoch. Meanwhile let it suffice to subjoin a passage from Homer according to these three different modes of pronunciation.

II. α, 605.

Αὐτὰρ ἐπεὶ κατέδου λαμπρὸν φάος ἡλίοιο,
Οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
Ἥχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυῆις
Ἥφαιστος ποιήσ' εἰδυῖησι πραπίδεσσιν.

Reuchlinian.†

(II) Aftar epi katedi lampron faos ieliio,
Hi men kakkiontes eban ikonde hekastos,
Hichi hekastô dôma periklitos Amphigiiis
Hifaestos piis' idiisi prapidessin.

Roman.

Autar epì† catedy lampron phaos êeliooe,
Hi men cakkiontes eban oeconde hecastos,
Hechi hecasto doma pericyltos Amphigyëis
Hiphaestos poees' idyiesi prapidessin.

* Plin. *H. N.*, VII, c. LVI, where after an enumeration of the Greek letters he says, *quarum omnium vis in nostris recognoscitur*.

† Also the modern Greek pronunciation; except that then, dropping the rough breathing, pronounce *ê* for *Hî*, *ichi*, *ekastos*.

‡ 'Επεί sounded, in the Roman method, epî as related to ἐπί. So εἰ sounded i, compare *si*, *οἱ*, *hî*, as *αἱ*, *hæ*.

Erasmian.

Autar epei katedy lampron faos êelioio,
 Hoi men kakkeiontes eban oikonde hekastos,
 Hêchi hekasto doma periklytos Amfigyêeis
 Hêfaistos poiês' eidyîesi prapidessin.

Obs.—The execution of the plan above proposed has certainly its difficulties, since, according to the present condition of these studies, it could not become universal, nor entirely suppress the Etacismus, and thus might only increase confusion. If it remain, therefore, to choose between the other two, the author, accustomed to both, readily acknowledges that he should give the preference by far, as an entire system, to the Reuchlinian or modern Greek method of pronunciation; not merely upon the grounds already stated, but also because in the dialect of Greek now extant, especially in the mouths of the educated, it gives to the language a clear and delightful harmony. Even in the best days of Greece, likewise, the pronunciation must have tended strongly to Iotacism, since this so early obtained an universal prevalence that H inclined to the sound of Iota, and though in *oi* and *ei* the *o* and *ε* were heard so far as to distinguish the diphthong sound from I, all the others were early reduced to the shut sound.

§ XVIII.

OF THE BREATHINGS.

1. No vowel can be pronounced without the aid of some breathing (*πνεῦμα*, *προσφῶδια*, *spiritus*, *aspiratio*), more or less strong.

2. One breathing, marked thus ('), attaches itself, as if spontaneously, without any exertion of the lungs, to the sound pronounced, as in the enunciation of *αἶ', οἰκοῖο', οἶομαι*. On this account it is called *the smooth* (*spiritus lenis*, *πνεῦμα ψιλόν*, *προσφῶδια ψιλή*), the word marked by it is called in Greek *ψιλούμενον* (*ψιλοῦσθαι*).

3. Although this breathing belongs to vowels in the other parts of words as well as at their beginning, its symbol is placed only above initial vowels, as αἶ, ἀγάλματα.

4. The other breathing, marked thus (´), is breathed out from the chest itself at the beginning of words, resembling our *h* in force and use, and is called the *hard* or *rough* (δασύ, *asper*, προσωδία δασεῖα), and the word marked by it is named in Greek δασυνόμενον (δασύνεσθαι).

Obs.—The consonant *g* likewise cannot be pronounced without a strong breathing, and receives therefore in Greek the *spiritus asper* at the beginning of words, as ῥέω, ῥυτός, which in Latin is placed after *R*, ῥήτωρ, *rhetor*. In the case of a ῥ, prefixed to another, the breathing is softened and becomes the *lenis*, ᾠρρηκτος, ἔρρειον. The older Grammarians likewise placed the *lenis* over *g* after a smooth or middle mute, Ἀτρεεῖς, καπρός, λάξρος,—as well as in the collocation of vowels, υῖος, λαῦς (*Villoison Prolegg. ad Il.*, p. IV), but the *asper* after an aspirate, θράκος, θρήνεῖν, χῆσις, to betoken the strengthened breathing of the *g* in this case.

5. Υ at the beginning of words has always the rough breathing, ὑάκινθος, ὑάλος, ὕβρις, ὕγιής, ὕγρός, υἱός, ὕλη, ὕμνος, ὑπέρ, &c.

Obs. 1.—The Æolic dialect forms an exception from the above remark, and, in the Homeric, the words ὕμι, ὕμε, ὕμες.

Obs. 2.—The old Grammarians marked this breathing also in compound words; thus, not only ἔηκε, ἴστημι, as we write them, but also ἐφίστημι, μελιγῆδος οἶνου, ἀεκών, &c.; so they wrote εὐρύαλος, ὠκύαλος, φίλιππος as adjectives, but Εὐρύαλος, Ὀκύαλος, Φίλιππος as proper names, since in the latter the breathing was softened.*

6. In diphthongs the breathings are marked over the

* *Villoison ut sup.*, p. II, l. 45. *Schol. Venet.*, II. 4, 164, 289, 333, &c.

second vowel, thus εὔρον, οἶομαι (but ὀἶομαι), except when an improper diphthong has the iota adscribed, thus, "Αἰδής as well as αἰδής.

Obs. 1.—Originally the rough breathing alone was marked, and even this not always, e.g. ΔΟΙ for ΔΗΟΙ, nor before Τ: thus ΥΠΕ-ΔΕΧΣΑΤΟ in the Potidean inscription. After another use was found, in the Ionic alphabet, for its first symbol (Η), even the rough breathing had no mark. On the monuments of later date we find Ο, ΟΙ, ΙΠΠΑΡΧΟΥ, ΥΠΟ, ΗΜΙΣΥ,* &c. On the other hand, upon vases of *magna Græcia* are seen ΞΗΡΑ, ΞΗΡΑΚΛΕΙΗΣ, and so ΞΗΡΑΚΛΕΙΔΑΣ ΞΙΣΤΙΕΙΩ in an inscription discovered in Calabria.† Hence it appears, that, by the Italian Greeks, Ξ, the half Η, was used as the mark of the aspirate. The Grammarians added the other half ϝ as a mark of the smooth breathing, and Ξ ϝ passed through the forms, Λ ϝ into ‘ ’, after the twelfth century.

Obs. 2.—The oldest form of the language seems, instead of the aspirate, to have had universally the sounds *f, qu, w, v, ch, &c.*, which gradually, in the popular dialects, passed into the rough breathing, and through it into the smooth. Hence, on the most ancient monuments, Η is prefixed to some words, which, more recently, had only the *spiritus lenis*: ΗΕΛΠΙΣ, i. e. ἐλπίς in the Potidean inscription, and ΗΕΘΜΟΝ, i. e. ἠθμον, in the Sigeian. In the verb ἔχω the aspirate has remained only in the future ἔξω and parts allied to it; and so in the forms ἐστήκα, εἰστήκειν, from the root στα (στῆναι). By degrees all Greek words, like those above quoted, have lost the rough breathing, so that it has entirely disappeared from the speech of the modern Greeks, as *h* from Italian.

* Spon *Inscriptt.*, p. 86, of the *German edition of his Journey*.

† Fischer on Weller, I, p. 239.

§ XIX.

OF THE ÆOLIC DIGAMMA.

1. Besides the rough breathing there was in several dialects another sound, somewhat similar in nature, formed between the lips, and having the same relation to *f*, *ph*, *v*, that the aspirate bears to *ch*, *g*, *k*; and which, from its influence on the formation of words, must be treated of even in an examination of the common dialect.

2. It was originally a full and strong consonant, and its symbols (*ƒ*, *F*) called Digamma, or Æolic Digamma in Greek, and *Ef* in Latin, occupied the sixth place in either alphabet. The pronunciation retained in Latin evinces with what power it was originally endowed in Greek, in *Ῥέριγον*, *Ῥέτος*, *Ῥάναξ*, &c.

Obs.—It was called *digamma* (also *digammum* or *digammos*), because its character resembles a double gamma, Æolic because it was retained in the alphabet principally by those branches, which are considered of Æolic descent. This name was invented by the grammarians: the proper name, as before stated, was *Baũ*.

3. In the dialects which retained the digamma, its sound was soon softened down, and Dionysius of Halicarnassus calls it the syllable *ου* written with a single letter.* In his time, therefore, it answered to the Latin *V*, which is expressed by *ου*, *Ουέλία*, *Velia*, *Ουλήριος* *Valerius*, or to the English *wh*, sounded like *uh*. Compare *Ῥέας*, *ver*, *Ῥίς*, *vis*, *Ῥέριγον*, Germ. *werk*, Eng. *work*.

4. Between two vowels the digamma was still more attenuated, and passed, even with the Æolians, into *υ*; thus, *αύηρ*, *αύως*, common *άήρ*, *ήώς*.† Compare *faveo*, *fautor*, *lavo*, *lautus*, &c.

* *Antiqq. Rom. B. I. p. 52, Ed. Reiske*, τὴν ου συλλαβὴν ἐνὶ στοιχείῳ γραφομένην.

† *Schol. ad Pind. Pyth.*, 2, 52, Ἐκεῖνοι (the Æolians) γάρ, εἰάν ᾧσι οὗο φωνήεντα, μεταξὺ ἐντιθέασιν τὸ υ, ὡς ἐπὶ τοῦ ἀήρ καὶ αὔω.

Obs. 1.—Originally this letter seems to have been universal between two vowels, and remained in many words even of the Attic and common dialects as υ, especially where followed by a consonant. Thus from χέω, χεύσω, from κλάω, κλάσσομαι, from νῆες (νᾶες), ναύσι, &c. Compare in Latin, *amaverunt*, i.e. *amaFerunt*, *amaerunt*, *amarunt*, &c, like χέῤῥω, χεύω, χέω.

In Æolic the digamma served also for the rough breathing, which had no place in that dialect.

Obs. 2.—How this labial sound appeared also as β and φ, e.g. ἀεηδόνα, βρόδα, for ἀηδόνα, ῥόδα,—ῥύμνος from ῥύω (traces of which remain in γαμῥός, μεσημῥία of the Attic and common dialects); how it was dropped in the shape of φ, e.g. θλάσας from φθλάσας (also, with θ dropped φλάσας)—compare θήρ, θήρ, φήρ (*fera*), and βήρ—these, and other topics relating to the same subject, will be fully discussed under *the Homeric Dialect*.

OF THE CONSONANTS.

§ XX.

DIVISION OF THE CONSONANTS.

The consonants in the full Greek Alphabet are 17, and,

1. In the alphabetic order, β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ς, σ, τ, φ, χ, ψ.

2. According to their power,

a. The mutes, β, γ, δ, θ, κ, π, τ, φ, χ.

In separate order.

p sound, π, β, φ.

k sound, κ, γ, χ.

t sound, τ, δ, θ.

b. The semi-vowels, $\lambda, \mu, \nu, \xi, \sigma$.

(Taking away σ , the liquids ($\upsilon\gamma\xi\acute{\alpha}$, *liquidæ*) are λ, μ, ν, ξ).*

c. The double consonants, ζ, ξ, ψ (called double because they combine two consonants in one,—a p , k , or t , sound with σ : SD, KS, PS).

3. Recapitulation :

Mutes.

| | | |
|---------------------|-------------------------|----------------------------|
| $\pi, \beta, \phi,$ | $\kappa, \gamma, \chi,$ | $\tau, \delta, \vartheta,$ |
| p sound. | k sound. | t sound. |

Semi-vowels.

λ, μ, ν, ξ (*liquids*), and σ .

Double.

ζ, ξ, ψ .

§ XXI.

OF THE MUTE CONSONANTS.

1. The three elementary mute sounds, viz. π, κ, τ , were pronounced without any sensible aspiration, and hence called *smooth* ($\psi\iota\lambda\acute{\alpha}$, *tenues*). When their short and abrupt enunciation is softened by a gentle breathing, the *middle* mutes ($\mu\acute{\epsilon}\sigma\alpha$, *mediæ*) β, γ, δ are formed : and when this breathing is strengthened the *aspirate* ($\delta\alpha\sigma\acute{\epsilon}\alpha$, *asperæ* or *aspiratæ*) ϕ, χ, ϑ are produced.

2. The *smooth* may be marked thus, $\overset{1}{\pi}, \overset{1}{\kappa}, \overset{1}{\tau}$, the *middle* thus, $\overset{2}{\beta}, \overset{2}{\gamma}, \overset{2}{\delta}$, and the *aspirate* thus, $\overset{3}{\phi}, \overset{3}{\chi}, \overset{3}{\vartheta}$.

3. Thus the mutes are related,

according to sound :

p sound ; $\pi, \beta, \phi,$

k sound ; $\kappa, \gamma, \chi,$

t sound ; $\tau, \delta, \vartheta.$

according to breathing :

$\overset{1}{\pi}, \overset{1}{\kappa}, \overset{1}{\tau},$
smooth ;

$\overset{2}{\beta}, \overset{2}{\gamma}, \overset{2}{\delta},$
middle ;

$\overset{3}{\phi}, \overset{3}{\chi}, \overset{3}{\vartheta}.$
aspirate ;

* Called also immutable ($\alpha\mu\epsilon\tau\acute{\alpha}\beta\omicron\lambda\alpha$, *immutabiles*), since they are not altered in the formation of cases and tenses.

4. When a p sound or a k sound comes before a t sound, it must be of the same order as to the *breathing*, e. g. τετυ-
^{1 1} ^{1 1} ^{2 2} ^{2 2} ^{3 3} ^{3 3}
 πται, πεπλεκται, ραβδος, συλληβδην, ἐγραφθην, ἐτυχθην. Hence
 the following changes take place :

| | | | | | |
|--|------|---|--|------|---|
| τετ ^{2 1} υ ^{3 1} ξται | into | τετρ ^{1 1} ι ^{1 1} πται, | λελε ^{2 1} γται | into | λελε ^{1 1} κται, |
| ἐστ ^{1 2} ραφ ^{3 2} ται | — | ἐστ ^{2 2} ραπ ^{3 3} ται, | βεβ ^{1 2} ρε ^{3 2} χται | — | βεβ ^{2 2} ρε ^{3 3} κται, |
| ῥα ^{1 3} β ^{3 2} δος | — | ῥα ^{2 2} β ^{3 3} δος, | ὀκ ^{1 3} δο ^{3 2} ος | — | ὀκ ^{2 2} δο ^{3 3} ος, |
| ἐπι ^{1 3} γ ^{3 2} ραφ ^{3 3} δην | — | ἐπι ^{2 2} γ ^{3 3} ραβ ^{3 3} δην, | ἐπι ^{1 3} β ^{3 2} ρε ^{3 3} χδην | — | ἐπι ^{2 2} β ^{3 3} ρε ^{3 3} κδην, |
| ἐτυ ^{2 3} π ^{3 3} θην | — | ἐτυ ^{3 3} φ ^{3 3} θην, | ἐπ ^{2 3} λε ^{3 3} κθην | — | ἐπ ^{3 3} λε ^{3 3} κθην, |
| τρ ^{2 3} ι ^{3 3} β ^{3 3} θσομαι | — | τρ ^{3 3} ι ^{3 3} φ ^{3 3} θσομαι, | λεγ ^{2 3} θσομαι | — | λεχ ^{3 3} θσομαι. |

Obs.—Ἐκ, “out of,” forms an exception in compound words, thus,
 ἐκ-δίδωμι, ἐκ-θέω.

5. One t sound before another is commonly changed into σ, thus, not ἐπειθθην but ἐπείσθην, not πέφραδται but πέφρασται.

Obs. 1.—A t sound before a p or k sound is unknown to the Greek tongue; so also a k sound before a p, or a p sound before a k. Hence the following collocations never occur:

| | | |
|-------------------------|-------------|-------------|
| τπ, τϷ, τφ, τκ, τγ, τχ, | κπ, κϷ, κφ, | πκ, πγ, πχ, |
| δπ, δϷ, δφ, δκ, δγ, δχ, | γπ, γϷ, γφ, | βκ, βγ, βχ, |
| θπ, θϷ, θφ, θκ, θγ, θχ, | χπ, χϷ, χφ, | φκ, φγ, φχ. |

The only exception is κ of the preposition ἐκ, in compound words, as, ἐκπίπτω, ἐκκαίνω, ἐκφέρω, &c.

Obs. 2.—In Ἀγέατανα a k sound and p sound come together, but this is a Persian word, and on account of the harsh sound is usually written, Ἐκέατανα,* after the analogy of ἐκκαίνω.

* From *Herodian*, ἐν τῇ περὶ συντάξεως στοιχείων, acc. to *Steph. Byz.*, v. Ἀγέατανα. Comp. *Lobeck ad Phrynich.*, p. 484.

6. A mute may be doubled, e. g. ἵππος, ταράττω, κάξιεαλε, *Homeric*; μάδδα, *Doric*; but, if it be an aspirate, the first is changed into its own smooth; thus, not

Σαφφά, Βάχχος, Ἀθθίς, but

Σαπφά, Βάκχος, Ἀτθίς.

7. The same change takes place when two aspirates stand alone in two consecutive syllables; thus,

not φεφίληκα but πεφίληκα,

not ἀχάχημαι but ἀκάχημαι,

not δάφος but τάφος.

Obs. 1.—Thus the rule does not include those forms, in which one of the aspirates is united with another consonant: ἐθέλχθην, πυθέσθαι, ὠρθώθην, θαφθείς, ἀπέφθιθον, κορινθίθι, ἀμφοφορεύς, and the Θ separated by εϋ in νοθευθῆναι; but it does include those with P after the aspirate in the former syllable: τρέχω, τραφῆναι, τρέφω, τρίχες, πέφρικα, κεχύσωκα, and with ΘN, τέθνηκα.

Obs. 2.—The change does not occur in the case of Φ and X before Θ: φάθι, χυθῆναι, πανταχόθεν, &c., nor in compound words, as ὀρνιθοθήρας, a bird-catcher, ἐφυρή, a wool (so ἐφυφαίνω), ἀνθοφόρος, flower-bearing, except in ἐπεχειρία, an armistice, from ἔχω and χεῖρ.

8. If the latter aspirate, which caused the change, disappear, the former resumes its proper shape: δάφος becomes τάφος, a grave, but δάπτω, I bury. So τρέφω, θρέψω, θρέψαι, θρέμματα, and thus we find τρέχω, τρόχος, together with θρέξιν, θρέξαι; τρίχες with θρίξ, θρίξι.

Obs. 1.—Of three aspirates thus placed consecutively the first only is changed, as τέθαφα for θέθαφα; and, when the syllable θι is added in inflection, the last: τύφθητι, γράφθητι, for τύφθηθι, γράφθηθι.

Obs. 2.—Likewise the *spiritus asper* disappears in the first syllable, when X stands in the next: thus not in ὄθεν, ὄθι, ἔθεν, but for ἔχω, ἔχω, and re-appears when X is changed: ἔχω, ἔξω.

§ XXII.

THE MUTES BEFORE Σ.

1. When a p sound comes before σ, the two produce ψ.
Hence ψ may contain the sounds,

| | | | |
|--------------|---------|--------|-----|
| πσ, | βσ, | or | φσ. |
| For βλέπω, | τρέισω, | γράφω, | |
| write βλέψω, | τρέιψω, | γράψω. | |

2. When a k sound comes before σ, the two produce ξ.
Hence ξ may contain the sounds,

| | | | |
|--------------|-------|--------|-----|
| κσ, | γσ, | or | χσ. |
| For πλέκω, | λέγω, | βρέχω, | |
| write πλέξω, | λέξω, | βρέξω. | |

3. When a t sound comes before σ, it is thrown away.
Hence,

| | | |
|-------------|---------|--------|
| for άνύτω, | ἐρείδω, | πείθω, |
| write άνύω, | ἐρείσω, | πείσω. |

Obs.—The coalition of letters in N. 1, 2, is grounded partly on the ejection of the breathing, as the pronunciation, a comparison with the Latin mode of writing *scrib-o*, *scripsi*, and the old Greek orthography, e.g. δέκσαι from δέχομαι in the Melian inscription, demonstrate.

§ XXIII.

THE MUTES BEFORE Μ.

1. When a p sound comes before μ, it is changed into μ.
Thus,

| | | |
|-----------------|------------|------------|
| for τέτυπμαι, | τέτριβμαι, | γέγραφμαι, |
| write τέτυμμαι, | τέτριμμαι, | γέγραμμαι. |

2. When a k sound comes before a μ, it is changed into γ. Thus,

| | |
|------------------|-------------|
| for πέπλεκμαι, | βέβρεχμαι, |
| write πέπλεγμαι, | βέβρεγγμαι. |

Hence, λέλεγμαι, from λέγω, remains unchanged.

3. When a t sound comes before a μ , it is changed into σ .
Thus,

| | | |
|----------------|-----------|------------|
| for ἥνυσμαι, | ἥξειδμαι, | πέπειθμαι, |
| write ἥνυσμαι, | ἥρειςμαι, | πέπεισμαι. |

Obs.—These rules have some exceptions in substantive forms, e. g.
ἀκμή, point, *πότημος*, fate.

§ XXIV.

OF THE LETTER N.

1. N before a p sound, and likewise before ψ , takes the shape of μ . Thus,

| | | | |
|----------------|----------|--------|----------|
| for λινπάνω, | λανβάνω, | ἐνφύς, | ἐνψυχος, |
| write λιμπάνω, | λαμβάνω, | ἐμφύς, | ἐμψυχος. |

2. N before a k sound, and likewise before ξ , is changed into γ , and pronounced as *ng* in the syllables *ang*, *ung*, &c.
Thus,

| | | | |
|------------------|----------|----------|---------|
| for ἔνκειμαι, | φυνγάνω, | τυνχάνω, | πλάνξω, |
| write ἔγγκειμαι, | φυγγάνω, | τυγχάνω, | πλάγξω. |

3. N before a t sound remains unaltered: ἐντός, συνδέω, ἐφάνθη.

4. N before another liquid is changed into the same. Thus,

| | | |
|---------------|-------------|-----------|
| for ἐνμένω, | συνλαμβάνω, | συνράπτω, |
| write ἐμμένω, | συλλαμβάνω, | συρράπτω. |

5. The same pronunciation appears to be proper, where ν stands at the end of a word: thus,

Τὸν πόλεμον καὶ τὴν μάχην φεύγειν,
should probably be pronounced as if written,
Τὸμ πόλεμογ καὶ τήμ μάχημ φεύγειν.

Obs.—On the old Attic monuments even the writing corresponds with this pronunciation. Thus, in the Potidean inscription, MEM ΦΣΤ-ΧΑΣ, i. e. μέμ (μὲν) ψ υχάς, and MEM ΠΟΛΙΣ, i. e. μέμ (μὲν) πόλις. So also in the most ancient MSS., as ἐμ μέσῳ in the *Codex Alexandrinus* (Valck. ad Phœniss., p. 222). On the other hand, the Elean inscription exhibits N retained, even in the middle of words, before

Π and Μ: ΤΟΙ ΔΙ ΟΑΤΝΗΟΙ, for τῶ Διτ' Ὀλυμπίῳ, and ΣΥΝ-
ΜΑΧΙΑ, for συμμαχία.

6. N before Σ or Ζ is usually thrown away. Thus, not δαίμονσι, συνζυγία, but δαίμοσι, συζυγία.

Obs. 1.—N is retained before σ only in a few words, as, Τρεῖνες, ἑλμινες, πέφανσαι. In συν it is ejected only when another consonant after σ follows it, e. g. Ζ (i. e. σδ) συζυγία, Ξ (στ) in συστρέφω. Otherwise it passes into Σ, συσσεύω, συσσιτία.

Obs. 2.—P at the beginning of a word is doubled, when a short vowel is prefixed: ῥηκτός, ἄρρῥηκτος; ῥέω, ἔρρῥεον.

§ XXV.

OF THE LETTER Σ.

1. When σ would stand between two consonants, it is ejected. Thus,

| | | |
|---------------------|------------|--------------|
| from λελείπσθων, | τετρίσθαι, | λελέγσθωσαν, |
| come λελείπθων, | τετρίσθαι, | λελέγθωσαν, |
| that is, λελείφθων, | τετρίφθαι, | λελέχθωσαν. |

And so from ἡγγέλσθαι, ἡγγέλθαι, from πέφασσθον, πέφανθον, or πέφασθον.

2. When a single t sound, or ν by itself, is ejected before σ, the vowel remaining suffers no alteration. Thus,

| | | | |
|----------|----------|-----------|----------------|
| ἐλπιῶσι, | κορυθσι, | μειζονσι, | δαιμονσι, give |
| ἐλπῖσι, | κορυῦσι, | μείζονσι, | δαίμοσι. |

3. *But when a t sound and ν together are ejected before σ, the vowel remaining, if short, is changed into a diphthong (ε into ει and ο into ου), and, if an anceps, is lengthened. The long vowels (η, ω,) are left unchanged. Thus,*

| | |
|-----------------------------|-----------------------------|
| τυφθεντσι becomes τυφθεῖσι, | τυψαντσι, becomes τύψᾱσι, |
| σπενδσω ————— σπείσω, | γιγαντσι, ————— γίγᾱσι, |
| λεοντσι ————— λέουσι, | δεικνунτσι, ————— δείκνῡσι, |
| τυπτοντσι ————— τύπτουσι. | τυπτωντσι, ————— τύπτωσι. |

Obs.—In some instances this alteration takes place when *ν* only has been ejected; thus, ἐνς (Germ. *eins*), εἷς, ταλᾶνς, μελᾶνς, τάλᾳς, μέλᾳς. ^(R) Thus too in ἐσπενδ-μαι, ἐσπενσμαι, ἐσπεισμαι, from σπένδω, I pour out, where *ν* is dropped, and *δ* is changed into *σ*.

OF SYLLABLES.

§ XXVI.

OF THE ORIGIN AND EXTENT OF SYLLABLES.

1. A syllable is formed of a vowel, single or double, simple or diphthong, pronounced either alone or in connection with consonants.

2. The essence, and as it were the soul of the syllable, is the vowel sound, which, when consonants precede it, breaks out from the compression of the organs, and merges in the same, when consonants follow it.

3. The consonant before the vowel is either single, as in γέ, σέ, τά, &c., or compound. In the latter case there must be (*a.*) a *p* or *k* sound before a *t* sound, (*b.*) a *σ* before a mute, (*c.*) a mute before a liquid, (*d.*) a *σ* before a mute together with a liquid.

| | | |
|---------------|-----|-----------------------|
| <i>a.</i> πτ, | βδ, | φθ, |
| κτ, | . . | χθ. |
| <i>b.</i> σπ, | σβ, | σφ, |
| σκ, | . . | σχ, |
| στ, | ζ, | σθ, with ψ and ξ: as, |

πτε-ρά, βδε-λυρός, φθό-νος, κτῆ-μα, χθο-νός, σπέ-ος, σξέν-νυμι, σφό-δρα, σκά-φος, σχῆ-μα, στέ-νω, ζω-ή, σθέ-νος, ψι-θυρίζω, ξέ-νος, &c.

| | | | | | | | | | |
|-------|-----|----|-----|------|-----|------|-----|-----|-----|
| c. d. | πλ, | .. | πν, | πρ, | | κλ, | κμ, | κν, | κρ, |
| | βλ, | .. | .. | βρ, | | σκλ, | | | |
| | φλ, | .. | .. | φρ, | | γλ, | .. | γν, | γρ, |
| | | | | σφρ, | | χλ, | .. | χν, | χρ, |
| | | | τλ, | τμ, | .. | τρ, | | | |
| | | | | | | στρ, | | | |
| | | | .. | δμ, | δν, | δρ, | | | |
| | | | θλ, | .. | θν, | θρ: | as, | | |

πλέ-ω, πνό-η, πρᾶ-ύς, βλέ-πω, βρο-τός, φλο-γός, φρά-ζω, σφρα-γίζω, κλαί-ω, σκλη-ρός, κμη-τός,* κνί-ζω, κρά-ζω, γλύ-φω, γνῶ-σις, γρά-φω, χλαῖ-να, χνό-ος, χρῆ-μα, τλη-τός, τμῆ-μα, τρέ-ω, στρε-τός, δμη-τός, δνο-φερός, δρά-ω, θλί-ξω, θνη-τός, θρό-ος. Add the combination, σμ, as in σμικρός, σμύχω, &c., and μν, as in μνήμη, &c.

Obs.—The collocations, of which the places are marked by dots, viz.

γδ, σγ, πμ, βμ, βν, φμ, φν, γμ, χμ, τν, δλ, θμ, are not used at the beginning of a word.

§ XXVII.

OF THE COLLOCATION OF SYLLABLES.

1. When several syllables come together, they are either *open*, i. e. without any consonant interposed between their

* The collocation κμ at the beginning of a word belongs to κμήτος and κμέλεθρα. The latter, according to Herodian in the E. M., v. κμέλεθρα, was adduced by *Pamphilus* ἐν ταῖς γλώσσαις, and explained by δοκοί; thus, κμέλεθρον, same as μέλαθρον, from ancient or foreign usage. In Schneider, v. κμέλεθρον, it is called *pamphylian*. Is this not from that *Pamphilus*, who was the scholar of Aristarchus?—Κμήτα is found in Hesychius, T. II, p. 283, explained by πεποιημένα, πεπονημένα, but condemned by the E. M., v. κμέλεθρον, where the collocation κμ at the beginning of a word, and the use of the simple form of πολύκμητος are denied. The κμῶ, κμῑν of the Grammarians are arbitrary assumptions of an obsolete form.

vowels, or connected by consonants, either single, or combined in the modes above described.

2. The consonants, single or combined, belong to the latter syllable, and are, therefore, joined with it in the division of the word. Thus, λα-βόν, πλέ-κω, ἀνύ-τω, ἀ-κτή, ἄ-χθος, ἄ-στυ, ὄ-πλα, &c.

3. In the collocation of syllables, other consonants also, *which are never found at the beginning of a word*, although they belong to the classes above enumerated, *stand at the beginning of a syllable*. Thus,

In class *a*, γδ. ὄ-γδοος, ἐρί-γδουπος.—In class *c*, φν, γμ, χμ, τν, δμ, θμ, αἰ-φνίδιος, στενα-γμός, ὄ-χμη, φά-τνη, ἰ-δμεν, ἄρι-θμος.—In class *d*, σπρ, σχν, σχρ, σθλ, σθμ, ὄ-σπρια, ἰ-σχρός, αἰ-σχρός, ἐ-σθλός, ἰ-σθμός. Add ρ after a *k* and *t* sound together, κτρ, χθρ, in βρά-κτρων, ἐ-χθρός (and after a *p* and *t* sound in κἀτό-πτρον).

4. Syllables, however, are sometimes so divided, that the first consonant in the division, belongs to the former syllable. Thus:

a. When the same consonant is doubled :

| | | | |
|-----------|------------|----------------------------|-------------|
| ππ, | ββ, | φφ, | (i. e. πφ) |
| κκ, | γγ, | χχ, | (i. e. κχ) |
| ττ, | δδ, | θθ, | (i. e. τθ) |
| λλ, | μμ, | νν, | ξξ, σσ, as, |
| πάπ-πος, | κάβ-βαλεν, | ὄπ-φίς, | |
| κακ-κείω, | καγ-γόνυ, | ὄκ-χος, | |
| περάτ-τω, | ἄδ-δην, | Ἄτ-θείς, | |
| ἄλ-λος, | βλέμ-μα, | ἐν-νυμι, ἄρ-ρήν, ταεάσ-σω. | |

b. When a mute follows the liquid λ, ν, or ρ:

λ, λπ, λβ, λφ, λκ, λγ, λχ, λτ, λδ, λθ.
 ν, νπ, νβ, νφ, νκ, νγ, νχ, ντ, νδ, νθ.
 ρ, ρπ, ρβ, ρφ, ρκ, ργ, ρχ, ρτ, ρδ, ρθ: as,
 ἔλ-πίς, ὄλ-βος, ἄλ-φιστα, ἄλ-κή, ἄλ-γος, τελ-χῖνες, ἄλ-τις, ἔλ-δωρ, ἐλ-θων.—Ολύ-νπιος, ἐν-βολος, ἐν-φυτος, ἀνάν-κη, σύν-γονον, ἄν-χι (which words, according to the laws already delivered for the change of consonants, become Ὀλύμπιος, ἐμβολος, ἐμφυτος, ἀνάγκη, σύγγονον, ἄγχι), ἐν-τός, ἐν-δον, ἐν-θα.—Ἐρ-πω, βός-βορος, κάρ-φω, ἔρ-κος, ἔρ-γον, ἔρ-χομαι, ἀρ-τάω, ἔρ-δον, ἀρ-θείς.

c. When σ follows the liquid λ , ν ,* or ξ :

$\alpha\lambda\sigma\sigma$, $\pi\epsilon\phi\alpha\nu\text{-}\sigma\alpha\iota$, $\alpha\xi\text{-}\sigma\eta\nu$; or where it follows a mute with a liquid in $\lambda\chi\sigma$, $\xi\chi\sigma$, $\nu\gamma\sigma$ ($\gamma\xi$); as, $\epsilon\pi\alpha\lambda\text{-}\xi\iota\sigma$, $\eta\xi\text{-}\xi\alpha\tau\omicron$, $\sigma\acute{\alpha}\lambda\pi\iota\gamma\text{-}\xi\iota$.

d. When a liquid comes after a liquid in the following collocations: λ , $\lambda\lambda$, $\lambda\mu$, $\lambda\nu$, ..

μ , .. $\mu\mu$,

ν , $\nu\lambda$, $\nu\mu$, $\nu\nu$, $\nu\xi$.

ξ , .. $\xi\mu$, $\xi\nu$, $\xi\xi$.

$\beta\acute{\alpha}\lambda\text{-}\lambda\omega$, $\acute{\alpha}\lambda\text{-}\mu\alpha$, $\pi\acute{\iota}\lambda\text{-}\nu\alpha\mu\alpha\iota$, $\beta\lambda\acute{\epsilon}\mu\text{-}\mu\alpha$, $\sigma\upsilon\nu\text{-}\lambda\alpha\epsilon\acute{\iota}\eta$ ($\sigma\upsilon\lambda\text{-}\lambda\alpha\epsilon\acute{\iota}\eta$), $\epsilon\nu\text{-}\mu\acute{\epsilon}\nu\omega$ ($\epsilon\mu\text{-}\mu\acute{\epsilon}\nu\omega$), $\epsilon\nu\text{-}\nu\upsilon\mu\iota$, $\sigma\upsilon\nu\text{-}\xi\acute{\alpha}\pi\tau\omega$ ($\sigma\upsilon\xi\text{-}\xi\acute{\alpha}\pi\tau\omega$), $\acute{\epsilon}\xi\text{-}\mu\alpha$, $\acute{\epsilon}\xi\text{-}\nu\omicron\sigma$, $\acute{\alpha}\rho\text{-}\rho\eta\nu$.

e. When a mute stands between liquids in the following collocations:

ρ , $\mu\pi\xi$, $\mu\epsilon\xi$, ...

k ,

t , $\nu\tau\xi$, $\nu\delta\xi$, $\nu\theta\xi$, and $\xi\theta\xi$,

$\lambda\alpha\mu\text{-}\pi\rho\acute{\omicron}\varsigma$, $\gamma\alpha\mu\text{-}\epsilon\rho\acute{\omicron}\varsigma$, $\kappa\acute{\epsilon}\nu\text{-}\tau\rho\omicron\nu$, $\acute{\alpha}\nu\text{-}\delta\rho\acute{\omicron}\varsigma$, $\acute{\alpha}\nu\text{-}\theta\rho\omega\pi\omicron\varsigma$, $\acute{\alpha}\rho\text{-}\theta\rho\omicron\nu$.

5. In the ancient inscriptions upon stone, the words were divided merely according to the convenience of space, without regard to syllables and letters; so that, e.g. in the Sigeian, even the aspirate is divided from its word, H-EPMOKPATOC . The later Grammarians, observing the manner in which consonants unite themselves with vowels, laid down the following universal rule:—All consonants, which can be pronounced together, belong to the vowel which they precede, and compose with it one syllable; but those which cannot be pronounced together, are distributed between the syllables, according to the division required by the pronunciation; hence $\delta\text{-}\gamma\delta\omicron\omicron\sigma$, $\iota\text{-}\delta\mu\epsilon\nu$, $\beta\acute{\alpha}\text{-}\kappa\tau\rho\omicron\nu$, but instead of $\acute{\alpha}\text{-}\lambda\lambda\omicron\sigma$, $\tau\acute{\epsilon}\text{-}\rho\pi\omega$, $\gamma\alpha\text{-}\mu\epsilon\rho\omicron\varsigma$,— $\acute{\alpha}\lambda\text{-}\lambda\omicron\sigma$, $\tau\acute{\epsilon}\rho\text{-}\pi\omega$, $\gamma\alpha\mu\text{-}\epsilon\rho\omicron\varsigma$.^(R)

§ XXVIII.

OF THE MEASUREMENT OF SYLLABLES.

1. In the measurement of a syllable regard is had to its

* In the few forms in which ν is retained before σ .

vowel and to the following consonant or consonants. Thus, in ἐ-χθρός, in the measurement of the syllable -χθρός, only the *o* and the *ς* are regarded: the initial letters χθρ affect the preceding syllable ε-: in the measurement, of χθον in χθονός, only *o* and *ν*.

Obs.—The nature of syllables in respect of *length* or *shortness*, is called their *quantity* (ποσότης, *quantitas*).

2. A syllable is short, when its vowel is *single* or *short* (ε, ο, ᾱ ῑ, ῡ,) and has a single consonant, or no consonant, following it: ἐλπιδον, ὀθεν, ὀ, πολυφᾶτος.

3. A syllable is long *by nature*, when its vowel is *double*, i.e. either a *long* vowel (η, ω, ᾱ, ῑ, ῡ,) or a diphthong: ποῖαν ἦ τᾶν τᾶν ἦ κείνων στεινῶ.

4. It is long *by position*, when it has a short vowel, but followed by more than one consonant: σάλπιγξ, ὄχθος, ἐχθρός. *Thus a syllable acquires length always by means of something double or two-fold.*

Obs.—The cases, in which two consonants (*a mute and liquid*,) do not produce *position*, belong rather to the constitution of *verse* than of *speech*. They vary according to age and dialect, and, for this reason, appertain to the *usage of the Poets in respect of quantity and language*.

§ XXIX.

OF THE SHORTENING OF LONG SYLLABLES.

1. If a long syllable be to be shortened, it must have been short originally, so that its double or long vowel is re-changed into the single or short.

2. Thus, in the case of a long vowel, or doubled consonant, ἥθελον, ἵκον, βᾶλλον, ὀπότε, become ἔθελον, ἵκον, βᾶλλον, ὀπότε.

3. If η has arisen out of α , then, in the process of abbreviation, α re-appears:

$\eta\delta$, $\mu\eta\theta$, $\sigma\tau\eta$, $\beta\eta$, $\phi\eta$, become

$\alpha\delta$, $\mu\alpha\theta$, $\sigma\tau\alpha$, $\beta\alpha$, $\phi\alpha$.

4. When, in other cases, abbreviation is possible, then of the double letters *the last*—but of ζ (i. e. $\sigma\delta$), ϵ before a mute, and $\epsilon\upsilon$, the *first*—is thrown away.

The syllables marked with a stroke in

$\pi\bar{\nu}\epsilon\bar{\iota}\omega$, $\tau\bar{\epsilon}\bar{\iota}\nu$, $\pi\bar{\nu}\bar{o}\bar{\iota}\eta$, $\acute{\alpha}\kappa\bar{o}\bar{\upsilon}$, $\acute{\alpha}\bar{\iota}\epsilon$, $\kappa\epsilon\rho\delta\bar{\alpha}\bar{\iota}\nu$, $\tau\bar{\epsilon}\bar{\mu}\nu$, $\tau\bar{\upsilon}\bar{\pi}\tau$, becomes shortened,

$\pi\nu\epsilon\omega$, $\tau\epsilon\nu$, $\pi\nu\omicron\eta$, $\acute{\alpha}\kappa\omicron$, $\acute{\alpha}\epsilon$, $\kappa\epsilon\rho\delta\acute{\alpha}\nu$, $\tau\epsilon\mu$, $\tau\upsilon\pi$. But

$\lambda\acute{\epsilon}\bar{\iota}\pi$, $\sigma\tau\acute{\epsilon}\bar{\iota}\chi$, $\pi\acute{\epsilon}\bar{\iota}\theta$, $\pi\acute{\epsilon}\bar{\upsilon}\theta$, $\phi\acute{\epsilon}\bar{\upsilon}\gamma$, $\phi\rho\acute{\alpha}\bar{\zeta}$, become shortened,

$\lambda\iota\pi$, $\sigma\tau\iota\chi$, $\pi\iota\theta$, $\pi\upsilon\theta$, $\phi\upsilon\gamma$, $\phi\rho\alpha\delta$.

OF WORDS.

§ XXX.

OF THE ORIGIN AND EXTENT OF WORDS.

1. When a syllable is used for the expression of a thought, or when several syllables are combined for this purpose, a *word* is formed. A word is,

a. Monosyllabic: $\acute{\iota}\varsigma$, strength, $\kappa\alpha\acute{\iota}$, and, $\theta\acute{\eta}\rho$, beast, $\pi\omicron\tilde{\upsilon}\varsigma$, foot.

b. Dissyllabic, through inflection or derivation from one of the former: $\theta\eta\rho\acute{o}\varsigma$, $\pi\omicron\sigma\acute{\iota}\nu$, $\pi\acute{o}\delta\alpha\varsigma$, by *inflection*; $\iota\sigma\chi\acute{\upsilon}\varsigma$, strength, $\theta\acute{\eta}\rho\alpha$, chase, by *derivation* ($\pi\alpha\rho\alpha\gamma\omega\gamma\acute{\eta}$).

c. Polysyllabic, through the same means: $\iota\sigma\chi\upsilon\rho\acute{o}\varsigma$, strong, $\iota\sigma\chi\upsilon\rho\omicron\tilde{\upsilon}\sigma\theta\alpha\iota$, to make one's self strong, $\iota\sigma\chi\upsilon\rho\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$, to display strength, &c.

2. Since, in expression, several thoughts are often blended into one, the same thing happens to words as the signs of thought, and hence arise *compound words*. $\Delta\rho\acute{o}\mu\omicron\varsigma$, a running,

and σύν, together, give for *running together*, συνδρομή. Νόμος, law, and Δέσθαι, to give (to ordain), produce νομοθέτης, a lawgiver, &c.

Obs.—How language proceeds in the derivation of words from one another, and in their combination, will be shown hereafter in a separate section.

§ XXXI.

OF THE ROOTS OF WORDS.

1. Since no thought stands independently, but always in some sort of relation, or, according to the phrase of grammar, always in some *case*, in some *person*, and the like, hence to the original basis of the word, letters and syllables are added, in order to represent these *cases*, *persons*, &c.

2. Thus the word is subject to certain alterations, and its *root* is that part which lies as the basis of these alterations. E.g. we find Δηρός, Δηρσί, Δηρςς, Δηρί, &c. At the bottom of all these forms lies Δηρ, which is, therefore, *the root* of the word.

Obs. 1.—The syllables which remain, after taking away the mutable portion of the word, are called the *radical syllables*, the others may be called the *formal syllables*, i. e. those which are used for the alterations of the word, and the production of the necessary forms.

Obs. 2.—Thus from ἐλπίδος, ἐλπίδα, ἐλπιδων, we extract ἐλπιδ as *the root*. Since, then, we find ἐλπίς, ἐλπίσι, we must conclude that the δ has been expelled by σ, and that these forms were once ἐλπιδς, ἐλπιδσι.

Obs. 3.—Even from this, it is apparent that the root of a word is scarcely ever found pure, but must be almost always separated from some appended letters or syllables. It is not, therefore, to be treated as something existing independently, nor should forms, such as ἐλπιδ, λειπ, be considered as *integral*, but we should accustom ourselves to extract, from the different shapes of a word,

that part which is common to all, as the root, and steadily to contemplate it in this light, provided that, at the same time, the *mutable* part, in all its peculiarities, and under all the laws of its combination and its changes—i. e. *the formal part of grammar*—be thoroughly conceived and understood.

§ XXXII.

OF MULTIFARIOUS ROOTS.

1. We must often assume a double root. We find, for example, *χερὸς*, *χέραι*, and likewise *χειρὶ*, *χειρῶς*; hence the roots are *χερ* and *χειρ*.—In the same way, when we compare the forms *νήος*, *φαίνων*, *ἀκούων*, *κερδαίνων*, with *νέεσσι*, *φανεῖν*, *ἀκοεῖν*, *κερδανεῖν*, we thus discover double roots, *νη* and *νε*, *φαιν* and *φαν*, *ἀκου* and *ἀκο*, *κερδαιν* and *κερδαν*.

2. When two roots are thus apparent, we may call, for the sake of distinction, that of which the final syllable is long, the *long root*, and the other, the *short root*, thus *φαιν*, *ἀκου*, *κερδαιν*, are *long*, *φαν*, *ἀκο*, *κερδαν*, are *short*.

3. As the short *syllables*, so also the short *roots* are the original, and the long have been formed out of them by the addition or elongation of vowels, and by the insertion of consonants, e. g. from *χερ* (whence the old nominative, * *χέρης*), the hand, comes *χείρ* by the extension of *ε*; from *τεμ* comes *τεμν* by the insertion of *ν*, and so on.

§ XXXIII.

OF THE CHANGE OF LONG ROOTS INTO SHORT.

A long root may be changed into a short one when the final syllable is capable of abbreviation, and, according to § XXIX,

* Timocreon in Hephæstion, p. 4, Gaisf., where we should probably read τῷ συμμολεῦν *χέρ*ς ἄπο, νοῦς δὲ πάρα.

Ἐρμει, ἀγγέλλ, πλω, βασιλῃ, ἀειρ, λειπ, become
Ἐρμιε, ἀγγελ, πλο, βασιλε, ἀερ, λιπ.

§ XXXIV.

OF THE TERMINATION OF WORDS.

1. The syllables, which, for the expression of an idea, are combined in the *roots* of words, sometimes through accidental circumstances remain unaltered, but generally undergo, in order to assume the shape of perfect words, manifold changes in the termination, according to their ending in a vowel, a mute, or a liquid.

2. Those roots, which end in a short vowel, double it in feminine words, τιμα, τιμή, honour, ἀρετα, * ἀρετή, virtue, ἦχο, ηχώ, sound. In masculine words they assume a σ, νεανια, νεανίας, a youth, προφητα, προφήτης, a prophet; ες is weakened into ες, thus βασιλε, βασιλες, βασιλεύς, a king, ἱερε, ἱερες, ἱερεύς, a priest.

3. Those, which end in a mute, lose it in the denomination of neuters, σώματ, μέλιτ, become τὸ σῶμα, body, τὸ μέλι, honey.

Obs. 1.—The reason is, because every mute attaches itself to the syllable following (§ XXVII, 2); hence it is unsupported, and must be thrown away when nothing follows it.

Obs. 2.—Some of this sort take ε into the root, before which τ is equally ejected, ἡματ, ἡματς, τὸ ἡμας, day, ὄνειατ, τὸ ὄνειαρ, benefit, τὰ ὀνείατα, refreshments.—If we compare γρσ, the root of γρσς, with the Germ. *grau*, originally *grav*, Lat. *gravis*, it will appear that the *v* sound once belonged to the root.

4. But, in the denomination of masculines or feminines, a root so ending assumes σ, before which the *t* sounds are

* As perceived e. g. in the Homeric οὐκ ἀρεστᾶ κακὰ ἔργα, i. e. ἀρετάει, Od., 3, 329. (11.)

ejected, the p and k sounds coalesce with it into ψ, ξ (§ XXII), ἐρωτ, ἐρωτς, ὁ ἔρως, love, ἐλπιδ, ἐλπιδς, ἡ ἐλπίς, hope, κορυθ, κορυθς, ἡ κόρυς, helmet, λαίλαπ, λαίλαπς, ἡ λαῖλαψ, tempest, πτερυγ, πτερυγς, ἡ πτέρυξ, wing.

5. When the root ends in ρ or ν, it doubles the vowel before either of these letters, if short, except in most *neuters*, ῥητορ, ὁ ῥήτωρ, orator, δαίμων, ὁ δαίμων, divinity, φρεν, ἡ φρεν, mind, but αλκαρ, τὸ ἄλκαρ, defence, yet πυρ, τὸ πῦρ, fire, gen. πῦρός.

Obs.—N after ι is generally suppressed by σ: Διν, ἡ Δίν, shore, also ἡ Δίς (Δινς).

6. In the *formal* syllables (§ XXXI. 2, obs. 1), σιν, φιν, εν, in the particles κέν, νύν, and in Δεν also with the poets for the sake of the verse, the ν is thrown away before a following consonant, except when a break in the sense, marked by a point or pause, occurs: φρεσὶν ἀγαθαῖς and φρεσὶ κακαῖς, εἶπεν αὐτοῖς and εἶπε τούτοις, νόσφιν ἐταίρων and νόσφι φίλων, ἄλλοθε δ' ἄλλος and ἄλλοθεν ἄλλος. This inconstant letter was called the ν παραγωγικόν or ἐφεκυστικόν, because it was the general opinion, that it did not properly belong to the syllables, at the end of which it is found, but was placed there in order to draw together (ἐφελκύειν, παρᾶγειν,) the vowels of two words, and so to connect the words. ^(R)

Obs. 1.—This ν is not found in the demonstrative termination σί or ί of the pronouns: οὗτοσί, not οὗτοσίν, this here, οὕτωσί, τοδί, αὐτηί, &c., nor in ἐσσί, thou art, although in ἐστίν, he is, εἰσίν, they are, nor in the lengthened forms, οὐχί, ναίχι.

Obs. 2.—Οὕτως loses its final consonant, in like manner, before consonants, οὕτως ἔλεγεν and οὕτω λέγει, but λέγει οὕτως before the greater stops. Thus too, ἐξ: ἐξ ἐμοῦ, and ἐκ σοῦ, but after its case, ἐμοῦ ἔξ. In ἄχρῃς and μέχρῃς the practice varies, even before vowels: μέχρῃς ἔλθῃ, ἄχρῃς οὔ, and ἄχρῃ οὔ.

Obs. 3.—Μή, not, before ἔτι, still, and οὐ, not, before every vowel, assume a κ: μη-κ-έτι, always as one word, μηκέτι, no longer, οὐκέτι or οὐκ ἔτι, οὐκ ἐμοί ἀλλά σοι, οὐ σοί ἀλλ' ἐμοί. Not at the end of a sentence: ἐμοί μὲν, σοί δ' οὔ. ^(R)

§ XXXV.

OF THE CHANGES ON WORDS THROUGH THE
COLLISION OF VOWELS.

1. When *open syllables* (§ XXVII. 1,) collide,—whether in the middle of words, through the ejection of breathings and consonants, which stood between the vowels, or at the end and beginning of words in their collocation,—the separate vowels are reduced to one sound, and that in various modes.

2. When two open sounds are thus combined in the *middle of a word*, it is called *contraction* (*συναίξεις*, *contractio*), e.g. αἰοῖδή, ᾠδῆ; χρυσόος, χρυσοῦς.

3. When of two words which stand *open* together, the open vowels are reduced to one sound, and thus the words are more closely connected, this is called *synalæphe* (*συναλοιφή*). It embraces three kinds :

a. *Crasis* (*κρᾶσις*), when both vowels are *mixed* (*κεράννυνται*,) in one sound; e.g. τοὶ ἄν in τᾶν, τὸ ἐμόν in τοῦμόν, &c. The coalition is marked by a sign similar to the soft breathing (*coronis*,) over the new syllable thus produced: τὰ ἐμὰ, τὰμά; τὸ ὄνομα, τοῦνομα; which sign, however, may be omitted, where it would conflict with the rough breathing; ἄ ἐγώ, ἀγώ; ὁ ἐμός, οὔμός; ὁ ἀνής, ἀνής.

Obs.—Crisis produces always a *long* sound, and causes the *aspiration* of a mute, which stands before an aspirated vowel: τοῦ ὕδατος, Δοῦδατος; τὸ ἰμάτιον, Δοίμάτιον.

b. *Elision* (*ἐκθλιψις*), when the first vowel is entirely suppressed. Its sign is the *coronis* in place of the ejected sound, βούλομαι ἐγώ, βούλομ' ἐγώ; ἦν δὲ οὔτος, ἦν δ' οὔτος,—called the *apostrophe*.

Obs. 1.—Here also an aspirated vowel affects a preceding mute: ἔθηκε οὔτος, ἔθηκε' οὔτος; νύκτα ὅλην (νύκτ' ὅλην, νύκθ' ὅλην), νύχθ' ὅλην.

Obs. 2.—The *middle* mutes, β, γ, δ, resist aspiration: thus, δί and γέ are not altered on account of a following aspirate; ἐγὼ δ' ὄρῳ, ἐγωγ' ὄρῳ. They had the power of *suppressing* the aspirate following them; hence it comes, that in the Potidean inscription, l. 7, we find ΕΧΘΡΟΝ Δ ΟΙ ΜΕΝ, i. e. ἐχθρῶν δ' οἱ μὲν; whereas, out of connection with δέ, the rough breathing in ΗΟΙΔΕ, i. e. οἷδε, keeps its place, and that, with the Æolians, even the digamma was suppressed after δέ. When ϑ' and χ' are found, they come from τέ and κέ, which aspiration affects also οὐκ: οὐχ ἀνδάνει, but not ἐκ, since this before a vowel retains ξ, ἐξ ἀλός.

c. *Aphæresis*, when the second vowel is taken away (ἀφαιρέϊται). This also is marked by the apostrophe in the place of the banished vowel: βούλομαι ἐγώ, βούλομαι γά, and is often found instead of elision.

§ XXXVI.

OF CONTRACTION.

1. The contraction (*συναίρεσις*, *contractio*,) is *proper*, when two open sounds coalesce into one, which contains both, e. g. τείχεϊ, τείχει; γήραϊ, γήρα (γήραι); ἡρόϊ, ἡροῖ; and so δέελος, δῆλος; χῆϊος, χῆος.

2. It is *improper*, when one of the combined vowels overpowers the sound of the other, in which case it often changes its own sound and quantity. In φιλέειν, φιλεῖν, διπλόοι, διπλοῖ, the letters ε, ο, are suppressed by the more powerful tones of ει, οι, without an alteration of tone in the latter. The same thing happens to α, ε, ο, in πόλεας, πόλεις; τιμάειν, τιμᾶν; εὐνοον, εὐνοον; yet so that in consequence of the ejection of these sounds the remaining ε is extended into ει, ο into ου, and the α is doubled, τιμαῖεν, τιμαῖν.^(R) A like duplication occurs in the case of ο after the ejection of α in τιμάοιμι, τιμαῖμι.

Obs. 1.—It is of importance, with respect to the formation of words, clearly to understand this difference between proper and improper contraction, and to distinguish from both the ejection of vowels.

The one difference is as certain as the other ; since in the *ει* of *πόλεις*, from *πόλεις*, how could the *α* be included as well as the *ε* and *ι*, or a double *ο* in *ου* ? or in 'Απόλλω, what becomes of the *α* of 'Απόλλωα, if it be not ejected ?

Obs. 2.—Contractions differ not only among themselves, but likewise according to the *dialects*. Thus, *Μουσάων* becomes in the common dialect, *Μουσῶν*; in Homeric, *Μουσέων*; in the Doric, *Μουσῶν*; *ἐφίλεον* in the common, *ἐφίλουν*; Dor. *ἐφίλευν*.

3. If a short vowel, *ᾱ*, *ε*, *ο*, come after a long, especially *η*, *ω*, it is frequently ejected without causing any change in the preceding long, *ἤρωα*, *ἤρω*; 'Απόλλωα ('Απόλλωα), 'Απόλλω; *λαγῶο*, *λαγῶ*; *νεανίᾱε*, *νεανίᾱ*.

§ XXXVII.

1. TABLE OF CONTRACTIONS USUAL IN THE COMMON DIALECT.

| | A | E H | O Ω | I Υ |
|---|--|--|---|---|
| A | αα <i>ᾱ</i> ααι <i>α</i> | αε <i>ᾱ</i> , αει <i>α</i> αη <i>α</i> , αη <i>α</i> | αο <i>ω</i> , αοι <i>ω</i> αου <i>ω</i> , αω <i>ω</i> | ᾱϊ <i>αι</i> , <i>ᾱ</i> ι <i>α</i> ᾱϋ <i>ᾱυ</i> , <i>ᾱ</i> ϋ <i>ᾱυ</i> |
| E | εα <i>η</i> <i>ᾱ</i> εαι <i>η</i> <i>ε</i> εας <i>ε</i> <i>ε</i> | εε <i>η</i> <i>ε</i> ι, <i>ε</i> ει <i>ε</i> ι εες <i>η</i> ς <i>ε</i> ς εη <i>η</i> , <i>ε</i> η <i>η</i> | εο <i>ου</i> , <i>ε</i> οι <i>ο</i> ι εου <i>ου</i> εω <i>ω</i> , <i>ε</i> ω <i>ω</i> | εϊ <i>ει</i> εϋ <i>ευ</i> |
| O | οα <i>ου</i> <i>ω</i> <i>α</i> οαι <i>αι</i> | οε <i>ου</i> οει <i>ου</i> <i>ο</i> ι οη <i>ω</i> <i>η</i> οη <i>ω</i> <i>ο</i> ι | οο <i>ου</i> οοι <i>ο</i> ι οου <i>ου</i> οω <i>ω</i> , <i>ο</i> ω <i>ω</i> | οϊ <i>ο</i> ι |
| H | ηαι <i>η</i> | ηε <i>η</i> ηει <i>η</i> | | ηϊ <i>η</i> ηϋ <i>ηυ</i> |
| Ω | ωα <i>ω</i> | | ωο <i>ω</i> | ωϊ <i>ω</i> |
| I | ιας <i>ις</i> | ιες <i>ις</i> | | ιι <i>ι</i> |
| Υ | υας <i>υς</i> | υες <i>υς</i> | | |

2. From this table it appears generally,

- a. That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified e. g. λείπεται, λείπη or λείπει; τίμαῖε, τίμα; πόλεας, πόλεις; except in εα, which, in the first two declensions, is contracted into α; ὅστέα, ὅστᾱ; βορρέας, βορρᾶς.
- b. That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, νόε, νοῦ; ὀστέον, ὀστοῦν; βόας, βούς; τιμάοιμι, τιμᾶμι; φιλέουσι, φιλοῦσι; except that, in adjectives, οη becomes η; ἀπλόη, ἀπλη, and οα sometimes α; ἀπλόα, ἀπλᾶ; also ἀπλόαι, ἀπλαι.

§ XXXVIII.

OF CRASIS.

1. Crasis, like synæresis, is *proper*, when the two open sounds are by it combined into one, e. g. τὰ ἀγαθά, τὰγαθά (where $\check{\alpha} \check{\alpha} = \bar{\alpha}$), or τὸ ὕδωρ, δοῦδωρ, τὸ ἰαάτιον, δοίμάτιον; it is *improper*, when one of the colliding vowels overpowers the other. The remaining vowel, in this case, either changes its sound by elongation, as τὰ ἐμά, τᾶμά, and extension, as τὸ ὄνομα, τοῖνομα, or the prevailing sound continues unaltered; καὶ εὐθύς, κεῦθύς; καὶ οὐ, κοῦ.

2. Crasis, in *prose*, is confined to very few examples; but in the poets it has ampler limits, though it varies according to the different kinds and ages of their poetry, and may therefore, with reference to them, be better discussed under the dialects.

3. Crasis, in *prose*, is most usually found with forms of the article ὁ, ἡ, τὸ, especially those which have a short vowel, and it unites αα into $\bar{\alpha}$: τὰ ἀγαθά, τὰγαθά; τὰ ἀναγκαῖα, τὰναγκαῖα; τὰ αὐτὰ, ταῦτά: αε into $\bar{\alpha}$; τὰ ἐκεῖ, τὰκεῖ; τὰ ἐναντία, τὰναντία: οα into α; ὁ ἀνὴρ, ἀνήρ; so ἄνθρωπος, ἀδελφός; τὸ αὐτὸ, ταυτό: οε into ου; τὸ ἐμὸν, τοῦμὸν; τὸ ἐναντίον, τοῦναντίον; τὸ ἐμπαλιν, τοῦμπαλιν; τὸ ἔσχατον, τοῦσχατον; an exception is found in ὁ ἑτέρος, ἄτερος, since this word maintains its old form, ἄτερος, in crasis: Δάτερου,

ῥάτερρα, &c.; oo into ου; τὸ ὄνομα, τοῦνομα; τὸ ὀπίσω, τοῦπίσω.

4. *A diphthong or long vowel with a short*: thus, αι in the conjunction καὶ with α, κἀγαθός, κἀδικός, κἄν; with ε, καὶ ἐγὼ, κἀγὼ; κἀκείθεν, κἀνταυθα; before ει, κἄτα for καὶ εἴτα; before ου, κοῦδέν, κοῦ; η before α in ἐπειδὴ ἂν ἐπειδάν; οι before α in μέντοι ἂν, μέντάν, ἀδελφοί for οἱ ἀδελφοί in the Sigeian inscription; ου before α and αυ, τοῦγάλματος,* τάνθρῶπου,† ταῦτομάτου;‡ before ε, in τοῦμου;|| ω before α and οι; before α, in ὡγαθέ for ὦ ἀγαθέ; before οι, in ἐγῶμαι for ἐγὼ οἶμαι.¶

Obs. 1.—This list shows that here, besides proper and improper crasis, also *ecthlipsis*, e.g. κοῦδέν, κοῦ, ταῦτομάτου, τάνθρῶπου, and *aphæresis* in τοῦμου for τοῦ ἐμοῦ, ὡγαθέ for ὦ ἀγαθέ are included. The mixture of crasis and *ecthlipsis* is seen likewise in τοῦμόν and τάμά, for τὸ ἐμόν and τὰ ἐμά, since in both instances the vowel ε is ejected, and the remaining vowels, ο, ᾱ, are lengthened into ου, ᾱ. Even a mixture of crasis and *aphæresis* is observable in ἐγῶμαι, where the ὦ of the former word is extended, ὦ, and the ο of the latter οἶμαι is taken away. Nor is it less clear that there is no essential difference between *synæresis* and *synalæphe*, since in both the same appearances of the combination, extension, and ejection of colliding open sounds display themselves.

Obs. 2.—After the example of several inscriptions, e.g. the Sigeian, which has ΚΑΙΩ, ΚΑΠΙΣΤΑΤΩΝ, for καὶ ἐγὼ, καὶ ἐπίστατον, and ΗΑΔΕΛΦΟΙ for οἱ ἀδελφοί, but ΗΑΙΣΟΠΙΟΣ, i. e. ἕσωπος for ὁ Αἴσωπος, recent critics, especially Dawes** and Porson, have revived

* ΠΙΡΟΣ ΤΟΓΑΔΜΑΤΟΣ according to the old Attic orthography in the inscription from the Pandrosium, l. 75, in *Walpole*, p. 585.

† Demosthen., p. 450, B. *Wolf*.

‡ Thucyd., II, 77; but there two of Bekker's MSS. give τοῦ αὐτομάτου.

|| Isocrates, p. 838. *Ed. Wolf*.

¶ Plato *Euthyphr.*, p. 2, B.

** *Dawes Miscell. Crit.*, p. 123. "Ex scriptura ista . . . discant velim futuri scriptorum *Atticorum*" (why this expression? Is the inscription *Attic*?) "editores κἀγὼ κᾶπειτα &c. repræsentare."

the practice of omitting in crasis a single iota, when it stands in the former word, καὶ ἀγαθόν, κα̑γαθόν, καὶ ἐγώ, κα̑γώ, so that here also crasis and ecthipsis are blended, and of writing it when found in the latter, ἐγὼ οἶμαι, ἐγ̃ῶμαι; of course also when it is in both words, καὶ εἶτα, κα̑̃τα. Yet there are reasons of doubt as to the soundness of this rule. To the Sigeian inscription some others are opposed, e.g. the Elean, at least its equal in antiquity, which combines τῶ̃ ἐνταῦθα, by crasis, TOINTAT, i.e. τῶνταυ.^(R) Likewise the modern Greeks in the crasis of καὶ, write ι alone and allow α to disappear, e.g. καὶ ἄνθη, κιάνθη, to show that the iota continues to be sounded. Lastly, there is no natural ground for the ecthipsis, since the supposition, that, e.g. in ΚΑΙ ΕΓΩ, AE, could not be blended by crasis, unless ι were previously ejected, depends upon an inaccurate view of the crasis, which in this instance is evidently *improper*, not combining AE, above shown to be impossible, but expunging E, and extending A.

Obs. 3.—The use of crasis in prose is extremely fluctuating, so that there is scarcely an instance in which it is constant (except perhaps μέντ' ἄν and ἐπειδ' ἄν, for ἐπειδὴ ἄν, in the latter of which words even the mark of crasis has gone out of use as unnecessary). Hence there is a variation in the case of οε in the verbs compounded with πρό, προέχων and προὔχων, προεχώρησε and προὔχώρησε, προεθυμοῦντο and προὔθυμοῦντο in Thucydides.*

§ XXXIX.

OF ELISION AND APOSTROPHE.

1. Elision unites two *open* words, by taking away the final syllable of the first. Thus, ἀλλὰ οὐκ, ἀλλ' οὐκ.

2. The preceding and elided vowel is in prose always a short vowel: α, ε, ο, ι,† not υ. Thus,

* *Poppo de elocutione Thucyd., Part I of his edit., p. 216.*

† Poppo, p. 418, &c.

- α, in the prepositions ἀνά, διά, κατά, μετά, παρά; the particles and adverbs ἀλλά, ἄρα, ἄμα, εἴτα, ἔπειτα, μάλα, μάλιστα, ἴνα; in the case-termination ᾶ, as, ταῦτα, τοιαῦτα, πάντα, ἄλλα, τίνα; and in the verbal-forms in ᾶ, as, ἡγούμεθα, οἶσθα, &c., e.g. κατ' αὐτόν, καθ' ἡσυχίαν, ἀλλ' ὥς, μάλιστ' ἄν, ἡγούμεθ' ἄν.
- ε, in the particles τέ, γέ, δέ, and the words compounded of them, ὥστε, ὅδε, οὔτε, ἔγωγε, &c.
- ο, in the prepositions ἀπο, ὑπό, not in πρό, in τοῦτο, αὐτό, and verbal-forms, as, ἀπ' ἐμοῦ, τοῦτ' εἶναι,* ἀγωνίσαιτ' ἄν.†
- ι, in the prepositions ἀντί, ἀμφί, ἐπί, not in περί, in ἔτι, οὐκέτι, φημί, ἐστί, e.g. ἐπ' οἴκου, οὐκ ἔτ' ἔσται, φήμ' ἐγώ, ἐσθ' ὅτε.
3. Elision, by the suppression of vowels, evidently hurts in some degree distinctness of expression. Hence, it is generally avoided in prose, so that even the slenderest sounds remain open: e.g. in Attic inscriptions;‡ εἶπε ἀποδοῦναι, τῶν τε ὄντων, δὲ ἀπό, δὲ ἄρχοντες, ἐπὶ ἄρχοντος, ἐπὶ ἀρχοντων, and suffer apostrophe only then, when constant use or the nature of the expression preclude all obscurity: e.g. in prepositions before the relative ὅς; ἐφ' ἧ, ἀνθ' ᾧν,|| and in the case of the particle ἄν, in τάχ' ἄν, πλεῖστ' ἄν, ἐλύοντ' ἄν, ἀγωνίσαιτ' ἄν, &c. in Thucydides.¶

Obs.—The discussion of apocope, aphaeresis, and synizesis, is referred to the head of dialects and poetical usage. Copies of some of the oldest Greek inscriptions, to which frequent allusion has been made, will now be given, at once for the sake of exercise in the rudiments of Greek writing and language, and for the farther elucidation of what has been already stated.

* Thuc., I, 84.

† Comp. Poppo, *ut sup.* p. 218.

‡ Boeckh appendix to the public Economy of Athens (*in the original*).

|| Ibid, XIII, XI. Yet it stands there ANTON, i. e. ἀντ' ᾧν, without aspiration of the τ.

¶ Poppo, *ut sup.*

§ XL.

THE INSCRIPTIONS OF MELOS AND ELIS.

1. The inscription of Melos (§ XII. 7,) consists of a distich, written longitudinally in the flutings of a marble column. It stands thus upon the marble : ^(R)

ΠΑΙ ΔΙΟΜΕΚΠΗΑΝΤΟΙ ΔΕΚΜΑΣ ΤΟΔ
ΑΜΩΝΠΗΕΜΑΤΑΓΜΑ
ΜΟΙ ΓΑΡ ΕΠΕΥΚΗΟΜΕΝΟΜΤΟΥΤ
ΕΤΕΛΕΜΜΕ ΔΟΓΗΟΝ

That is,

ΠΑΙ ΔΙΟΣ ΕΚΠΗΑΝΤΟΙ ΔΕΚΣΑΙ ΤΟΔ ΑΜΕΝ-
ΠΗΣ ΑΓΑΛΜΑ
ΣΟΙ ΓΑΡ ΕΠΕΥΚΗΟΜΕΝΟΣ ΤΟΥΤ ΕΤΕΛΕΣΣΕ
ΤΡΟΠΗΟΝ

Or, according to our orthography,

Παῖ Διὸς Ἐκφάντῳ δέξαι τὸδ' ἄμεμφες* ἀγαλμα
Σοὶ γὰρ ἐπευχόμενος τοῦτ', ἐτέλεσσε τρόφον.^(R)

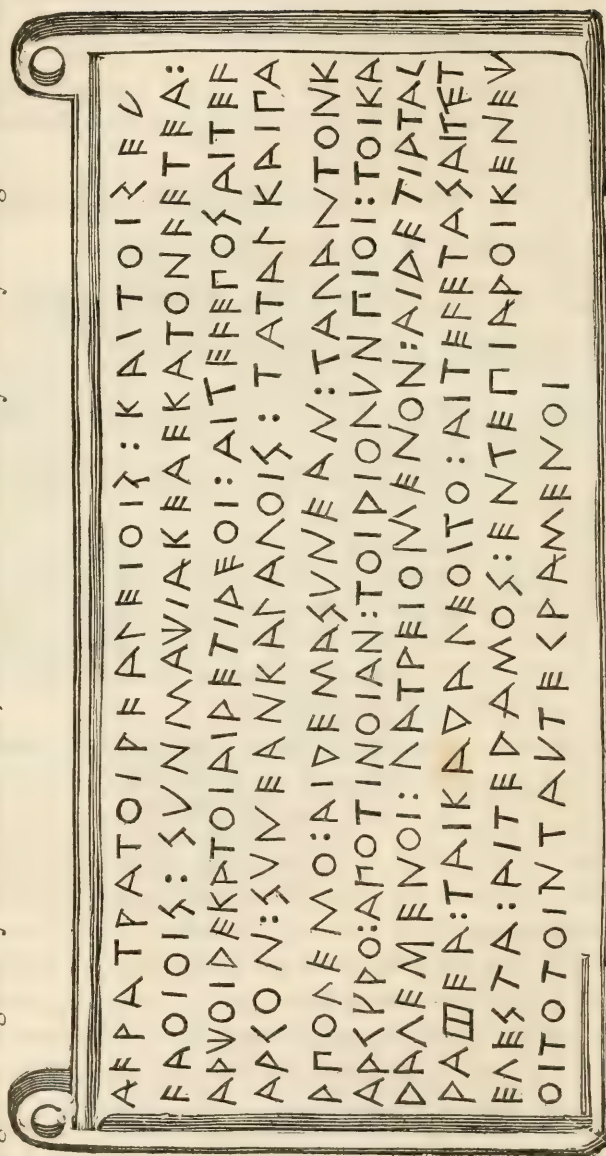
“Son of Jove, from Ecphantus receive this faultless image ;
For, having vowed such a one to thee, he has finished (*the likeness of*) thy nurse.”^(R)

Obs.—In spite of some trifling damages of the marble, the whole inscription is certainly ascertained, except the first letter of τρόφον, which has been almost lost by a fracture of the stone. ECPHANTUS appears to have vowed to Bacchus (Παῖς Διός,) the image of his nurse (τρόφος),—perhaps Leucothea. Now, in compliance with his vow (ἐπευχόμενος τοῦτο), he has had it completed (ἐτέλεσσε), and consecrated, upon this pillar, to the god in his temple. The pillar is of small dimensions, scarcely half a span in diameter, and about 5 feet long.^(R) The image itself, therefore, must have been of no great size. Construe, Ἐκφάντῳ δέξαι τὸδ' ἀγαλμα, i. e. *from Ecphantus, as ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος.* Hom. Od., o. 282, π. 40.†

* Properly ἄμεμφες, as in the following ὀλυνπίῳ. Comp. § XXIV, 5, *obs.*

† This inscription has lately been examined by Welcker, *Epigrammatum Græcorum Spicilegium*, II, Bonn, 1822.

2. The inscription of Elis was dug up within the boundaries of that province, in the year 1813, brought to England by Sir William Gell, and obtained from him by Mr. Payne Knight.* It runs thus:



* Who had it engraved in a *fac-simile*, with a transcript into the common text. It has been recently examined by

That is,

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΣ : ΚΑΙ ΤΟΙΣ ΕΥ
ΦΑΟΙΟΙΣ : ΣΥΝΜΑΧΙΑ ΚΕΑ ΕΚΑΤΟΝ ΦΕΤΕΑ
ΑΡΧΟΙ ΔΕ ΚΑ ΤΟΙ : ΑΙ ΔΕ ΤΙ ΔΕΟΙ : ΑΙΤΕ ΦΕΠΟΣ
ΑΙΤΕΦ

ΑΡΓΟΝ : ΣΥΝΕΑΝ ΚΑΛΑΛΟΙΣ : ΤΑΤΑΔ ΚΑΙ ΠΑ
ΡΠΟΛΕΜΟ : ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ
ΑΡΓΥΡΟ : ΑΠΟΤΙΝΟΙΑΝ : ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ :
ΤΟΙ ΚΑ

ΔΑΔΕΜΕΝΟΙ : ΛΑΤΡΕΙΟΜΕΝΟΝ : ΑΙ ΔΕ ΤΙΡ ΤΑ Γ
ΡΑΦΕΑ : ΤΑΙ ΚΑ ΔΑΔΕΟΙΤΟ : ΑΙΤΕ ΦΕΤΑΣ ΑΙΤΕ Τ
ΕΛΕΣΤΑ : ΑΙΤΕ ΔΑΜΟΣ : ΕΝ ΤΕΠΙΑΡΟΙ ΚΕΝ ΕΧ
ΟΙΤΟ ΤΟΙΝΤΑΥ ΓΕΓΡΑΜΕΝΟΙ

According to our orthography :

* Α Φράτρα¹ τοῖς Φαλείοις² καὶ τοῖς Εὐφαοίοις³ συνμαχία κ' ἔα⁴
ἐκατὸν Φέτεα,⁵ ἄρχοι δέ κα τῷ,⁶ αἱ δέ τι δέοι αἶτε Φέπος αἶτε Φάρ-
γον,⁷ συνεαν κ' ἀλλάλοις⁸ τὰ τ' ἄλλα καὶ παρὰ πολέμου : αἱ δέ μὰ
σύνεαν⁹ τάλαντον κ' ἀργύρου ἀποτίνοιαν¹⁰ τῷ Δί Ὀλυνπίῳ τῷ
καταδηλημένῳ λατρεϊόμενον.¹¹ Αἱ δέ τιρ τὰ γραφεα τῷ κα
δαλέοιτο,¹² αἶτε Φέτας, αἶτε τελέστα, αἶτε δᾶμος,¹³ ἐν τέπιάρῳ κεν
ἔχοιτο¹⁴ τῶνταῦ γεγραμένῳ.¹⁵ (R)

Boeckh in the Pub. Econ. of Athens. Vol. II, p. 390 (*original edition*).

¹ Ἡ ῥήτρα, i. e. συνθήκη.—² Τοῖς Ἡλείοις.—³ Εὐαοίοις points to a city
named Εὐφάω or Εὐάω, and with ω cut off, Εὐά, which Theopompus, in
Stephanus, calls an Arcadian town : Εὐὰ πόλις Ἀρκαδίας· Θεόπομπος ἔκτω·
τὸ ἐθνικὸν (from the shortened form) Εὐαῶς.—⁴ Κ' εἴη or ἂν εἴη for ἔστω.—
⁵ Ετεα, ἔτη.—⁶ So it appears proper to divide the words, ἄρχοι δέ κα (i. e.
ἂν) τῷ, i. e. ἀρχέτω δέ τῷδε, viz. ἔτει. “Let there be a league for a
hundred years, and let it begin with *this* year.” In like manner we find
ὠμολόγησαν ἐν τῷ δήμῳ τὴν ἐπεχειρίαν εἶναι ἐνιαυτόν· ἄρχειν δὲ τήνδε τὴν ἡμέραν,
Thucyd. IV, c. 118. As long as ἀρχῶν δεκάτῳ was read, all full explana-
tion was impossible.—⁷ Εἰ δέ τι δέοι εἴτε ἔπος εἴτε ἔργον.—⁸ Συνείησαν ἂν (for
the imperative συνιόντων) ἀλλήλοις.—⁹ Μὴ συνείησαν.—¹⁰ Κε . . ἀποτίνοιαν, for
the imper. ἀποτινόντων.—¹¹ Τῷ καταδεδηλημένῳ λατρευόμενον.—¹² Εἰ δέ τις τὰ
(τοιαῦτα) γραφείη, ἧ ἂν δηλέοιτο, to wit, the god. Γράφειν, here must be
understood of a public decree.—¹³ Εἴτε ἔτης (probably one entitled to civic
privileges, one of the governing tribe ; the ἔται of Menelaus are known

TRANSLATION.

“The convention between the Eleans and Evæans. There shall be an alliance for an hundred years, to commence with this year. If any need of assistance, by word or deed, occur, they shall repair to each others aid, as well for other matters as on account of war. But if they do not come to aid, the party failing shall pay a talent of silver as penalty to the violated majesty of Olympic Jove. Moreover, if any one—whether citizen, magistrate, or people—propose a decree by which this sanction may be violated, he shall be bound in the sacred penalty herein stated.”

XLI.

THE INSCRIPTION OF SIGEUM, AND THAT UPON THE
ATHENIANS WHO FELL AT POTIDEA.

1. The Sigeian inscription upon a marble pillar, which, as it seems, once supported the bust or statue of the person named in the inscription, and still exhibits a place hollowed out in the top for its reception, was found in the vicinity of the promontory of Sigeum, before the doors of a church, where the stone served as a seat. It has been recently brought to England by Lord Elgin, and deposited with the rest of his collection in the British Museum.* Over the chief incscription, which occupies the lower part of the stone, there is engraved a shorter one, a brief repetition of the one below, and of later date, since it has H as a vowel, and also Ω, but still with several dialectic peculiarities. Both are written βουστροφηδόν. The lower one runs :

from the Odyssey); εἴτε τέλεστος (ὁ ἐν τέλει, “one in office, a magistrate”), εἴτε δημοσ.—¹⁴ Ἐν τῷ ἐπιάρῳ (i. e. ἐφίερῳ) ἄν ἔχοιτο, for ἐχέσθω.—¹⁵ Τῷ ἐνταῦθα γεγραμμένῳ.

* Published by Chishull, in the *Antiquitates Asiaticæ*, 1728; afterwards by Lanzi, Payne Knight, &c.

ΦΑΝΟΔΙΚΟ:ΕΙΜΙ:ΤΟ Η
 ΟΧΟΑΓΟΤ:ΖΟΤΑΑΧΟΜΑΘ
 ΜΕΣΙΟ:ΚΑΛΟ:ΚΡΑΤΕΡΑ
 ΜΘ ΞΗ ΙΑΧ:ΥΟΤΑΤΖΙΠΑΧ
 ΟΝ:ΕΣ ΠΡΥΤΑΜΕΙΟΝ:Κ
 ΥΞΛΙΖ:ΑΜΑΥΜ:ΑΧΟΔ
 ΕΥΖΙ:ΕΑΜΔΕΤΙ ΠΑΖΤ
 ΟΞΘ:ΥΞΜΙΑΔΔΞΥΞΜΟ
 ΖΙΛΕΙΕΖ:ΚΑΙ Μ ΕΠΟ
 ΙΑΧΖΟΠΟΖΙΑΗ:Υ ΞΖΙΞ
 ΗΑΔΕΛΦΟΙ

That is,

Φανοδίκου εἰμί τοῦ Ἑρμοκράτους τοῦ Προκοννησίου. Καὶ γὰρ κρατῆρα καὶ πίστατον καὶ ἡθμόν¹ ἐς Πρυτανεῖον ἔδωκα² μνήμα Σιγευῦσι.³ Ἐὰν δέ τι πάσχω⁴ μελεδαίνειν ἐὼ Σιγεῖς.⁵ Καί μ' ἐπόεισεν⁶ Αἴσωπος⁷ καὶ ἀδελφοί.

"I am (the statue) of Phanodicus, son of Hermocrates the Proconnesian. And I have given a goblet and stand, with

¹ The gift of Phanodicus to the Town-house, consisted of a goblet for mixing wine in (κρατῆρ), a stand for the same (πίστατον, called ὑποκρατήριον in the other inscription), and a strainer (ἡθμός), in short, a drinking apparatus, probably reserved for festivals held in the Prytaneum; e.g. when new Prytanes (πρυτανεύοντες) entered on their office.—² The stone has κῶκα for ἔδωκα, probably from negligence.—³ The form with a trace of the digamma, Σιγευῦσι, Σιγεῤῥσι, commonly Σιγεῦσι, and with ε extended, Σιγεεῦσι. So Steph. Byzant. Σίγειον πόλις Τρῳάδος. Ὁ πολίτης Σιγεεύς.—⁴ "If I suffer any thing," a milder expression for *death*. "If I die," says Phanodicus, "the Sigeans must take care," to wit, of the preservation of the statue.—⁵ Σιγεῖς, a peculiar contraction of the open syllables, Σιγεῤῥίαις, Σιγεῥαῖς. The ordinary contraction would have been Σιγεεῖς.—⁶ Ἐπόεισεν, from ποέω for ποίεω, with ε extended, instead of ἐποίησεν or ἐποίησεν.—⁷ Compare § XXXVIII, 4, obs. 2.

a strainer, for the Town-house, as a memorial to the Sigeans. But if any thing befall me, I leave it to the Sigeans to take charge. And Æsopus and his brethren made me.”^(R)

2. The shorter inscription above, runs thus:

ΘΑΝΟΔΙΚΟ
ΧΟΜΤΟΥΤΙΜΕ
ΕΑΤ ΕΘΕΤΟ
ΗΥΜΟΧΟΡΗ
ΕΙΟ ΚΡΗΤΗΡ
ΧΟΙΝΙΑΧ:ΕΔ Α
ΡΗΤΗΡΙΟΝ:Κ
ΠΕΤΥΟΜΟΗΙΔ
ΕΥΤΑΝΗΙΟΝ
ΕΧΝΥΕΚΩΔΕ
ΕΥΕΙΝ

That is,

Φανοδίκου ἐμί¹ τοῦ ἐρμοκράτους² τοῦ Προκοννησίου. Κρητῆρα δὲ καὶ ὑποκρητήριον καὶ ἡθμὸν ἐς Πρυτανήϊον ἔδωκεν Συκεεύσιν.³

3. As a specimen of the old Attic alphabet and orthography, here follows the monumental inscription upon those Athenians who fell in the fight at Potidea, Ol. 86, 4, B. C. 432, dedicated to their memory by the State, after a public interment. It was brought to England by Lord Elgin, and is now in the British Museum. The first verses are almost entirely obliterated, and the terminations of the rest. The letters of the separate lines stand directly under one another.*^(R)

¹ Ἐμί.—² Τοῦ Ἑρμοκράτους. Crasis without aspiration of the T.—

³ The common form, only written with υ, and χ for γ.

* The parts wanting have been supplied by Visconti, and by the author of this Grammar, and last by Osaun, in his *Sylloge*.

ΑΘΑΝΑΤ
ΣΕΜΑΙΝΕΙ
ΚΑΙΠΡΟΛΟΝ
ΝΙΚΕΝΕΥΠΟΛΕΜΟΝ
ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΤΥΠΕΔΕΧΣΑΤΟΣΟ
ΤΟΝΔΕΠΟΤΕΙΔΕΙΑΣΑΜΦΙΠΥΛΑΣΕΛ
ΕΧΘΡΟΝΔΟΙΜΕΝΕΧΟΣΙΤΑΦΟΜΕΡΟΣΗ
ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤΟ
ΑΝΔΡΑΣΜΕΜΠΟΛΙΣΗΕΔΕΠΟΘΕΙΚΑΙΔΙ
ΠΡΟΣΘΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
ΠΑΙΔΕΞΑΘΕΝΑΙΟΝΦΣΥΧΑΣΔΑΝΤΙΡΡΟ
Ε . . ΧΣΑΝΤΑΡΕΤΕΝΚΑΙΠΑΤ ΥΚΛ

i. e. with the lines from the fifth completed :

Ἄθανατ . . . σημαίνει . . . καὶ προγόνων . . .

Νίκην εὐπόλεμον . . .

Αἰθὴρ μὲμ ψυχὰς ὑπέδεξάτο, σώματα δὲ χθών

Τῶνδε Ποτειδαίας ἀμφὶ πύλας ἔλαχεν.

Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ φυγόντες

Τείχος πιστοτάτην ἐλπίδ' ἔθεντο βίου.

Ἄνδρας μὲμ πόλις ἦδε ποθεῖ καὶ δῆμος Ἐρεχθέως

Πρόσθε Ποτειδαίας οἳ θάνον ἐμ προμάχοις

Παῖδες Ἀθηναίων· ψυχὰς δ' ἀντίρροπα θέντες,

Ἦλλαξαντ' ἀρετὴν καὶ πατρίδ' εὐκλείϊσαν.

OF THE ACCENTUATION OF WORDS.

§ XLII.

OF THE NATURE AND ESSENCE OF THE ACCENT.

1. The *radical* syllables of speech, when by the aid of *formal* syllables they were expanded into words of greater

compass, would, as the distinctive and essential part of the word, originally stand in a superior relation to these subsidiary syllables.

2. This *superiority* would be marked to the ear by a stronger emphasis or dwelling of the voice on that part of the word, which contained the root, as upon *friend* in *friendship*, *love* in *love-ly*, *κηπ* in *κηπος*.

3. In comparison with this *tone* (*προσῳδία*, *accentus*), that of the other syllables would appear weaker, whether preceding it (*anacrusis*), as in *relief*, or following it (*thesis*), as in *lovely*, or both together, as in *rebellion*, *be-lov-ed*, *ἐλείπετε*, *διδάσκω*, &c.

4. Thus it is the tone that combines, and as it were *animates* the word. *Without* it there is a mere accumulation of syllables, *by* it they are brought into mutual relation and make up a whole.*

5. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the *sharp* or *acute* accent (*προσῳδία ὀξεῖα*, *accentus acutus*), and has as its symbol a stroke drawn to the left, as in *κόμμη*; in comparison with it the other syllables of a word have a depressed tone, the *grave* accent (*προσῳδία βαρεῖα*, *accentus gravis*), marked by a stroke drawn to the right; now, however, this is not used in writing, *φύλαξ* not *φύλάξ*, *Θεόδωρος* not *Θεόδωρός*. The distinction between the *sharp* and *grave* tones shows itself in *τίς*, some one, and *τίς*, who? e. g. who (*τίς*) is there? and, there is some one (*τίς*) there. So also in, there is (*ἔστι*) a God, and, God is (*ἐστί*) almighty.†

* When a people begin to wean themselves from the impulses of feeling and of nature, and instead of *thinking with the heart*, as Homer expresses it (*κατὰ φρένα καὶ κατὰ θυμόν*), to limit their mental activity by the strict method and order of ideas, or the laws of pure understanding, this relation gradually disappears, and tone is at last entirely lost in their language. Such is the case in French, where it is even considered faulty to speak with *accent*, and in the so-called *Jewish-German*, which is pronounced, in its own department, like the French.

† Compare, upon the fundamental principles of the Greek accent,

6. If a *tone-syllable* have a long vowel or diphthong, it is regarded as made up of two, of which the one has the acute and the other the grave accent. Thus, *δηλος*, considered as *δέελος*, and *κηπος* accented *κῆπος*, as Germ. *schwêben*, *gêben*.

7. These two tones unite in one extended tone (*προσφωδία περισπωμένη*, *accentus circumflexus*), the symbol of which (^) is now converted into one wavy line, *κῆπος*, *δῆλος*.

Obs. 1.—If a syllable long by nature has the acute, this stood originally over the latter of these two syllables, out of which the long arose, and the grave upon the other syllable preceding it, *Δήρα*, *Δέερα*, so that, in the coalition of sounds, the grave vanished, and the acute alone remained, *Δήρα*; hence *ἐστώς*, *ζῶς*, become, after contraction, not *ἐστῶς*, *ζῶς*, but *ἐσῶς*, *ζῶς*.

Obs. 2.—In Greek, words are named, with respect to the accent, according to their last syllable; as this has the acute tone, the circumflex, or the grave (i. e. no mark of accent), so are they called *acute*, *circumflexed*, and *grave*, or in Greek,

ὀξύτονα, ὄς, καλός,

περισπώμενα, οὔ, καλοῦ,

βαρύτονα, κῆπος, κάλλος, πράγματα.

Obs. 3.—Further, *grave* or *baryton* words with the acute on the penult are called *paroxytons* (*παροξύτονα*), and with the acute on the antepenult, *proparoxytons* (*προπαροξύτονα*), with the circumflex on the penult, *properispomenons* (*προπερισπώμενα*): thus,

βαρύτονα,

παροξύτονα, φίλος, ἄλλος,

προπαροξύτονα, ἄνθρωπος,

προπερισπώμενα, σῶμα, λεῖπτε.

Obs. 4.—Like the *breathing*, the accent stands only over vowels, in diphthongs over the second vowel. If a breathing be also over the

vowel, the acute accent stands after it, the circumflex over it, ἄλλοι, οἴκου, οἴκον.

Obs. 5.—If an oxyton stand between other words of a sentence, its tone, in the close combination of the words, is weakened and becomes grave, e. g. Ἀνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθών.—Since this change into the grave is produced by the close union of the words, it follows that it cannot take place at the end of a sentence, nor before a stop, which dissolves that immediate connection, ἰδὼν ἄν' ἀλλὰ τοῦτο—τὸ γὰρ σθένος βραχύ. But it takes place in Καλυψώ, ὅα θεάων, where the ancients put no stop.

Obs. 6.—Since, also, a tone is found in words, where the radical syllable alone appears, as in *stand*, *quick*, even monosyllabic words have their accentuation—*acute*, θήρ, μῆν; *circumflex*, εὔ, φεῦ; *grave*, οὐ, εἰ,

8. Monosyllabic *barytons* of this sort, which, having no *mark* of accent, have been falsely named *toneless* (ἄτονα), are found in Greek to the number of ten :

ὁ, ἡ (*article*), and in the plur. οἱ, αἱ; οὐ, οὐκ, οὐχ (*but οὐχί*), not.

ὥς, as, εἰ, if, *but combined*, ὥσει.

ἐν (*but ἐνί*), in, and ἐς, εἰς, into.

ἐκ, and before a vowel, ἐξ, out of.

Obs.—These barytons sharpen their tone, when they stand *at the end of a sentence*, or *after the chief word*: πῶς γὰρ οὐ; θεὸς ὧς οἰνοποτάζει, τῶν μὲν ἐκ φασὶ γενέσθαι; according to the old Grammarians the article ὁ does the same, when it has the meaning of a demonstrative pronoun, this, ὁ γὰρ ἦλθε. ^(R)

§ XLIII.

OF THE ACCENTUATED SYLLABLE.

1. Since that syllable is marked by the tone or accent, in which lies *the essence* of the word (§ XLII, 1), in primitive words the *radical* syllable will also be the *accentuated* syllable: φίλ, φίλος; λεγ, λέξις; σαρ, σῶμα; λειπ, λείπω.

2. When a syllable is prefixed to a word, it restricts its general meaning to a particular sort of meaning, and hence the accent falls back upon the prefixed syllable, as that which determines the signification: thus, φίλος, ἄφιλος; δρόμος, πρόδρομος; and, in like manner, δένδρον, ἀγλαόδένδρον. (*So in English, land, woodland; dog, house-dog, &c.*)

3. Since, in Greek, in derived words, the final syllable commonly determines the meaning, this syllable receives the accent: e.g. in adjectives derived from other words, τὸ αἴσχος, disgrace, αἰσχρός, disgraceful, λέγω, I say, I speak, λεκτός, said, spoken.

4. Besides this, in the Greek tongue, in which the accent is very moveable, following all the inflections of discourse, the place of the accent is often altered and determined in other ways; e.g. λείπω, λιπών, λελοιπέναι, λελοιπώς,—a fact which can here be only generally declared. More minute observations as to the accentuated syllable, will be more suitably inserted in the proper places.

§ XLIV.

OF THE IMPOSITION OF THE ACCENT.

1. Let it now be taken for granted that the syllable of a word, proper to receive the accent, is known; the next question is, *which* accent is to be placed over it?

2. To assist in the solution of this question, we must observe:

- a. The Greek tongue places the acute only over one of the *three last* syllables, the circumflex only over one of the *two last*.
- b. The circumflex requires a syllable *long by nature* (§ XLII, 6): καλοῦ, φεῦγε. The acute can stand, according to circumstances, over either a long or a short syllable: καλός, φεύγω, εὐμορφος; but over the *antepenult* only when the final syllable is short; thus, on that of ἀνθρώπος, not on that of ἀνθρώπους.

3. If the antepenult be the *accent-syllable*, it has always the acute (2, *a*); thus, *ἄνθρωπος, πνεύματος, τύπτουσι*.

4. The penult syllable, when it is the *accent-syllable*, has the circumflex only when it is *naturally* long, and when the final syllable is not naturally long. In every other case it has the acute. Thus,

φεύγων, φίλε, ὅτι, βλέπε, λείπει, κήπου, but
φεῦγε, τῖλον, μεῖζον, σκῶλονψ, λεῖπε, κῆπος.

Obs.—Except *εἶθε*, would that; *ναίχι*, yes.

5. The final syllable, as *accent-syllable*, has always the acute, except in genitives and datives of the first two declensions, in contracted syllables, and in adverbs in *η, οι, ου, ως*:

καλός, πατήρ, πολός, τυφθείς, πολλοί, καλούς, but
καλοῦ, καλῶ, καλῆς, καλῇ, καλῶν, καλαῖς. Thus, too,
φιλῶν, τιμᾶς, φιλεῖς, from
φιλέων, τιμάεις, φιλέεις, and
καλῶς, κακῶς, πανταχῇ, πυθοῖ, τηλοῦ, &c., adverbs.

Obs. 1.—Likewise over the voc. 3d dec. in *ευ* and *οι*, when it is the *accent-syllable*, and over many monosyllabic words, the circumflex stands: *ὦ βασιλεῦ, Καλυψοῖ, πῦρ, πᾶς, νῦν, μῶν, &c.*

Obs. 2.—In syllables produced by crasis, the circumflex, under the above-mentioned conditions, stands where the crasis has created a diphthong; thus, *τὸ ἔργον, τοῦργον; καὶ εἶτα, κᾶτα*; but *τὰ ἔνδον, τᾶνδον; τὰ ὕπλα, δᾶπλα, &c.* (*Wolf de Orthographicis quibusdam Græc. in Analect., 2 B, p. 431, sqq.*)

6. The diphthongs *αι* and *οι* at the end of a word, without a consonant attached, are considered as *short* with regard to the position of the accent. Hence, *κῆποι, οὔσαι*, and hence *ἄνθρωποι* has the accent undisturbed over the antepenult.

Obs. 1.—The 3d pers. optat. in *οι* and *αι* is excepted, *λείψοι, λείψαι* (on the other hand, *λεῖψαι* as infin. 1st aor. act.); the adverb *οἶκοι*, a relic of the ancient orthography for *οἶκω*, at home (on the other hand *οἶκοι*, houses).

Obs. 2.—The ε before ω in Attic inflection is not reckoned as a syllable ; hence the accent in πόλεως, ἀνώγειν, &c., is not cast away (in spite of § XLIV, 2, b), since it really stands over the *penult* syllable. In some similar forms the ε belongs however to the root, and is separated by a liquid from ω : φιλόγελας, ἄκερως. In such instances the whole middle syllable, as being weak in sound, is not regarded in the measurement of the word.

7. For exercise in the placing of the accent (*the accent-syllable is marked by a dot over it*): Ἀλέξανδρος ἐπιστολὴν παρὰ τῆς μητρὸς ἀναγιγνώσκων ἀπορρήτους λόγους κατὰ Ἀντιπάτρου καὶ διαβολὰς ἔχουσιν, ἅμα τοῦ Ἡφαιστιανοῦ, ὥς εἰώθει, συναναγιγνώσκοντος, οὐκ ἐκάλυπεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφελόμενος τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέθηκεν.

§ XLV.

OF THE SHIFTING OF THE ACCENT.

1. The accent shifts, when it is possible, to the beginning of the word, when the word is increased at the beginning.

Φίλος, ἄφίλος ; τύπτει, ἔτυπτον ; ὁδός, σύνοδος.

(*Quest.* Why must it remain in ἐφίλει, ἐκέρδανον, ἐφίλου, which are equally increased, by means of ε, at the beginning?)

Obs.—When the accent-syllable is elided, the accent is thrown back, as an acute, upon the preceding syllable ; e. g. φημί ἐγώ, φήμ' ἐγώ ; δεινὰ ἔχων, δειν' ἔχων ; κακὰ ἤλθες, κάκ' ἤλθες ; except in prepositions and particles, ἀπὸ ἐμοῦ, ἀπ' ἐμοῦ ; ἀλλὰ οὐδὲ οὕτως, ἀλλ' οὐδ' οὕτως.

2. The accent moves towards the end of a word, so far as the prefixed syllables force it to go. When ἐφίλειον becomes ἐφίλειοντο, it cannot remain over φι, but over λε ; ἐφίλειοντο. When it becomes ἐφίλεισθην, the penult syllable is the first over which it can rest ; ἐφίλεισθην.

3. In verbs, the first syllable of the present is always the original *accent-syllable*, and remains so, as long as causes already specified occasion no removal of the accent.

Φεύγω, φιλέω, φεύγε, φίλεε, ἔφευγε, ἐφίλει, πέφευγα, ἐφιλείτην.

Obs.—The student may proceed to accent φεύγωσι, φιλέωσι, φευγοίσθην, φιλειοιατο, τεταχασται, λελειψοίσθην, and to ascertain the reason of each accentuation. E. g. λελειψοίσθην: *Where is the original accent-syllable? Will the accent move back to the beginning of the word? Why not in the present instance? Can it rest upon λειψ? Why not? Will it be placed over the penult syllable, λελελειψοίσθην? Wherefore? Why is it here acute—not circumflex? And so on with the other words.*

§ XLVI.

OF THE THROWING BACK OF THE ACCENT ON THE PRECEDING WORD.

1. Sometimes a word occurs in such close connection with a little word following it, that both are pronounced as one: πατήρ μου, pronounced πατήρμου, ἑταῖρος τίς, pronounced ἑταῖρόστις. By this circumstance various changes in accentuation are occasioned.

2. In order better to comprehend these changes, let us denominate the acute and circumflex over the foremost syllables on which they can rest, the *fore-accent*,—over the final syllable, the *hind-accent*. The acute over the penult may, therefore, be named the *middle-accent*.

Fore-accent, Middle-accent, Hind-accent.

σύλλογος,

συλλόγου,

καλός,

κῆπος,

κήπου,

καλοῦ.

3. The *little* words alluded to, are the following pronouns: μου, μοί, μέ, σοῦ, σοί, σέ, οὗ, οἱ, ἔ, μίν, νίν, σφά, σφάε, σφωίν, σφέων, σφίσιν, σφίν, σφέας; the indefinite pronoun τίς, τί, some one (always written with the grave accent to distinguish it from τίς, τί, who?), the present indic. of εἰμί and φημί

(except εἶς, thou art, and φής, thou sayest); lastly, the adverbs and particles πάς, πᾶ, πῆ, ποί, πού, ποθί, ποθέν, ποτέ, τέ, τοί, γέ, κέν, νύν, πέρ, ῥά.

4. These words throw back their accent, as an acute, upon the preceding word (ἐγκλίνουσι, μόρια ἐγκλιτικά, *particulæ encliticæ*), when this word is marked by the *fore-accent*: ἄνθρωπός τις, σῶμά μου; except when it ends with a double consonant: ὁμήλιξ μοῦ, κατήλιψ ἐστί.^(R)

5. They lose it altogether, when the preceding word has the *hinder-accent*. Instead of καλὸς τίς, καλοῦ τινός, write καλός τις, καλοῦ τινος.

Obs.—The accent upon καλός cannot remain *grave*, since καλός τις is to be pronounced as one word (καλόστις). Hence, also, σῶμά μου (properly σῶμάμου) and ἄνθρωπός τις.

6. If a word with the *middle-accent* precede, the enclitics equally lose their accent, except when they are *dissyllabic*: ἄνδρα τε, φίλος μου; but ἦν λόγος ποτέ, ἐναντίος σφίσιν.

Obs.—The syllables -δέ (different from δέ, but) and -θέ occur only in composition, and always as enclitic, ὅδε, ἥδε, εἶθε. Similar to the accent of these words is that of οὔτις, εἴτε, ὥστε, where the accent of the enclitic falls back upon the monosyllabic baryton (§ XLII, 8). Compare also ὅστις, τοίνυν, ἥτοι, &c.

7. The personal pronouns lose the nature of enclitics after a preposition: ἀντὶ σοῦ, πρὸς σέ; and instead of μοῦ, μοί, μέ, we must then write ἐμοῦ, ἐμοί, ἐμέ. Also, ἔστι merely draws back its accent, ἔστι, when it expresses more than the simple copula, and answers to the Latin *existere*: Θεὸς ἔστιν, ἔστιν οὕτως; this occurs even after *toneless* particles, εἰ, οὐκ, ὥς, with which it is joined in that signification, οὐκ ἔστιν οὕτως, εἰ ἔστιν καθὼς λέγεις, and after the *apostrophized* τοῦτο and ἀλλὰ, τοῦτ' ἔστιν, ἀλλ' ἔστιν.

8. When several enclitics stand together, each throws its accent back on the preceding: εἰ τίς τίνα φησί μοι παρεῖναι.

9. Exemplification of the foregoing remarks:

Ἐπὶ σοῦ, εἰς σέ, φίλος τινῶν. Καλῶ τινά μοι σύνεργον φίλον τε,

ἀλλ' οὐκ ἐχθρόν τινα. Τὸ σῶμά μου κάλλιστόν τοι δαίμονός τινος
μεγάλου ἐστὶν οἶκημα.

§ XLVII.

REAL NATURE AND RHYTHMICAL PROPERTIES OF THE
GREEK ACCENT, AND COMPARISON OF IT WITH THE
GERMAN.

1. Accentuation, in its own nature, is coeval with speech, and grows together with it. Existing, however, only on the lips, and addressed to the ears of a people, it is not originally denoted by marks. In the monumental writings of the Greeks there is as little appearance of accents, as of the German accents in German writing, in which, for instance, no sign is used to show that we should pronounce *entérbeten* and not *enterbétén*, or that we should accentuate *úmfahren* and *um-fähren* differently according to the meaning.

2. The marking of the accent is therefore a consequence of refinement in grammar and orthography, as for example in the French tongue, and is especially useful when, as in the case of the Greek language, the original form of the tongue is extinct among the people.

3. The Greek accent is mentioned even by Aristotle, and it seems, that so early as his time the works of Homer began to be thus * marked. Method and exactness in applying the marks were introduced by the Grammarian Aristophanes at Alexandria about two hundred years B.C.;† the use of them, however, did not become general, nor were they adopted in writing upon stone,‡ although they appear in the earliest MSS., probably of the fourth and fifth centuries after Christ.^(K)

* *Aristot. Sophist. Elench.*, c. 3, *Comp. Villoison Anecd.*, T. II, p. 130.

† He was a native of Byzantium, a scholar of Callimachus and Eratosthenes, librarian at Alexandria, and teacher of Aristarchus.

‡ They are not even found in the cursive writing of the papyrus-roll of 104 B.C., of which Boeckh made known the explanation in 1821, nor

4. The rhythmical import and power of the accent may be gathered partly from what has been already stated, partly from the almost complete analogy of the German accent, the chief peculiarities of which are therefore here subjoined.

5. German, like Greek, admits the acute upon one of the three last, the circumflex upon one of the two last syllables :

Lieblicher, úmfahren, freúete,
Fréyheit, fúrchthar, húelflos,
gewíss, dabéy, hinaús,
lieben, umfâhren, Nêbel,
vergêhn, stêhn, verblúehn.

6. The final syllables in lieben, Nêbel, Blüethe, &c., which are altogether feeble, and nearly lost in pronunciation, acquire more force and a sharper tone, as soon as another syllable is added to them : *liebevoll, Nebelthal, Bluethenduft*.—The Greek Grammarians marked this strengthening of the syllable previously weak by means of the acute accent, and

σῶμα, τύπτε, stand towards

σωμάτων, τυπτέτω, in the same relation, as

Freûde, Seêle, towards

freudénreich, seelénvoll. Only we must take care to show distinctly the sharpened tone of -en in such words.—In Greek this is most clearly evinced in the case of ἔνθα, the feeble final syllable of which is enlivened by the addition of δε, and therefore marked with the accent ; ἐνθάδε.

7. In the same way the principle of *enclisis* obtains in German, when for instance *eile, sâge, schweige*, are connected with *nur, mir, doch* ; *eilé nur, sâgé mir, schweîgé doch*.

8. Not less do we perceive the transition of the circumflex into the acute, and the removal of the accent in *Leiden, leíd-voll, leidénreich, &c.*

9. With regard to *reading by accent*, the greatest obstacle to this practice appears, when the acute, by the increase of a word, is shifted from its place, and transfers the tone marked

in any one Greek inscription. The trick played with a verse of Euripides, written and accented, on a pillar at Pompeii, will not now be adduced by any one as a proof of the earlier use of the accents.

by it to a short syllable, so that the pronunciation would oppose the rhythm both of the Roman tongue and of poetry. Can we believe that the Greeks pronounced *Socrátes*, *Demosthénes*, *Cicéro* (Σωκράτης, Δημοσθένης, Κικέρων), while the Romans certainly said *Sócrates*, *Demósthēnes*, and *Cícero*? Moreover, it seems quite impossible to preserve *quantity* according to this method, as in

Πλάγχθη ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν, Od., α, 2, where in the first half of the line indeed the rhythm of accent coincides with the rhythm of the verse, but in the latter position just as far recedes from it, giving the tone *ptoliethron épersen*, whereas the verse requires *ptoliéthron epérsen*. This difficulty brought even Valckenaer,* who was frequently partial in his views and opinions on elementary subjects, to the judgment, that, though accents must be retained on account of their usefulness in discriminating the meanings of words, not a single verse of a poet, nor a single sentence of an orator could be read according to them.

10. In the first place, however,—as far as concerns the Roman pronunciation,—no sure conclusion can be drawn from this respecting the Greek. Just as the Greeks changed the forms of Roman names, in order to assimilate them to their own forms and sounds, e. g. *Scipio* into Σκηπίων, and even *Cicero* into Κικέρων, so might they also give to the transformed words that accent which agreed with the laws of their own pronunciation. The same rule might be followed by the Romans, who would therefore pronounce *Sócrates*, *Demósthēnes*, because accustomed in their own tongue to such an accentuation of words of the same quantity, as *Párticeps*, *Príncipum*, &c. Thus they also pronounced *Atticus*, while in Greek no one accented this word otherwise than *Atticús* (Ἀττικός). Then again, with regard to poetical rhythm, there seems no reason why e. g. ἐπαῖρος in νόστον ἐπαίρων, Od., α, 5, when it recurs in another form, ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, υ, 7, should alter the place of its accent together with the middle vowel, especially since αὐτάρ changed

* Diatribe de Eurip. Fragm., p. 247.

into *ἀτάρε*, and the like, retain it in a similar case.⁽¹⁾ Hence the poetical rhythm of the ancients must have been something quite different from that of accentuation. No one, for example, believes that, since the Romans pronounced *Itáliam*, *fáto*, and *prófugus*, they could have pronounced the same words with a different accent in the flow of hexameter verse,

'Italian, fató profugús Lavinaque venit
Littora —————.

A practised ear, accustomed to the rhythm of verse, will catch it in spite of the accentuation in

Itáliam fáto prófugus,

just as precisely as in

Jústum et tenácem propósi vírum

Non vúltus instántis tyránni

Méntē quátit sólida,

and it is an utter abomination to hear the true rhythm of the Latin tongue so frequently sacrificed, in these cases, to the convenience of a scholastic system of scansion.

11. The right rule, then, is always to pay due deference to the tone marked by accent,—thus to acquire the habit of reading *ὅς μάλα πολλά . . . καὶ νόον ἔγνω . . . ὃν κατὰ θυμόν* at the end of the verse, *Od.*, α, 1, 2, 3, according to their tones, *hós mála pollá—kaé nóon éгно—hón katà thymón*—and yet to make the dactylic rhythm perceptible at the same time. Once habituated to this, the reader will treat in like manner the more difficult examples, *ἰερόν πτολίεθρον ἔπερσεν . . . ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο, ἱεμένός περ, | αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο*, *ib.*, v. 6, 7. If its own natural force be thus given to every syllable, and e.g. *ἄνθρωπος* be pronounced not *ánthrōpos*, but *ánthrōpos*, and the acute in such words as *Σωκράτης*, *Δημοσθένης*, be not drawn out into a circumflex, *Socrátes*, *Demosthēnes*, as in the French *Demosthène*, but only sharpened in sound as it ought to be (*n. 6 of this §*), we should soon, by such a practice, be able to distinguish the poetical rhythm through the accentuation proper to the language, and to approach as near, as it is possible for moderns, to the method of the ancients. Whoever cannot accomplish this, should rather read verse after the metrical rhythm, and prose according to the accentuation,

than sacrifice the natural tones of the language in prose also to his own incapacity.

Obs.—The opinion, that the pronunciation of the modern Greeks is altogether corrupt, cannot be supported by proof, and the supposition, that it became so in consequence of the written accents, is extremely rash. No people accommodates the mouth and ear to the requisitions of the eye, at least to such a degree as this would infer. Besides, the present pronunciation is universal even among the wildest mountain-clans of Greece, who have perhaps not seen any thing in a written shape for a period of two thousand years. When the nicer distinctions of the poetical rhythm and accentuation disappeared, there arose that species of Iambic *versus politici* (πολιτικοί στίχοι) in which both coincided, e. g.

‘Ο δ’ Ὀμηρος μουσόληπτος ποιεῖ τήν Ἰλιάδα,

and the Greeks came round to the point, from which the Latins started, in whose dramatic versification the two rhythms harmonized until a closer imitation of the Greeks caused their separation. The pronunciation of the modern Greeks, which in those points, concerning which we have no doubt, e. g. in the whole province of *Enclisis*, has remained true to the most refined laws of antiquity, or rather to the intonations upon which they were grounded, has in other respects also maintained a correct accentuation, at least in essential particulars, and is faulty only in so far as it does not preserve the true length of other syllables together with the acute, e. g. in ἄνθρωπος, ἔλειπον, and rather *extends* than *sharpens* a short syllable marked by the acute, although even in this point the educated endeavour to attain correctness.

§ XLVIII.

OF PUNCTUATION.

1. The simple sentences, which contribute as parts to the

full exposition of a compound thought, are divided, as in other tongues, by the comma (,) (ὑποστιγμή).

2. When, however, a sentence involves a complete meaning, but yet is to be brought into close connection with that which follows, it is divided by means of a small point (μέση στιγμή,) placed at the top of the line (οὐ μέντοι ἀλλά), and answering to our *colon* and *semi-colon*.

3. The question is marked by a comma with a point over it (;), and the complete proposition by a point (.) (στιγμή).

4. Like the comma, is a mark (ὑποδιαστολή) occasionally used in order to distinguish between two words of the same form, as, ὅ, τι, the neut. of ὅστις, and ὅτι, conjunc., that. Some, however, only leave a space between the letters ὅτι, &c. The ancients employed it in many other cases, e. g. between ἔστι, Νάξιος, in order to distinguish from ἔστιν ἄξιος; in ἔστι, νοῦς, to distinguish from ἔστιν οὔς.

Obs. 1.—By means of a mark of union (ὑφέν), which has altogether vanished from our typography, the ancients used to bring the parts of a compound word into closer connection: κορυθαίολος, δνειροπόλος (*Vil-lois. proleg. in Hom. Il. p. 1*). Thus, too, where two words stood in strict combination, τοξόταλωετήρ, *Il. λ, 385*, injurer-with-the-bow; ^(R) πύκαποιητοῖο, *Il. σ, 607*, of the close-wrought. Other marks, ἡ διπλῆ, ἀστειρίσκος, δέελός, &c. had a critical use for the designation of difficult, spurious, or otherwise remarkable passages.

Obs. 2.—Recapitulation.—We have hitherto inquired into the nature of the several letters,—have considered how, and under what limitations as to the juxta-position of sounds, syllables are formed from them,—how the syllables, as radical parts of words, were formed into words,—and how these, by the addition of vowels and consonants, are terminated, rounded, and accented. After the word has been thus created out of its simplest elements, we proceed to its variations, by which the relations, in which it can stand, are expressed; treating, first, of the inflections of nouns, that is, of the **DECLENSIONS**.

§ XLIX.

OF THE PROPERTIES OF THE NOUN.

1. No object appears alone, but always in connection with, or relation to, other objects : the leaf in the book, the leaf on the tree, the book in the hand, the hand on the arm, the arm on the body, the body on the seat, &c. Further : the life of the children, the tree puts forth blossoms, &c. To betoken these relations, a change takes place upon the form of the noun : τιμή, τιμῆς, τίμῃ, τιμὴν ; that is, *it is declined* (κλίνεται, *declinatur, flectitur*)—stands in a *case* (πτῶσις, *casus*). DECLENSION (κλίσις, *declinatio*,) in its different branches (κλίσεις, *declinationes*), points out the kind of inflection, by means of rules (κανόνες,) and examples (παραδείγματα).

2. It is reserved for the Syntax to ascertain what inflections or cases are necessary in language. Here, it is sufficient to mark the names of these, with the questions to which they belong :

Nominative, κλίσις ὀνομαστική, *casus nominativus*.
Who? The father.

Genitive, — γενική, — *genitivus*.
Whose? The father's.

Dative, — δοτική, — *dativus*.
To whom? To the father.

Accusative, — αἰτιατική, — *accusativus*.
Whom? The father.

Vocative, — κλητική, — *vocativus*.

Ablative, — *ablativus*.

From whom? From the father.

3. The Greek name of the ablative would be ἀφαιρετική ; but the national Grammarians of Greece do not make mention of this case, *because, in Greek its form is in every instance the same with the dative*.

4. To denote, likewise, the *number* (ἄριθμός, *numerus*,) in which an object is thought of at the time, there must be an alteration on the form of the word : βιβλος, is the book thought of only *once* (ἄριθμος ἐνικός, *numerus singularis*, singular number) ; βιβλων, the same thought of *twice* (ἄριθμός

δυϊκός, *numerus dualis*, dual number); βίβλοι, the book thought of *three, four, and generally more times* (ἀριθμὸς πληθυντικός, *numerus pluralis*, plural number).

5. Thus it is only for the designation of *one* and *two* that peculiar forms are adopted, all other numbers being marked by the common form of the plural. But to determine how often a subject standing in the plural is thought of, the *numerals* (ἀριθμητικὰ ὀνόματα, *numeralia nomina*,) were invented.

6. In each number the six cases or inflections recur, so that a full Greek declension, to answer the demands of these, would have to give eighteen forms of every noun. But, besides that the ablative and dative have universally the same form, in the dual, also, the nom., accus., and voc. agree in one termination, likewise, the gen. and dat., so that the dual has only two forms; moreover, the nom. and voc. are always the same in the plural, and often in the singular; and in *neuters* the nom., accus., and voc. of each number are identical. Thus the actual forms never exceed eleven, and in many instances are only ten or eight.

7. Further, it is a property of almost all languages, with regard to many objects, to express by the form, whether they have the masculine or feminine gender (γένος ἀρσενικόν, θηλυκόν, *genus masculinum, femininum*). Those words, of which the sex is not marked, are of *no sex* (γένους οὐδέτερου, *generis neutrius*), *neither* of the masculine nor of the feminine. The remarks at the close of this section contain the general rules for the gender of substantives.

8. For the more close and pointed designation of an object, use is made of the article (ἄρθρον, *articulus*), ὁ, this, he, the, ἡ, this, she, the, τό, this or that, it, the,—which, as combined with the noun, partakes of its case, number, and gender: e. g. Father's virtue is often son's fortune: the virtue of the father is often the fortune of the son; ἡ ἀρετὴ τοῦ πατρὸς, κ.τ.λ.

9. *Recapitulation*.—Thus every noun must be considered as an aggregate of several conceptions; to wit, of a particular gender, number, and case, and, with reference to inflection, also of a particular declension.

ὁ ἑταῖρος, the friend.

| | | | |
|------------|----------|-------------|-------------|
| γένος, | ἀριθμός, | πτῶσις, | κλίσις, |
| ἀρσενικόν, | ἐνικός, | ὀνομαστική, | δευτέρα, |
| genus, | numerus, | casus, | declinatio, |
| mascul., | singul., | nomin., | secunda. |

τῶν γονάτων, of the knees.

| | | | |
|------------|--------------|---------|-------------|
| γένος, | ἀριθμός, | πτῶσις, | κλίσις, |
| οὐδέτερον, | πληθυντικός, | γενική, | τρίτη, |
| genus, | numerus, | casus, | declinatio, |
| neutr., | plural., | genit., | tertia. |

Obs. 1.—Masculine are the names of *men* and of most *male animals*: ὁ ἀνὴρ, the man, ὁ ἥρως, the hero, ὁ δοῦλος, the slave, ὁ βοῦς, the ox, ὁ ἀλεκτρυών, the cock;—*of the months*, with which ὁ μῆν is understood, as ὁ Πυανεψιών (October^(R));—*of rivers*, with which ὁ ποταμός is understood, as ὁ Σιμόεις.

Obs. 2.—Feminine are the names of *women*, of *female animals*, of *trees* (as things which bear fruit),^(R) of *plants* (with βοτάνη understood), of *countries*, with which ἡ γῆ, and of *towns*, with which ἡ πόλις is understood: ἡ γυνή, the woman, ἡ θυγατήρ, the daughter, ἡ βοῦς, the cow, ἡ ἐλαία, the olive tree, ἡ κυπάρισσος, the cypress, ἡ ἀμπελος, the vine, ἡ σμίλαξ, the yew-tree, ἡ νῆσος, the island, ἡ Αἴγυπτος, Egypt (ὁ Αἴγυπτος in Homer is the name of the Nile, with ποτάμος understood), ἡ Ἑλλάς, Greece, ἡ Κύπρος, ἡ Ῥόδος, ἡ Κόρινθος.

Obs. 3.—Neuter are the names of the *letters*, with γράμμα understood, *infinitives* taken as substantive objects, and *expressions with the infinitive*, and all *nouns taken merely as such*, with ὄνομα understood: τὸ ἄλφα, τὸ ὁ μικρόν, τὸ ποιεῖν, τὸ εὖ καὶ καλῶς ποιεῖν, τὸ βασιλεύς, the word βασιλεύς, τὸ ἄναξ, the word ἄναξ. So also the productions of a tree, like the child (τὸ τέκνον,) of this mother, e.g. ἡ μορέα, the mulberry tree, τὸ μόνον, its fruit, ἡ κέδρος, the cedar, τὸ κέδρον. Thus too those diminutives which fall under the province of τὸ τέκνον: τὸ

μειράκιον or παιδάριον, &c.; and τὸ ἀνδράποδον, the slave, represented by the use of this gender as *a thing*.

Obs. 4.—Exceptions from the rule for the *masculine* are several names even of *male animals*, e. g. ἡ ἀλώπηξ, the fox, ἡ γαλῆ, the weasel; and some *names of rivers* in -ή, e. g. ἡ Λήθη, Lethe (properly oblivion):—from that for the *feminine*, several *names of trees* in -ος and ξ, e. g. ὁ κοῖνος, the wild olive-tree, ὁ λωτός, the lotus-tree, κέρασος, cherry-tree, φοῖνιξ, palm-tree, and those of the nature of shrubs, with which is understood ὁ θάμνος (shrub), ὁ κιττός, the ivy, ὁ μύρρονος, the myrtle:—*most names of places* in -οῦς, ὁ Παμνοῦς, ὁ Σελινοῦς,—in the same way, ὁ Μαραθῶν, ὁ Τάρας, ὁ Ὀρχομενός (properly adjectives, with δῆμος or χῶρος understood). Some likewise are neuter, τὸ Ἄργος, τὸ Δήλιον. In the *names of towns*, which have only the plural number, all these genders occur, οἱ Φίλιπποι, αἱ Ἀθῆναι, τὰ Μέγαρα.

Obs. 5.—Some words have a *double gender* with different meanings: ὁ παῖς, the boy, ἡ παῖς, the girl, ὁ θεός, the god, ἡ θεός, the goddess. So ὁ τρέφος and ἡ τρέφος, ὁ and ἡ γείτων, ὁ and ἡ φύλαξ, ὁ and ἡ βοῦς, ox and cow, ὁ and ἡ ἄρκτος, he and she-bear, ὁ and ἡ ἀνθρωπος, man and woman. Others have a double gender from their indeterminate nature, or on account of words understood: ὁ and ἡ ἄσπελος, soot, ὁ ὑάκινθος, the hyacinth, ἡ ὑάκινθος (βοτάνη), the hyacinth-plant. This double gender is called κοινόν, *commune*. As a subdivision of this, we must remark τὸ ἐπίκοινον γένος (*epicœnum*), in which animals of both sexes are comprehended under one form, as the above-quoted βοῦς, ἄρκτος, ἀλώπηξ, &c.

OF THE DECLENSIONS OF THE SUBSTANTIVE.

§ L.

DECLENSION GENERALLY. DECLENSION OF THE ARTICLE.

1. Declension, or the change of the final syllables for the different cases, may be reduced in Greek to three kinds, which differ through the combination of the end of the root with the genitive termination.

2. The old Grammarians admitted five and even more declensions, since they treated the more peculiar forms under each as separate kinds of declension; these however are not sufficiently determinate for such an arrangement, and even the three kinds of inflection still separated are so nearly allied, that we can easily detect an universal form, lying at the basis of all of them.

3. The final syllables, which indicate the different cases, are the following in the common dialect:

| | Singular. | Dual. | Plural. |
|------|---|--------------|---|
| Nom. | (no addition) or ς , ν , | ϵ , | $\epsilon\varsigma$, |
| Gen. | $ο\varsigma$, $ο$, ς , | $\iota\nu$, | $\omega\nu$, |
| Dat. | ι , | $\iota\nu$, | $\epsilon\sigma\iota\nu$, $\sigma\iota\nu$, $\sigma\iota$, ς , |
| Acc. | α , ν , | ϵ , | $\alpha\varsigma$, |
| Voc. | or ϵ , | ϵ , | $\epsilon\varsigma$, ι , |
| Abl. | ι , | $\iota\nu$, | $\epsilon\sigma\iota\nu$, $\sigma\iota\nu$, $\sigma\iota$, ς . |

4. Examples.

| | | Singular. | |
|--------|--------------|-------------|------------|
| Roots. | Μουσα, . . . | λογο, . . . | μην, . . . |
| Nom. | Μοῦσα, | λόγος, | μήν, |
| | Muse, | speech, | month, |
| Gen. | Μούσα-ς | λόγου, | μην-ός, |
| | Μούσης, | λόγου, | |
| Dat. | Μούση-ι, | λόγο-ι, | μηνί, |
| | Μούση, | λόγω, | |
| Acc. | Μοῦσαν, | λόγον, | μῆνα, |

| | | | |
|----------|-------------|------------|-----------|
| Voc. | Μοῦσα, | λογο-ε, | μήν. |
| Abl. | Μούσῃ, | λόγῳ, | μηνί. |
| Dual. | | | |
| N. A. V. | Μουσα-ε, | λογο-ε, | μῆνε, |
| | Μούσα, | λόγῳ, | |
| G. D. A. | Μουσα-ιν, | λογο-ιν, | μην-ιν, |
| | Μούσαιν, | λόγοιν, | μηνοῖν. |
| Plural. | | | |
| Nom. | Μουσα-ες, | λογο-ες, | μῆνες, |
| | Μοῦσαι, | λόγοι, | |
| Gen. | Μουσα-ων, | λογο-ων, | μηνῶν, |
| | Μουσάων, | λόγων, | |
| | Μουσῶν, | | |
| Dat. | Μουσα-ισιν, | λογο-ισιν, | μην-ισιν, |
| | Μούσαισιν, | λόγοισιν, | μηνσιν, |
| | | | μῆσιν, |
| Acc. | Μουσα-ας, | λογο-ας, | μῆνας, |
| | Μούσᾱς, | λόγους, | |
| Voc. | Μουσα-ες, | λογο-ες, | μῆνες, |
| | Μοῦσαι, | λόγοι, | |
| Abl. | Μούσαισιν, | λόγοισιν, | μῆσιν. |

5. It is evident that the difference of the terminations is produced,

- By contraction of the open vowels: λογοο, λόγου; λογοας, λόγους.
- By throwing out or away a vowel or consonant: μηνισιν, μηνσιν, μῆσιν; λογο-ων, λόγων; λογο-ε, λόγε; by which the remaining vowels are sometimes doubled: Μουσαε, Μούσα; λογο-ε, λόγῳ; sometimes extended: Μουσα-ε, Μοῦσαι (modern Greek, αἱ Μοῦσες); ⁽¹⁾ λογο-ες, λόγοι.
- By lengthening of the radical vowel when the termination is added: Μουσα-ς, Μούσῃς; λογο-ι, λόγῳ.
- By extension of the weak syllable in μην-ιν, μηνοῖν, in the same manner as from σι came σοί, and from μι, μοί. That which lies beyond these remarks, and is peculiar to the different classes, belongs to the more minute explanation of the declensions. To which of the three

a word appertains, may be determined from the end of the radical part, together with the genitive.

1st decl. Root α , gen. ς ; e. g. δαρεά, gift; root δαρεα, gen. δαρεᾶς.

2d decl. Root \omicron , gen. \omicron ; e. g. λόγος, speech; root λογο, gen. (λογο), λόγου.

3d decl. Root ϵ , \omicron , α , ι , υ , or a consonant, gen. $\omicron\varsigma$; e. g. θῆρ (Germ. *thier*), wild beast; root θηρ, gen. θηρός.

6. The introduction to the three declensions may be concluded by the declension of the article.

Singular.

| | Masculine. | Feminine. | Neuter. |
|------|---------------|-----------|---------|
| Nom. | ὁ, the, | ἡ, | τό, |
| Gen. | τοῦ, of the, | τῆς, | τοῦ, |
| Dat. | τῷ, to the, | τῇ, | τῷ, |
| Acc. | τόν, the, | τήν, | τό, |
| Voc. | ᾶ,* oh! | ᾶ, | ᾶ, |
| Abl. | τᾷ, with the, | τῇ, | τᾷ. |

Dual.

| | | | |
|------|------------------|-------|-------|
| Nom. | τά, the two, &c. | τά, | τά, |
| Gen. | τοῖν, | ταῖν, | τοῖν, |
| Dat. | τοῖν, | ταῖν, | τοῖν, |
| Acc. | τά, | τά, | τά, |
| Voc. | ᾶ, | ᾶ, | ᾶ, |
| Abl. | τοῖν, | ταῖν, | τοῖν. |

Plural.

| | | | |
|------|--------------|-------|-------|
| Nom. | οἱ, the, &c. | αἱ, | τά, |
| Gen. | τῶν, | τῶν, | τῶν, |
| Dat. | τοῖς, | ταῖς, | τοῖς, |
| Acc. | τούς, | τάς, | τά, |
| Voc. | ᾶ, | ᾶ, | ᾶ, |
| Abl. | τοῖς, | ταῖς, | τοῖς. |

* ᾶ is properly, like oh! in modern tongues, an independent interjection, but as such it is often joined with the vocative case.

§ LI.

FIRST DECLENSION.

1. Terminations alone.

| | Singular. | Dual. | Plural. |
|------|----------------------------|-------------|---------------------|
| Nom. | (...), ἄ, ᾱ, η, ας, ης, | α-ε, α, | α-ες, αι, |
| Gen. | (α-ς), ης, ας, ης, ου, ου, | α-ιν, αιιν, | α-ων, ᾶν, |
| Dat. | (α-ι), η, α, η, α, η, | α-ιν, αιιν, | α-ισιν, αισιν, αις, |
| Acc. | (α-ν), ἄν, ᾶν, ην, αν, ην, | α-ε, α, | α-ας, ας, |
| Voc. | (...), ἄ, ᾱ, η, ᾱ, ᾶ, | α-ε, α, | α-ες, αι, |
| Abl. | (α-ι), η, α, η, α, η, | α-ιν, αιιν, | α-ισιν, αισιν, αις. |

2. Examples.

Singular.

| | | | |
|-------|----------------|----------|---------------------|
| | ῆ, queen, | ῆ, hunt, | ῆ, price or honour, |
| N. | ῆ βασίλεια, | θήρα, | τιμή, |
| G. | τῆς βασιλείας, | θήρας, | τιμῆς, |
| D. A. | τῇ βασιλείᾳ, | θήρᾳ, | τιμῇ, |
| A. | τὴν βασίλειαν, | θήραν, | τιμὴν, |
| V. | ᾧ βασίλεια, | θήρα, | τιμῇ. |

Dual.

| | | | |
|----------|------------------|---------|---------|
| N. A. V. | τὰ βασίλεια, | θήρα, | τιμά, |
| G. D. A. | ταῖν βασιλείαιν, | θήραιν, | τιμαῖν. |

Plural.

| | | | |
|-------|------------------|---------|---------|
| N. | αἱ βασίλειαί, | θήραι, | τιμαί, |
| G. | τῶν βασιλειῶν, | θηρῶν, | τιμῶν, |
| D. A. | ταῖς βασιλείαις, | θήραις, | τιμαῖς, |
| A. | τὰς βασιλείας, | θήρας, | τιμάς, |
| V. | ᾧ βασίλειαί, | θήραι, | τιμαί. |

Singular.

| | | | |
|-------|-------------|--------------|-------------|
| | ῆ, Muse, | ὁ, youth, | ὁ, prophet, |
| N. | ῆ Μοῦσα, | ὁ νεανίας, | προφήτης, |
| G. | τῆς Μούσης, | τοῦ νεανίου, | προφήτου, |
| D. A. | τῇ Μούσῃ, | τῷ νεανίᾳ, | προφήτῃ, |
| A. | τὴν Μοῦσαν, | τὸν νεανίαν, | προφήτην, |
| V. | ᾧ Μοῦσα, | ᾧ νεανία, | προφήτα. |

Dual.

| | | | |
|----------|---------------|----------------|------------|
| N. A. V. | τὰ Μούσα, | τὼ νεανία, | προφήτα, |
| G. D. A. | ταῖν Μούσαιν, | τοῖν νεανίαιν, | προφήταιν. |

Plural.

| | | | |
|-------|---------------|----------------|------------|
| N. | αῖ Μοῦσαι, | οἱ νεανίαι, | προφῆται, |
| G. | τῶν Μουσῶν, | τῶν νεανιῶν, | προφητῶν, |
| D. A. | ταῖς Μούσαις, | τοῖς νεανίαις, | προφήταις, |
| A. | ταὺς Μούσας, | τοὺς νεανίαις, | προφήτας, |
| V. | ᾧ Μοῦσαι, | ᾧ νεανίαι, | προφῆται. |

3. Examples for exercise in declining.

| | |
|--------------------------|----------------------------------|
| ἡ ἀγορά, the assembly, | ἡ ἀρχή, the beginning, |
| ἡ πείρα, the experiment, | ἡ δίκη, the right, |
| ἡ ἀλήθεια, truth, | ἡ κόμη, the hair, |
| ἡ ἱέρεια, the priestess, | ἡ φωνή, the voice, |
| ἡ Ἀρέθουσα, Arethusa, | ὁ πατραλοίας, the parricide, |
| ἡ γλῶσσα, the tongue, | ὁ ὀρνιθοθήρας, the bird-catcher, |
| ἡ ῥίζα, the root, | ὁ δεσπότης, the master, |
| ἡ ἐχιδνα, the viper, | ὁ οἰκέτης, the domestic. |

4. Terminations of the nominative without a consonant.

Since the short vowels are always the original, the words in short *a* must be considered those which have preserved the termination pure, as, Μοῦσα, διὰ, &c. This *ā* passes into *ā*: ἡ Θήρα, the chace, ἡ ἐλαία, the olive tree, and into *η*: ἡ φήμη, the rumour (*Lat. fama*), ἡ στήλη, the pillar, concerning which we must now remark more closely.

5. Short *a* is retained by nouns,

a. Of two syllables in *-αια* and *-ια*: Μαῖα, Maia, the mother of Mercury, ἡ γραιῖα, the old woman, διᾶ (fem. of δῖος), divine; polysyllables of this termination have long *a*: ἡ ἐλαία, the olive-tree, ἀναγκαία (fem. of ἀναγκαῖος), necessary, ἡ ἀτιμία, disgrace, ἡ ἡλικία, age, except ψάλτρια, and πότνια, fem. of πότνιος (not used except in the fem.), and some proper names, Ἰστίαια, Ῥηναῖα.

b. In *-εια*: ἡ ἀλήθεια, truth, ἡ ἀναίδεια, impudence, ἡ βασίλεια, the queen, γλυκεῖα (fem. of γλυκύς), sweet; those, however, have long *a*, which come from verbs in *-ευω*, and those in *-εα*: ἡ βασιλεία, sovereignty, from βασιλεύω, I reign, ἡ ἱερεία, priesthood, from ἱερεύω, ἡ παιδεία, education, from παιδεύω, ἡ γενεά, ἡ δαρεία, ἡ Δέα, spectacle, ἡ Δέα, goddess, and the fem. of adj. in *-ειος*: τελεαία, &c. Add Τεγέα, Μαντινέα, cities in Arcadia.

- c. In *-οια*, if derived from βούς, e. g. the names Εὐβοία, Μελίβοία; the rest have long α: Τροία, εὐνοία, ^(R) αἰδοία, fem. of αἰδοῖος, οἶα, fem. of οἶος, and those in *-οα*: βοά, στοά, δοά, fem. of δός.
- d. In *-υια*: μυῖα, Ἀρπυια, Εἰλείθυια, ἄγυιá, τεθνηκυῖα, fem. of τεθνηκώς.
- e. In *-σα, -σσα, -ξα, -ψα, -ζα, -θα*: Μοῦσα, γλῶσσα, χαρίεσσα, fem. of χαρίεις, δόξα, δίψα, τράπεζα, ἄκανθα.
- f. In *-λα, -να*, of more than two syllables: Δύελλα, δέσποινα, λῆαινα, τρίαίνα.
- g. In *-ρα* with αι, ει, οι, ου, ὕ, ῥρ, in the penult: σφαῖρα, μάχαιρα, πείρα and διάπειρα, στεῖρα, δότερα, ἄρουρα, σφῦρα, γέφυρα, ἄγκυρα, Πύρρα, Κίρρα, except Αἶθρα, Φαῖδρα, παλαιστρα, ἑταῖρα, fem. of ἑταῖρος. Long α belongs to the rest, in the penult of which appears a short vowel, or η, ω, αυ: ἑδρα, πέτρα, ἄγρεα, μάνδρα, καλύπτρα, λῦρα, πορφύρα, πήρα, χώρα, αὔρα; and the oxytons: φοροά, χαρά, &c.

Obs. 1.—Pure words (nomina pura, § xv, 2, *obs. 2.*) retain the α throughout the whole inflection of the singular, without reference to its quantity in the nominative, as likewise those in *-ρα*, e. g. βασίλεια, βασιλείας; Τροία, Τροίας; πείρα, πείρας, &c., in which the gen. and dat. are always long, but the quantity of the accus. and voc. follows that of the nominative: acc. βασίλειαν, queen, but βασιλείαν, sovereignty, πειρᾶν but Τηρᾶν. Compare the paradigms of βασίλεια and Τηρα.

Obs. 2.—On the other hand, the gen. and dat. singular of words impure, change their short α into η: ἡ τρίαίνα, gen. τριαίνης, dat. τριαίνῃ, but acc. and voc. τριαινᾶν, τριαινᾷ. So, likewise, ἄκανθα, gen. ἀκάνθης, &c. Compare the paradigm of Μοῦσα. Those in *-ρα* have been already excepted in *obs. 1.*

6. An η is found in the nom. termination of most oxytons with a consonant, or ο, υ, ευ, ω, before the termination: ἡ αἰχμή, ἡ κεφαλὴ, ἡ φυγή, ἡ ἀκοή, ἡ Φυή, ἡ σκευή, ἡ ζωή, and the most of impure dissyllabic paroxytons: ἡ δίκη, ὕλη,

τέχνη, ζώνη, τύχη; a few have -ξη instead of -ξα: κόρη, κόρρη, ἀθάρη, δέξη, Τερψιχόρη.

Obs.—This η remains in the sing. throughout the cases: ζώη, ζῶης, &c. Compare the paradigm of τιμή. The terminations of the dual and plural are alike in all words of this declension.

7. *Termination in -ας, -ης.* Many words add to the final vowel a Σ as mark of the masculine gender, making the termination -ας after a vowel, or ρ, and in many proper names, but -ης after a consonant, e. g. ὁ νεανίας, ὁ Πρωταγόρας, Ὑλας, ὁ προφήτης. Some names have the circumflex over the termination: Φίλητᾱς, Γοννατᾱς. In the genitive they have retained ο from the full form in -ος, which, in the Attic and Common dialects, after the ejection of α was extended into -ου: gen. νεανίαο, νεανίου; Πρωταγόρου, &c.

Obs.—In strict usage some forms appear with ο thrown away: Σκόπας, gen. Σκόπα-ο, Σκόπα; ὀρνιθοθήρας, ὀρνιθοθήρα; and in some proper names we find the contraction of -αο into -ω with ε inserted before it: Θαλῆς, Θάλεω; Λέσχης, Λέσχεω.

8. The vocative of these masculines in -ας has -ᾱ, but of those in -ης, ᾱ, e. g. ᾧ νεανιᾱ, ᾧ προφήτᾱ; σοφιστής, σοφιστᾱ; γεωμέτρης, γεωμέτρᾱ. The termination -ίδης, and some other names, have -η in the vocative: Ἀτρεΐδης, Ἀτρεΐδῃ, ἄδῃ, Ἀγχίση, Πέρση (as name of a person, but Πέρσα from the name of the people).

Obs.—Since the termination -ης belongs also to the 3d declension, we must observe, that to the 1st pertain the nouns in -ίδης, -άδης; Θουκυδίδης, Ἀλκιβιάδης; the names of nations: Ἀθηναίτης, Σικελιώτης; nouns in -της, derived from verbs, e. g. ὁ ποιητής from ποίω, ὁ δότης from δίδωμι, ὁ ἀρμοστής from ἀρμόζω; compounds from ὠνοῦμαι, I buy, μετρώ, I measure, τρίβω, I rub, wear, train, πωλῶ, I sell: τελώνης, tax-gatherer, one who farms the taxes, γεωμέτρης, παιδοτρίτης, φαρμακοπώλης; and from words of this declension, e. g. Ὀλυμπιονίκης from νίκη, ἀρχεδίκη from δίκη.

9. *Plural.* The genitive plural is contracted from -άων, and therefore has the circumflex: Μουσάων, Μουσῶν; προφητῶν, Ἀτρειδῶν. Except the genitive plural of ὁ χρέστης, the creditor, χρέστων, ἀφύη (an anchovy), ἀφύων (by which they are distinguished from the gen. of χρηστός, useful, good, and of ἀφύης, without natural ability), and οἱ ἑτησίαί, the Etesian winds.^(R)

Obs.—The dative plural has in its full form -αῖσιν: Μούσαισιν, δαρεαῖσιν.

An Ionic form changes the α of this into η: τιμῆσι, τιμῆς. This has been retained by the common dialect in some names of towns: Ἀθῆναι, Ἀθήνησι; Θῆβαι, Θήβησι.

10. *Contraction* in this declension is universally made known by the circumflex in the nominative. We find

Ἀθηνᾶ (Minerva) from the form Ἀθηνέα, gen. Ἀθηνᾶς.

The form Ἀθηναία is lengthened from the Epic Ἀθήνη, as ἀναγκαία from ἀνάγκη.

Βορρᾶς from βορέας, the north-wind, gen. βορρᾶ and βορέου.

When βορέας is contracted to βορᾶς, the ρ is strengthened by doubling.

γῆ from γήη, earth, gen. γῆς. Lengthened form γαῖα.

Ἑρμῆς (Mercury) from Ἑρμέης, gen. Ἑρμοῦ, pl. Ἑρμαῖ.

Θαλῆς from Θαλέης (name of an Ionic sage), gen. Θάλευ (Θαλέω would be more correct), dat. Θαλῆ, acc. Θαλῆν.

Μνᾶ from μνέα (a sum of 100 drachmas), gen. μνᾶς, nom. plur. μναῖ.

λεοντῆ from λεοντέη, lion-skin, gen. λεοντῆς (fem. of λεοντέος, belonging to a lion, with ellipse of δορά, the skin).

So also ἄλωπεκῆ, fox-skin, παρδαλῆ, panther-skin, ἀδελφιδῆ, brother's-daughter, γαλῆ, weasel, συκῆ, fig-tree.

Obs. 1.—The forms μορέα, mulberry tree, and ὀγδόη, fem. of ὀγδοος, eighth, do not occur contracted.

Obs. 2.—Where the contracted form has -ῆ, the Ionic form in -η (as in Ἀθήνησι, n. 9, *Obs.*), not the common in -α, is its basis, and Ἑρμῆς can as little be contracted from Ἑρμέας as λεοντῆ from λεοντέα, or γῆ from γέα;^(R) still less Ἀθηνᾶ from Ἀθηναία.

11. *Gender.* The sex of words in this declension is

masculine in those in *-ας, -ης*, feminine in all others. *Neuter* words are not found in it.

12. *Accent.* The accent stands in primitive words of this declension upon the radical syllable, so long as the meaning of the radical word is not altered, or more closely defined, by preceding or succeeding syllables; e. g. *πῆρα, φήμη, δίκη*. It then obeys its own laws in the forms altered by inflection: nom. *πῆρα*, gen. *πείρας, πειράων, πειρῶν*. Thus too, *φήμη, φῆμαι, φημῶν; δίκη, δίκαι, δικῶν*. It endeavours to maintain its place upon the same syllable also, in the derivatives in *-ια, -εια, -οια, -υια, &c.*, as long as the succeeding syllables permit; thus *ἀλήθειᾶ, Ἀρπυιᾶ, Εὐβοιᾶ*; but *σοφία, ἱερείᾶ, αἰδοίᾶ*. Comp. n. 5, for the rules concerning long and short *-α* in this declension.

13. When the root is changed in the formation of the noun, the accent moves to the syllable added for this purpose. Hence, although from *δυ* in *δύω*, we have the nom. *ἡ δύη*, yet from *τι* in *τίω*, comes *τιμή*, (*ψύ-ω*) *ψυχή*, (*χαίρ-ω*) *χαρμονή*, (*γράφ-ω*) *γραμμή*; so *στιγμή*, and after this analogy, *ἄρχή, φυγή, ἀλκή, διδαχή, ταραχή, &c.*, to which the language seems to have proceeded through shorter forms; e. g. *αλξ*, whence *ἀλκί*; *φυξ*, whence *φύγα*, in the Homeric dialect; *ἄρπαγή*, through *ἡ ἄρπαξ*, in Hesiod.

14. The same laws regulate also the accentuation of those in *-ας, -ης*. Paroxytons are those in *-δης, -αδης*: *Ἀτρεΐδης, Τελαμωνιάδης*, oxytons most of those in *-τής* from verbs: (*ποιέω*) *ποιητής*, (*κτίζω*) *κτιστής, κριτής, ἀεροατής*, with the exception of those which, in the poets, appear likewise with the termination *ης* in the 3d declension: *ψάλτης, κυβερνήτης, πλάστης, κλέπτης, ψεύστης*.

§ LII.

SECOND DECLENSION.

1. The roots of the words end in *ο*, and assume in the nom. sing., for the masc. and fem. *Σ*; for the neuter, *N*, so that the terminations are *-ος*, and *-ον*. *Ὁ λόγος*, the speech, *ἡ νῆσος*, the island, *τὸ σῶρον*, the fig.

2. The terminations, arising from the combination of *o* with the forms for inflection, are according to the following scheme:

| | Singular. | Dual. | Plural. |
|-----------|---------------------------------------|-------------------|--|
| Nom. | <i>o—ς, ος,</i> n. <i>o—ν, ον,</i> | <i>o—ε, ω,</i> | <i>o—ες, οι,</i> n. <i>o—α, α,</i> |
| Gen. | <i>o—ο, ου,</i> | <i>o—ιν, οιν,</i> | <i>o—ων, ων,</i> |
| Dat. Abl. | <i>o—ι, ι,</i> | <i>o—ιν, οιν,</i> | <i>o—ισιν, οισιν, οις,</i> |
| Acc. | <i>o—ν, ον,</i> | <i>o—ε, ω,</i> | <i>o—ας, ους,</i> n. <i>o—α, α,</i> |
| Voc. | <i>o—ε, ε,</i> n. <i>o—ν, ον,</i> | <i>o—ε, ω,</i> | <i>o—ες, οι,</i> n. <i>o—α, α.</i> |

Obs.—Besides the peculiarities already remarked in the general scheme, § I, 5, we observe that the *α* of neuters suppresses the radical *ο*: *συκο-α, σύκα*; and the dat. plur. abbreviates its termination; *λόγ-οισιν, λόγοις*.

3. Examples.

| | | Singular. | |
|-----------|---------------------|--------------------|---------------------|
| | <i>ὁ, speech,</i> | <i>ἡ, way,</i> | <i>τὸ, fig,</i> |
| Nom. | <i>ὁ λόγος,</i> | <i>ἡ ὁδός,</i> | <i>τὸ σῦκον,</i> |
| Gen. | <i>τοῦ λόγου,</i> | <i>τῆς ὁδοῦ,</i> | <i>τοῦ σύκου.</i> |
| Dat. Abl. | <i>τῷ λόγῳ,</i> | <i>τῇ ὁδῷ,</i> | <i>τῷ σύκῳ,</i> |
| Acc. | <i>τὸν λόγον,</i> | <i>τὴν ὁδόν,</i> | <i>τὸ σῦκον,</i> |
| Voc. | <i>ὦ λόγε,</i> | <i>ὦ ὁδέ,</i> | <i>ὦ σῦκον.</i> |
| | | Dual. | |
| N. Ac. V. | <i>τὰ λόγῳ,</i> | <i>τὰ ὁδώ,</i> | <i>τὰ σύκῳ,</i> |
| G. D. A. | <i>τοῖν λόγοιν,</i> | <i>ταῖν ὁδοῖν,</i> | <i>τοῖν σύκοιν.</i> |
| | | Plural. | |
| Nom. | <i>οἱ λόγοι,</i> | <i>αἱ ὁδοί,</i> | <i>τὰ σῦκα,</i> |
| Gen. | <i>τῶν λόγων,</i> | <i>τῶν ὁδῶν,</i> | <i>τῶν σύκων,</i> |
| Dat. Abl. | <i>τοῖς λόγοις,</i> | <i>ταῖς ὁδοῖς,</i> | <i>τοῖς σύκοις,</i> |
| Acc. | <i>τοὺς λόγους,</i> | <i>τὰς ὁδοὺς,</i> | <i>τὰ σῦκα,</i> |
| Voc. | <i>ὦ λόγοι,</i> | <i>ὦ ὁδοί,</i> | <i>ὦ σῦκα.</i> |

4. Examples, for exercise.

| | |
|-----------------------------|-------------------------------|
| <i>ὁ τρέπος,</i> the turn, | <i>ἡ νόσος,</i> the sickness, |
| <i>ὁ κήπος,</i> the garden, | <i>ἡ νῆσος,</i> the island, |
| <i>ὁ υἱός,</i> the son, | <i>ἡ ὀρώσος,</i> the dew, |
| <i>ὁ θρόνος,</i> the seat, | <i>ἡ βίβλος,</i> the book, |

τὸ μαρτύριον, the evidence,
 τὸ ἀγγεῖον, the vessel,
 τὸ πρόβατον, the sheep,
 τὸ βιβλίον, the little book.

5. The termination *ος* is regularly *masculine* : it becomes feminine in general by some reference to a feminine word understood or related, such as γῆ, πόλις, βοτάνη, of which examples are given, § XLIX, 9, obs. 2, 5. Thus, also, λίθος is understood with ἡ σμάραγδος, ἡ κρύσταλλος, and ἡ ὁδός with ἡ τρίξος and οἶμος, Δύρα with αὐλεις, φωνή with διάλεκτος, ὕλη with ἡ ξύλοχος, γραμμὴ with διάμετρος. In several words, however, such a reference is no longer discernible; as, ἡ γνάθος, ἡ βύσσος, and others among the examples, n. 4.

6. Observations on the *variation of sex*.

a. Many words of this declension have a double sex, as something masculine or feminine is designated by them. Examples, § XLIX, 9, obs. 5. Others without such ground; as,

ὁ, ἡ ῥινός, the skin,
 ὁ, ἡ θάμνος, the shrub,
 ὁ, ἡ βάρβιτος, the lyre,
 ὁ, ἡ οἶμος, the path,
 ὁ, ἡ λίθος, the stone.

b. Some with the gender alter likewise the meaning:

| | |
|-------------------------|------------------------------------|
| ὁ ζυγός, the yoke, | ἡ ζυγός, the balance, |
| ὁ ἵππος, the horse, | ἡ ἵππος, the cavalry—and the mare, |
| ὁ λέκιθος, pulse-broth, | ἡ λέκιθος, the yolk of an egg. |

c. The following become neuter in the plural:

| | |
|-----------------------------|--------------|
| ὁ βόστροχος, the curl, | τὰ βόστρυχα, |
| ὁ δεσμός, the chain, | τὰ δεσμά, |
| ὁ θεσμός, the law, | τὰ θεσμά, |
| ὁ δίφρος, the chariot-seat, | τὰ δίφρα, |
| ἡ κέλευθος, the way, | τὰ κέλευθα, |
| ὁ λύχνος, the torch, | τὰ λύχνα, |
| ὁ σίτος, the corn, | τὰ σῖτα, &c. |

7. The termination *-ον* is neuter; yet the diminutives of female names remain feminine; e. g. ἡ Γλυκέριον from Γλυκερά, *Lat.* mea Glycerium, ἡ Λεόντιον, &c.

8. Observations upon some of the cases.

- a. The vocative sing. has not only ϵ , but likewise \omicron ; as, nom. $\acute{\omicron}$ θεός, voc. $\tilde{\omega}$ θεός. So also, $\tilde{\omega}$ φίλος, &c.
- b. The dative plur. has here also in its full termination $\sigma\upsilon\nu$, $\sigma\iota$; thus, τοῖσι, θεοῖσι, like ταῖσι, θεαῖσι, or with the ν , τοῖσιν, ἐσθλοῖσιν. The common form is abbreviated from this.

§ LIII.

OF THE CONTRACTIONS OF THE SECOND DECLENSION.

1. Contraction takes place in this declension, when before the last vowel of the root occurs an α , ϵ , or \omicron . E. g. λᾱός, ὁστέον, νόος.

2. Contractions of α \omicron . Since both vowels are in the root itself, their contraction takes place without reference to the syllables of inflection, which attach themselves to the contracted part, or fall off from it. A and \omicron are always in this declension contracted into ω , before which, in some words an ϵ is introduced; e. g. νᾱός, root Νᾱο, contracted νῶ, νεῶ, nom. νεώς.

3. Inflection of the contracted forms with ϵ inserted :

| | Singular. | Dual. | Plural. |
|------|---|---|---|
| Nom. | $\alpha\omicron$ — ς , $\epsilon\omega\varsigma$, n. $\alpha\omicron$ — ν , $\epsilon\omega\nu$, | $\alpha\omicron$ — ϵ , $\epsilon\omega$ — ϵ , $\epsilon\omega$, | $\alpha\omicron$ — ι , $\epsilon\omega$, n. $\alpha\omicron$ — α , $\epsilon\omega$ — α , $\epsilon\omega$, |
| Gen. | $\alpha\omicron$ — \omicron , $\epsilon\omega$ — \omicron , $\epsilon\omega$, | $\alpha\omicron$ — $\iota\nu$, $\epsilon\omega\nu$, | $\alpha\omicron$ — $\omega\nu$, $\epsilon\omega$ — $\omega\nu$, $\epsilon\omega$, $\epsilon\omega\nu$, |
| Dat. | $\alpha\omicron$ — ι , $\epsilon\omega$, | | $\alpha\omicron$ — $\iota\varsigma$, $\epsilon\omega\iota\varsigma$, |
| Acc. | $\alpha\omicron$ — ν , $\epsilon\omega\nu$, $\epsilon\omega$, | | $\alpha\omicron$ — $\alpha\varsigma$, $\epsilon\omega$ — $\alpha\varsigma$, $\epsilon\omega\varsigma$, n. $\alpha\omicron$ — α , $\epsilon\omega$ — α , $\epsilon\omega$, |
| Voc. | $\alpha\omicron$ — ς , $\epsilon\omega\varsigma$, n. $\alpha\omicron$ — ν , $\epsilon\omega\nu$, | | $\alpha\omicron$ — ι , $\epsilon\omega$, n. $\alpha\omicron$ — α , $\epsilon\omega$ — α , $\epsilon\omega$. |

4. We perceive from this, that this declension, known under the name of the *Attic*, is not an *ancient and peculiar*

method of inflection,* but entirely follows the second, with those peculiarities, which were introduced by the contraction of αo in the ordinary way. And these are no other than the rejection of the *formal* letters o, ϵ, α , after the vowels contracted into $-εω$; e. g. ($ναός$), $νεώς$, temple, ($τὸ ἀνώγειον$, ἀνώγειον,) ἀνώγειον, dining-room,—gen., ($νεω-ο$), $νεώ$, ($ἀνωγειω-ο$), ἀνώγειω. Dual nom., ($νεω-ε$), $νεώ$, ($ἀνωγειω-ε$), ἀνώγειω. Plur. nom. ($ἀνωγειω-α$), ἀνώγειω,—even $ων$ drops off from ἀνώγειων in the gen. plur., $τῶν$ ($ἀνωγειω-ων$), ἀνώγειω;^(R) while in $νεώς$ the syllables coalesce, ($νεω-ων$), $νεῶν$, and ν is dropped by several in the accus., ($ναόν$), $νεώ$ and $νεών$, ($λαγῶς$), $λαγῶς$, a hare; accus., $λαγῶ$. The voc. is the same as the nom.

Obs.—The accent of the oxytons, e. g. in $νεώς$, must, according to § XLII, n. 7, obs., be acute in the nom., ($ναός$), $νεώς$,—gen., ($ναό-ο$), $νεώ$; whence it follows that it does not *deviate from rule*.† It maintains itself as acute against the weakness of the ι in the nom. plur., $οἱ νεῶ$; but in the dat. sing., as well as the gen. and dat. dual and plural, the acute over the radical o coalesces with the grave of the formal vowel in the circumflex: $τοῦ$ ($ναό-ιν$) $νεῶν$,—gen., $τῶν$ ($ναό-ων$) $νεῶν$,—dat., $τοῖς$ ($ναό-ις$) $νεῶς$. The accentuation of the accus. $ναό-ας$ not $νεῶς$, but $νεώς$, shows that α in the final syllable was thrown out ($ναό-ς$), $νεώς$. The ϵ is without force, as an inserted letter, and has no effect upon the accent, whence, e. g. in $ἀνώγειω$, $ἀνώγειως$, the acute in spite of the final long vowel stands over the ante-penult.

5. Examples.

Singular.

| | δ , hare, | \acute{o} , temple, | $\tau\acute{o}$, dining-room, |
|-------|------------------|-----------------------|--------------------------------|
| N. | $λαγῶς$, | $νεώς$, | $ἀνώγειον$, |
| G. | $λαγῶ$, | $νεώ$, | $ἀνώγειω$, |
| D. A. | $λαγῶ$, | $νεῶ$, | $ἀνώγειω$, |
| A. | $λαγῶ$, | $νεῶν$, | $ἀνώγειων$, |
| V. | $λαγῶς$, | $νεώς$, | $ἀνώγειων$. |

* Buttm. copious Gr. Grammar, p. 157.

† Buttm. ut sup., p. 158, obs. 3.

| Dual. | | | |
|----------|---------|-------|-----------|
| N. A. V. | λαγά, | νεά, | ἀνώγειω, |
| G. D. A. | λαγαῶν, | νεῶν. | ἀνώγειων. |
| Plural. | | | |
| N. | λαγά, | νεά, | ἀνώγειω, |
| G. | λαγαῶν, | νεῶν, | ἀνώγειω, |
| D. A. | λαγαῶς, | νεῶς, | ἀνώγειως, |
| A. | λαγάς, | νεάς, | ἀνώγειω, |
| V. | λαγά, | νεά, | ἀνώγειω. |

Obs. 1.—To this class belong also a considerable number of *proper names*: Τυνδάρεως, Βριάρεως, Τάλως, &c., likewise some *adjectives*: ἰλ.εως, propitious; ἀγήρως, without old age; to which also properly pertains ἀνώγειων (ἄνω, above, and γέα), understand οἴκημα, *lit.* upper room.

Obs. 2.—The acc. in ω is prevalent in ἡ ἑως, the dawn; acc. τὴν ἑω, and commonly alone in names of places, Ἀθως, Κῶς, Κέως, Τέως. So also, acc. ἀγήρῳ, ἐπίπλεω.

Obs. 3.—Many vary into the third declension, e.g. κάλως, sail-rope; gen. κάλω and κάλωος; and nom. ταῶς, peacock, gen. ταῶ, which has also in the nom. ταῶν, gen. ταῶνος. Into the plural of some the formation without α enters, e.g. κάλοι, κάλους, not κάλφ, κάλως.

6. *Contractions of ε and of ο.*—For εο, οε, and οο, was pronounced ου; ε and ο disappear before the other vowels in this kind of inflection: ὀστέον, ὀστοῦν; νόε, νοῦ; νόος, νοῦς; νόω, νῶ; ὀστέα, ὀστᾶ, &c.

7. Examples. Singular.

| | ὁ, mind, | τὸ, bone, |
|-------|-------------|-----------------|
| N. | νόος, νοῦς, | ὀστέον, ὀστοῦν, |
| G. | νόου, νοῦ, | ὀστέου, ὀστοῦ, |
| D. A. | νόω, νῶ, | ὀστέω, ὀστῶ, |
| A. | νόον, νοῦν, | ὀστέον, ὀστοῦν, |
| V. | νόε, νοῦ, | ὀστέον, ὀστοῦν. |

Dual.

| | | |
|----------|--------------|------------------|
| N. A. V. | νόω, νά, | ὀστέω, ὀστά, |
| G. D. A. | νόοιν, νοῖν, | ὀστέοιν, ὀστοῖν. |

Plural.

| | | |
|-------|--------------|------------------|
| N. | νόοι, νοῖ, | ὀστέα, ὀστᾶ, |
| G. | νόων, νῶν, | ὀστέων, ὀστῶν, |
| D. A. | νόοις, νοῖς, | ὀστέοις, ὀστοῖς, |
| A. | νόους, νοῦς, | ὀστέα, ὀστᾶ, |
| V. | νόοι, νοῖ, | ὀστέα, ὀστᾶ. |

Obs. 1.—The nom. dual shows by its accent, that it is formed not by contraction, but by doubling of the radical *o*, before and after which the weaker sounds were dropped (νο-ο-ε, νο-ω-ε), νῶ, (οστε-ο-ε, οστε-ω-ε) ὀστώ. Here therefore is nothing *opposed to fundamental rules*,* and *no contraction*.

Obs. 2.—Since the Greeks were accustomed to such words only in their contracted shape, they usually, in the formation of their parts, thought no more of the original uncontracted form. Hence the compounds of νόος and πλῶος throw back the accent, εὔνοος, περίπλοος; contr. εὔνου, περίπλου, gen. εὔνου, περίπλου, where εὔνοου, εὔνοῦ; περιπλόου, περιπλοῦ would be acc. to analogy, εὔνοι instead of εὔνοῖ, except that the accent does not fall back on the antepenult; περίπλοι, not πέριπλοι, κακόνους, κακόνοι.

Obs. 3.—In like manner some lose the radical *o*, e. g. δορυζῶος, voc. δορυζῶε, δορυζέ, and the names compounded of νόος, νοῦς, Πασίνος, Καλλῆνος, Κρατῆνος, Ευθύνης for Πασίνους from Πασίνους, &c.

Obs. 4.—Τὸ κάνεον, the basket, and the adj. in -εος remove in contraction the accent to the contracted syllable, κάνεον, κανοῦν; χεῦσεος, χευσοῦς, &c.

Obs. 5.—*Accent.* In this declension also, words formed directly from the root are *paroxytons*, λέγος, ὕμνος, ὄρκος, φίλος, πόθος, except σοφός, καλός, κακός, &c., but those with peculiar syllables of formation are *oxytons*, ἀφανισμός, βαθμός, σταθμός, κλαυθμός, κωκυτός, and those in -ιος and -εος, λαός, θεός, κουλέος. In some the meaning changes with the accent, νόμος, law; νομός, pasture-ground; λουτρών, bath; λοῦτρον, water for washing.

* Buttman ut sup., p. 155, obs. 2.

THIRD DECLENSION.

§ LIV.

GENERAL REMARKS.

1. The root of the words in this declension is generally disguised in the nominative by added vowels and consonants, but is to be discovered by taking away *ος* from the genitive. E.g. nom. ἡ πτέρυξ, the wing; ὁ δαίμων, the deity; ὁ γίγας, the giant; ὁ βασιλεύς, the king; gen. πτέρυγ-ος, δαίμον-ος, γιγαντ-ος, βασιλέ-ος, hence roots πτερυγ, δαιμον, γιγαντ, βασιλε. Thus in order to ascertain the root, we must consider the nom. and gen.

2. We may name the words of the third declension, *mute*, *liquid*, *pure*, as their root ends in one of the nine mutes, in one of the liquids, λ, ν, ρ, or in a vowel, short or *anceps* (ε, ο, α, ι, υ).

3. Examples.

| Mute. | Liquid. | Pure. |
|---------------------------------------|---|--------------------------------------|
| ἡ λαῖλαψ, λαίλαπ-ος, the storm. | ὁ μῆν, μην-ός, the month. | ὁ ἱερεύς, ἱερε-ος, the priest. |
| ἡ μάστιξ, μάστιγ-ος, the whip. | ὁ σωτήρ, σωτῆρ-ος, the preserver. | ἡ αἰδώς, αἰδό-ος, the shame. |
| ἡ ἐλπίς, ἐλπιδ-ος, the hope. | ἡ ἄλς, ἄλ-ός, the sea. | τὸ δάκρυ, δάκρυ-ος, the tear. |

Obs. 1.—Some roots end in a mute and liquid together, viz. in ρχ, ντ, γγ (i. e. νγ), and in κτ. See the examples of declension.

Obs. 2.—The declension is managed here also, by attaching the proper termination to the roots of words.

4. Terminations alone.

| | Sing. | Dual. | Plural. |
|-------|-------------------------------------|--------------|--|
| N. | commonly ς , | ϵ , | $\epsilon\varsigma$, neuter $\alpha\check{\varsigma}$, |
| G. | $ο\varsigma$, | $\iota\nu$, | $\omega\nu$, |
| D. A. | ι , | $\iota\nu$, | $\sigmaιν$, |
| A. | $\alpha\check{\varsigma}$, ν , | ϵ , | $\alpha\check{\varsigma}$, neuter $\alpha\check{\varsigma}$, |
| V. | often as N. | ϵ , | $\epsilon\varsigma$, neuter $\alpha\check{\varsigma}$. |

Obs.—It is in this declension that the extension of $\iota\nu$ into $\sigmaιν$ in the dual, marked in the general scheme, takes place.

§ LV.

PARADIGMS AND EXAMPLES OF THE THIRD DECLENSION.

1. Paradigms of mutes.

| | Singular. | | | |
|----------|--|--|--|--|
| | η , storm, | \acute{o} , love, | $\tau\acute{o}$, body, | η , wing, |
| N. | $\lambda αῖλαψ$, | $\acute{\epsilon}\rho\omega\varsigma$, | $\sigma\tilde{\omega}\mu α$, | $\pi\tau\acute{\epsilon}\rho\upsilon\zeta$, |
| G. | $\lambda αῖλαπ-ο\varsigma$, | $\acute{\epsilon}\rho\omega\tau-ο\varsigma$, | $\sigma\tilde{\omega}\mu α\tau-ο\varsigma$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-ο\varsigma$, |
| D. A. | $\lambda αῖλαπ-ι$, | $\acute{\epsilon}\rho\omega\tau-ι$, | $\sigma\tilde{\omega}\mu α\tau-ι$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-ι$, |
| A. | $\lambda αῖλαπ-α$, | $\acute{\epsilon}\rho\omega\tau-α$, | $\sigma\tilde{\omega}\mu α$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-α$, |
| V. | $\lambda αῖλαψ$, | $\acute{\epsilon}\rho\omega\varsigma$, | $\sigma\tilde{\omega}\mu α$, | $\pi\tau\acute{\epsilon}\rho\upsilon\zeta$. |
| | Dual. | | | |
| N. A. V. | $\lambda αῖλαπ-ε$, | $\acute{\epsilon}\rho\omega\tau-ε$, | $\sigma\tilde{\omega}\mu α\tau-ε$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-ε$, |
| G. D. A. | $\lambda αῖλ α\acute{\alpha}\pi-οιν$, | $\acute{\epsilon}\rho\acute{\omega}\tau-οιν$, | $\sigma\omega\mu\acute{\alpha}\tau-οιν$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-οιν$. |
| | Plural. | | | |
| N. | $\lambda αῖλαπ-ε\varsigma$, | $\acute{\epsilon}\rho\omega\tau-ε\varsigma$, | $\sigma\tilde{\omega}\mu α\tau-α$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-ε\varsigma$, |
| G. | $\lambda αῖλ α\acute{\alpha}\pi-ων$, | $\acute{\epsilon}\rho\acute{\omega}\tau-ων$, | $\sigma\omega\mu\acute{\alpha}\tau-ων$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-ων$, |
| D. A. | $\lambda αῖλ α\psiιν^{*)}$, | $\acute{\epsilon}\rho\omega\sigmaιν^{*)}$, | $\sigma\tilde{\omega}\mu α\sigmaιν^{*)}$, | $\pi\tau\acute{\epsilon}\rho\upsilon\zetaιν^{*)}$, |
| A. | $\lambda αῖλαπ-α\varsigma$, | $\acute{\epsilon}\rho\omega\tau-α\varsigma$, | $\sigma\tilde{\omega}\mu α\tau-α$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-α\varsigma$, |
| V. | $\lambda αῖλαπ-ε\varsigma$, | $\acute{\epsilon}\rho\omega\tau-ε\varsigma$, | $\sigma\tilde{\omega}\mu α\tau-α$, | $\pi\tau\acute{\epsilon}\rho\upsilon\gamma-ε\varsigma$. |

*) *Obs.*—The dative $\lambda αῖλ α\psiιν$, $\acute{\epsilon}\rho\omega\sigmaιν$, $\sigma\tilde{\omega}\mu α\sigmaιν$, $\pi\tau\acute{\epsilon}\rho\upsilon\zetaιν$, from $\lambda αῖλ α-πσιν$, $\acute{\epsilon}\rho\omega\tauσιν$, $\sigma\omega\mu α\tauσιν$, $\pi\tau\acute{\epsilon}\rho\upsilon\gammaσιν$, by a known analogy, § XXII.

2. Paradigms of mutes with liquids, and of those in $\kappa\tau$.

Singular.

| | | | |
|-------|-----------|-------------|-----------|
| | ὁ, thong, | ῥ, phalanx, | ῥ, night, |
| N. | ἰμάς, | φάλαγξ, | νύξ, |
| G. | ἰμάντος, | φάλαγγος, | νυκτός, |
| D. A. | ἰμάντι, | φάλαγγι, | νυκτί, |
| A. | ἰμάντα, | φάλαγγα, | νύκτα, |
| V. | ἰμάν, | φάλαγξ, | νύξ, |

Dual.

| | | | |
|----------|-----------|------------|----------|
| N. A. V. | ἰμάντε, | φάλαγγε, | νύκτε, |
| G. D. A. | ἰμάντοιν, | φαλάγγοιν, | νυκτοῖν, |

Plural.

| | | | |
|-------|-----------|------------|---------|
| N. | ἰμάντες, | φάλαγγες, | νύκτες, |
| G. | ἰμάντων, | φαλάγγων, | νυκτῶν, |
| D. A. | ἰμαῖσιν,* | φάλαγγιν,* | νυξίν,* |
| A. | ἰμάντας, | φάλαγγας, | νύκτας, |
| V. | ἰμάντες, | φάλαγγες, | νύκτες. |

* *Obs.*—Ἰμαῖσιν, φάλαγγιν, νυξίν, from ἰμαντσιν, φαλαγγσιν, νυκτσιν, according to § xxv, 2, 3.

3. Paradigms of the liquids.

Singular.

| | | | | |
|-------|-----------|-----------|---------|-----------|
| | ὁ, deity, | τὸ, fire, | ὁ, age, | ὁ, beast, |
| N. | δαίμων, | πῦρ, | αἰών, | θῆρ, |
| G. | δαίμονος, | πυρός, | αἰῶνος, | θηρός, |
| D. A. | δαίμονι, | πυρί, | αἰῶνι, | θηρί, |
| A. | δαίμονα, | πῦρ, | αἰῶνα, | θῆρα, |
| V. | δαίμον, | πῦρ, | αἰών, | θῆρ, |

Dual.

| | | | | |
|----------|------------|---------|----------|---------|
| N. A. V. | δαίμονε, | πῦρε, | αἰῶνε, | θῆρε, |
| G. D. A. | δαιμόνοιν, | πυροῖν, | αἰῶνοιν, | θηροῖν, |

Plural.

| | | | | |
|-------|------------|---------|----------|---------|
| N. | δαίμονες, | πύρα, | αἰῶνες, | θῆρες, |
| G. | δαιμόνων, | πυρῶν, | αἰῶνων, | θηρῶν, |
| D. A. | δαίμοσιν,* | πυρσίν, | αἰῶσιν,* | θηρσίν, |
| A. | δαίμονας, | πύρα, | αἰῶνας, | θῆρας, |
| V. | δαίμονες, | πύρα, | αἰῶνες, | θῆρες. |

* *Obs.*—Δαίμοσιν and αἰῶσιν instead of δαιμονσιν, αἰωνσιν, acc. to § xxiv, 6.

4. Paradigms of the pure in an *anceps*.

Singular.

| | | | | |
|----|------------|----------|------------|-------------|
| | ῆ, sheep, | ῆ, city, | ὄ, corpse, | τὸ, horn, |
| N. | ῆς, οἷς, | πόλεις, | νέκυς, | κέρας, |
| G. | ῆος, οἷος, | πόλεως, | νέκυος, | κέραος, ὡς, |
| D. | ῆι, οἷι, | πόλει, | νέκυϊ, υἱ, | κέραϊ, αι, |
| A. | ῆν, οἷν, | πόλιν, | νέκυν, | κέρας, |
| V. | ῆι, | πόλι, | νέκυ, | κέρας, |

Dual.

| | | | | |
|----|--------------|---------|----------|--------------|
| N. | ῆε, οἷε, | πόλεε, | νέκυε, | κέραε, ᾱ, |
| G. | ῆοιν, οἷοιν, | πόλεων, | νέκυοιν, | κεράοιν, ᾱν, |

Plural.

| | | | | |
|----|------------------|--------------|-------------|-------------|
| N. | ῆες, οἷες, οἷς, | πόλεες, εις, | νέκυες, υς, | κέραα, ᾱ, |
| G. | ῆων, οἷων, | πόλεων, | νέκυων, | κεράων, ᾱν, |
| D. | ῆισιν, οἷσιν, | πόλεσιν, | νέκυσιν, | κέρασιν, |
| A. | ῆιας, οἷας, οἷς, | πόλεας, εις, | νέκυας, υς, | κέραα, ᾱ, |
| V. | ῆες, οἷες, οἷς, | πόλεες, εις, | νέκυες, υς, | κέραα, ᾱ. |

5. Paradigms of the pure in a short vowel, with contractions.

Singular.

| | | | | |
|-------|----------------|----------------|---------------|-------------|
| | ὁ, king, | ῆ, trireme, | τό, wall, | ῆ, sound, |
| N. | βασιλεύς, | τριήρης, | τείχος, | ἡχώ, |
| G. | βασιλέος, ἑως, | τριήρεος, ους, | τείχεος, ους, | ἡχόος, οὔς, |
| D. A. | βασιλείῃ, εἷ, | τριήρεϊ, ει, | τείχεϊ, ει, | ἡχοίῃ, οἷ, |
| A. | βασιλέα, | τριήρεα, η, | τείχος, | ἡχόα, ᾱ, |
| V. | βασιλεῦ, | τριήρες, | τείχος, | ἡχοῖ, |

Dual.

| | | | | |
|----------|------------|-----------------|----------------|----------|
| N. A. V. | βασιλέε, | τριήρεε, η, | τείχεε, η, | ἡχώ, |
| G. D. A. | βασιλέοιν, | τριηρέοιν, οἷν, | τειχέοιν, οἷν, | 2d decl. |

Plural.

| | | | | |
|-------|----------------|----------------|------------|----------|
| N. | βασιλέες, εἷς, | τριήρεες, εις, | τείχεα, η, | ἡχοί, |
| G. | βασιλέων, | τριηρέων, ᾱν, | τειχέων, | 2d decl. |
| D. A. | βασιλεῦσιν, | τριήρεσιν, | τείχεσιν, | |
| A. | βασιλέας, εἷς, | τριήρεας, εις, | τείχεα, η, | |
| V. | βασιλέες, εἷς, | τριήρεες, εις, | τείχεα, η, | |

6. Examples for exercise in declension.

a. Mutes.

4. Mutes with liquids.

1. With p sounds.

(ρκ, ντ, and γγ, i. e. νγ,)

ῆ ὄψ, ὀπός,
the voice,

ῆ σάρξ, σαρκός,
the flesh,

ὁ σωτήρ, τῆρος,
the preserver,

ἡ χέρνιψ, ἑως,
the lustral water,
ἡ κατῆλιψ, ἴφος,
the roof.

2. With k sounds.

ὁ κήρυξ, υπος,
the herald,
ἡ φλόξ, ογός,
the flame,
ἡ θρίξ, τριχός,
the hair.

3. With t sounds.

τὸ φῶς, φωτός,
the light,
ἡ φιλότης, ητος,
the friendship,
τὸ βούλευμα, ατος,
the counsel,
τὸ μέλι, ιτος,
the honey,
ἡ πελειάς, ἄδος,
the dove,
ἡ κόρυς, υθος,
the helmet,

ὁ γίγας, αντος,
the giant,
ὁ ὀδούς, ὄντος,
the tooth,

ὁ λάϊγξ, ιγγος,
the pebble,
ἡ σάλπιγξ, ιγγος,
the trumpet.

With κτ.

ὁ ἀναξ, ακτος,
the sovereign.

δ. Liquids.

With λ, ν, ρ.
ἡ ἄλς, ἁλός,
the sea,
ὁ ψαλτήρ, ῥρος,
the harper,
ἡ ῥίς, ῥίνός,
the nose,
ὁ χειμών, ὦνος,
the storm,
ὁ ψᾶρ, ψᾶρός,
the starling,

ὁ λιμήν, ἑνος,
the harbour,
ὁ ἄκμων, ονος,
the anvil.

c. Pure.

1. With an *anceps*.

τὸ σέλας, αος,
the lustre,
τὸ γῆρας, αος,
the old age,
ὁ μάντις, ιος,
the prophet,
ἡ πίσυς, υος,
the pine tree.

2. With ε, ο.

ὁ ἐλεγχής, ἑος,
the infamous,
ὁ γραφεύς, ἑος,
the writer,
τὸ εὔχος, εος,
the wish,
ἡ αἰδώς, ὅος,
the modesty.

§ LVI.

CONTRACTIONS OF THE THIRD DECLENSION.

1. Contraction in this declension occurs either in the two last syllables of the root, e. g. *πλακοεντ*, nom. *πλακόεις*, *πλακοῦς*, gen. *πλακόεντος*, *πλακοῦντος*, as in *ναό-ς*, *ναό-ο* of the second decl., or in the last radical syllable and the attached sounds (*ἱέρε*), *ἱερέας*, *ἱερεῖς*.

2. The contraction in the root maintains itself under the form, which it has assumed in the genitive, through the rest of the cases: *πλακοῦντι*, *πλακοῦντα*; *τιμῆεις*, *τιμῆς*, gen. *τιμῆεντος*, *τιμῆντος*, *τιμῆντι*; (*φιλεοντ*,) *φιλέων*, *φιλῶν*; *φιλέοντος*, *φιλοῦντος*, *φιλοῦντι*; since it occurs in no *pure*, and thus the

root, discovered and contracted in the genitive, is always protected by its final letters against the influence of the formal syllables. Here then there is no need of particular paradigms. This contraction occurs in *αο* (*Ξενοφροντ*), *Ξενοφῶν*, *Ξενοφῶντος*, in *αῖ* in *Θραΐζ*, *Θραΐζ*, *Θρακός*, in *εα* in *τὸ ἔαρ*, the spring, *ἦρ*, gen. *ἦρος* (with the accent continuing over *η*); *δέλεαρ* (in the nom. always open), gen. *δελέατος*, *δέλητος*; *τὸ στέαρ*, *στήρ*, gen. *στέατος*, *στητός*; *τὸ φρέαρ*, gen. *φρέατος*, *φρῆτος*; in *οε* in *πλακύνεις*, *πλακοῦς* (thus formed from the radical sounds *οεντ* before *ε* was extended into *ει*), gen. *πλακοῦντος*, *Ἀμαθοῦς*, *Ἀνθεμοῦς*, *Σελινοῦς*, *Ῥαμνοῦς*, *Ῥαμνοῦντος*; lastly in *ηε* and *εο* of adj. and part. *φωνήεις*, *φωνῆς*, gen. *φωνῆντος*, *φιλῶν*, *φιλῶντος*, *φιλῶν*, *φιλῶντος*.

3. Contraction of the other kind unites,

| | |
|---|---|
| <i>αε</i> , <i>αα</i> , in <i>ᾶ</i> , | <i>αο</i> , <i>αω</i> , in <i>ω</i> , |
| <i>εα</i> , <i>εε</i> , — <i>η</i> , | <i>εε</i> , <i>εας</i> , — <i>εις</i> , |
| <i>εο</i> , — <i>ου</i> , | <i>εω</i> , — <i>ω</i> , |
| | <i>εοι</i> , — <i>οι</i> , |
| <i>οα</i> , — <i>ω</i> , | <i>οε</i> , — <i>ου</i> , |
| <i>ιες</i> , <i>ιας</i> , — <i>ις</i> , | <i>υες</i> , <i>υας</i> , — <i>υς</i> , |

in the forms shown by the paradigms, and removes the diæresis of the dat. sing.: *οῖι*, *οῖί*; *νέκυι*, *νέκυι*; *βασιλείι*, *βασιλεῖ*.

Obs. 1.—The contraction *εα*, *εε*, — *η*, is found in those in *ης*, with a consonant before *η*, and in the neuters in *ος*: *τρίηρης*, *τρίηρεα*, *τρίηρη*; *ἀληθής*, *τὰ ἀληθέα*, *ἀληθῆ*; *τὰ τείχεα*, *τείχη*; *εε*—*η* fluctuates in these last, appearing also in the shape of *ει*: *τὸ γένεε* from *γένος* becomes *τὸ γένη*, but *τὸ σκέλει*^(R) from *τὸ σκέλος*. It is suppressed in those in *ευς*, *υς*, with *ε* in their inflection: *βασιλεύς*, *βασιλεῖα*; *γλυκύς*, gen. *γλυκέος*, acc. *γλυκέα* with long *α*, plural, *τὰ γλυκέα* with short *α*; *βασιλέε*, *γλυκέε*.—If a vowel stand before *εα*, it is contracted into *α*: *ὑγής*, *ὑγέα*, *ὑγιᾶ*; *εὐφύς*, *εὐφύα*, *εὐφυᾶ*; *Πειραιεύς*, *Πειραιέα*, *Πειραιᾶ*; *χοεύς* (a measure for liquids), *χοᾶ*, and in the plural *εας* — *ᾶς*: *Εὐβοεύς*, *Εὐβοέας*, *Εὐβοᾶς* (Apoll. Alex., π. Ἀντων. p. 386, c.), *ἀγυιεύς* (pillar or altar sacred to Apollo in the streets), *ἀγυέας*, *ἀγυιᾶς*.

Obs. 2.—Likewise the contraction of *έω*—*ῶ*, *έοι*—*οῶ*, is limited to the above-mentioned words in *ης* and *ος*: *τρίηρέων*, *τρίηρῶν* (yet *συνήθης*

has commonly *συνηθέων* and *συνήθων* with accent thrown back); *τειχῶν*, *τειχοῦν*, and is suppressed in the rest: *βασιλεύς*, *βασιλέων*, *βασιλείοιν*. Even the neuters in *ος* frequently omit this contraction: *ἄνθος*, *ἀνθέων*; and so *ὄρεων*, *κερδέων*, &c. But it prevails in the words noticed in *obs.* 1 with a vowel before E: *Ἑρετριεύς*, gen. *Ἑρετριέως*, *Ἑρετριῶς*; *πολιεύς* (name of the state-protecting Jove), gen. *πολιῶς*; *Πειραιεύς*, gen. *Πειραιῶς*, &c. *Ἀλιεύς*, fisherman, maintains its open form, *ἀλιέα*, *ἀλιέας*.

Obs. 3.—Eo remains open in those which have *ι* or *υ* in the nom.: *τὸ ἄστυ*, *ἄστειος*; *πέπερι*, pepper, *πεπέρεος*; *ἡδύς*, *ἡδέος*; *γλυκύς*, *γλυκέος*.

Obs. 4.—Oa—*ω* in *αἰδώς*, *αἰδῶα*, *αἰδῶ*; *ἡώς*, *ἡῶα*, *ἡῶ*; but perhaps it would be more correct to form *αἰδῶα*, *αἰδῶ*; *ἡῶα*, *ἡῶ*, with doubled *ο* and *α* thrown away, as is usual in the forms without *Σ* in the nominative: *ἡχώ*, acc. *ἡχῶα*, *ἡχώ*; *φειδῶ*, acc. *φειδῶα*, *φειδῶ*.

Obs. 5.—In *ιες*, *ιας*, *υες*, *υας*,—*ῖς*, *ῦς*, we must understand an ejection of *ε* and *α* and an elongation of *ι*, *υ*.

§ LVII.

PECULIARITIES IN THE FORMATION OF THE CASES.

1. *Nominative of mutes.* This is formed by the addition of *Σ* to the root in masculine and feminine nouns, with those alterations and ejections of mute letters which are thereby occasioned: (*ὀπ-ς*), *ὄψ*; (*βαλᾱκ-ς*), *βᾱλᾱξ*; (*ἐλπιδ-ς*), *ἐλπίς*; (*νυκτ-ς*, *νυκ-ς*), *νύξ*, *νυκτός*. The neuters, wanting this *Σ*, suffer the mute to drop off: *μελιστ*, *τὸ μέλι*. Comp. the examples for declension. The short vowels before the mutes remain unaltered: (*φλογ-ς*), *φλόξ*, *φλογός*; (*φλεβ-ς*), *φλέψ*; except *ε* in (*ἄλωπεκ-ς*), *ἄλώπηξ*, *ἄλώπεκος*, a fox. So also the *uncipites*: (*ἐλπιδ-ς*), *ἐλπίς*, gen. *ἐλπίδος*; *βᾱλᾱξ*, *βᾱλᾱκος*, and hence *κατῆλῖψ*, not *κατήλῖψ*, gen. *κατήλῖφος*; many however have already in the root the vowel naturally long: *ἰέρεᾱξ*, *ἰέρεᾱκος*; *δώρεᾱξ*, *δώρεᾱκος*; *οἰᾱξ*, *οἰᾱκος*; *Φαίᾱξ*, *Φαίᾱκος*; *ρίψ*, *ρίπός*; *φρεῖξ*, *φρεῖκος*; *πέρεδιξ*, *πέρεδικος*; *Φοίνῖξ*, *Φοίνῖκος*; *τέττιξ*, *τέττιγος*; *μάστῖξ*, *μάστῖγος*; *ψῖξ*, *ψῖχος*; and

many with *t* sounds which are almost universally oxyton and feminine : βαλξίς, -ῖδος ; κηλίς, -ῖδος ; κνημῖς, -ῖδος, &c. The following alone are accented on the penult : ὄρνις, -ῖθος ; ἀγλίς, -ῖθος ; μέρις, -ῖθος.—Also *ū* in βόμις, -ῦκος ; δοιδῦς, -ῦκος ; κήρυς, -ῦκος, κόκκυσ, -ῦγος.*

Obs.—From the collision of νς the following necessary alterations arose : (γιγάντ-ς, γίγανς,) γίγας, γίγαντος ; (ὀδοντ-ς,) ὀδούς, ὀδόντος ; (τυφθεντ-ς, τυφθείς,) τυφθέντος ; (δεικνυντ-ς,) δεικνύς, -ύντος. Λέων, λέοντος, lion, varying from this, has in the nom. a root without *t* as the basis : λεον, λέων, like (δαίμων,) δαίμων, comp. Lat. *leo*, *leonis*. N maintains its place before Σ in (ἐλμινθ-ς,) ἐλμινς, ἐλμινθος ; Τίγρις, Τίγρις.

2. *Nominative of liquids.* Only in neuters does the short vowel of the root remain unaltered : τὸ ἦτορ, τὸ ἄρρεν, and doubles itself in the rest : (ποιμεν,) ποιμήν, -ένος ; (δαίμων,) δαίμων, -ονος. Elongation of the *ancipites* occurs only in (μελᾶν,) μέλᾶς, μέλᾶνος ; τάλᾶς, τάλᾶνος ; πῦρ, πῦρός, since in the rest they are radically long : ψᾶς, ψᾶρός ; Κάρ, Κᾶρός, Carian ; Παιᾶν, Παιᾶνος ; Πᾶν, Πᾶνός. Into those in *ιν*, *υν*, Σ generally enters : ἄκτις, -ῖνος, "ῖς, 'ῖνός ; θῖς, θῖνός ; Ἐλευσίς, Σαλαμίς, Φόρκεϋς, Φόρκεῦνος, Γόρτυς, -ῦνος. Of *ιν* without Σ some traces appear in the latter use of θῖν, δελφίν. In Roman names, ε of the syllable ENΣ, passes into H : (Κλεμενς,) Κλέμης, Κλέμεντος, *Clemens*, Οὐάλης, Οὐάλεντος, *Valens*.

Obs.—I remains unaltered in τι, τίς, τινός, under its several meanings.

E passes into ει in the monosyllables ; (έν,) εῖς, ἐνός, κτεῖς, κτενός.

3. *Nominative of pures.* The termination of these is

* Concerning the accent of κήρυς, φοίνις, &c., see Schaefer ad Soph. Philoct., p. 347. Since the old Grammarians, in the face of analogy, reckoned the vowel of these nominatives *short*, notwithstanding its length in the other cases, and so wrote κήρυς, φοίνις, they could do so only in consequence of a vicious pronunciation, already introduced in their days. Still later, the oblique cases were pronounced κήρυκος, &c., like ἄνθεωπος, &c.

sometimes in ϵ , o ,—sometimes in one of the *ancipites*. E assumes Σ and doubles itself: ($\tau\rho\iota\eta\rho\epsilon$,) $\tau\rho\iota\eta\rho\epsilon\varsigma$, $-\epsilon\omicron\varsigma$; ($\acute{\alpha}\lambda\eta\theta\epsilon$,) $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$; except in the neuter of adjectives, $\tau\acute{o}$ $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$, $\tau\omicron$ $\acute{\alpha}\sigma\phi\alpha\lambda\acute{\epsilon}\varsigma$, &c. O passes into Ω : $\acute{\eta}\chi\acute{\omega}$, $\text{Κλει}\acute{\omega}$, $\text{πει}\acute{\theta}\acute{\omega}$; gen., $\acute{\eta}\chi\acute{o}-\omicron\varsigma$, $\acute{\eta}\chi\omicron\tilde{\upsilon}\varsigma$, $\text{Κλει}\omicron\tilde{\upsilon}\varsigma$, $\text{Πει}\omicron\tilde{\upsilon}\varsigma$; and assumes Σ in $\acute{\eta}$ $\alpha\iota\delta\acute{\omega}\varsigma$; gen., $\alpha\iota\delta\acute{o}\omicron\varsigma$, $\alpha\iota\delta\omicron\tilde{\upsilon}\varsigma$. Anomalous is ($\beta\omicron$,) $\beta\omicron\tilde{\upsilon}\varsigma$, $\beta\omicron\acute{o}\varsigma$. A appears unaltered in neuters with Σ added to it: $\tau\acute{o}$ $\sigma\acute{\epsilon}\lambda\alpha\varsigma$, $\sigma\acute{\epsilon}\lambda\alpha\omicron\varsigma$; I, lengthened with Σ in $\kappa\iota\varsigma$, $\kappa\iota\acute{o}\varsigma$, acc., $\kappa\iota\nu$, the corn-weevil; short in pollysyllables, $\pi\acute{o}\lambda\iota\varsigma$, $\iota\delta\epsilon\iota\varsigma$. Y is long in $\delta\rho\tilde{\upsilon}\varsigma$, $\delta\rho\omicron\tilde{\upsilon}\varsigma$; $\mu\tilde{\upsilon}\varsigma$, $\mu\omicron\acute{o}\varsigma$; $\iota\chi\theta\tilde{\upsilon}\varsigma$, $\iota\chi\theta\tilde{\upsilon}\omicron\varsigma$; $\text{Ἐρι}\nu\tilde{\upsilon}\varsigma$, $-\tilde{\upsilon}\omicron\varsigma$, &c.: in neuters it has no Σ , and is short; e. g. $\tau\acute{o}$ $\delta\acute{\alpha}\kappa\rho\tilde{\upsilon}$, $\delta\acute{\alpha}\kappa\rho\tilde{\upsilon}\omicron\varsigma$.

Obs.—The neuter substantives in ϵ , $\tau\epsilon\tilde{\iota}\chi\omicron\varsigma$, $\tau\epsilon\iota\chi\epsilon\omicron\varsigma$, $\epsilon\tilde{\upsilon}\chi\omicron\varsigma$, $\epsilon\tilde{\upsilon}\chi\epsilon\omicron\varsigma$, &c. are formed anomalously, inasmuch as their nominative changes the weak syllable $\epsilon\varsigma$ ($\tau\epsilon\iota\chi\epsilon\varsigma$), into $\omicron\varsigma$ ($\tau\epsilon\tilde{\iota}\chi\omicron\varsigma$). Those in $\epsilon\upsilon\varsigma$ and $\alpha\upsilon\varsigma$ have been introduced among the *pure* roots only by the attenuation of the F : ($\beta\alpha\sigma\iota\lambda\epsilon F\varsigma$, $\nu\alpha F\varsigma$), $\beta\alpha\sigma\iota\lambda\epsilon\tilde{\upsilon}\varsigma$, $\nu\alpha\tilde{\upsilon}\varsigma$.

4. *Genitive.* The ι of most pures in $\iota\varsigma$, as well as the υ of many in $\upsilon\varsigma$ and υ , passes into ϵ , in the gen. and dat. singular, dual, and plural: $\pi\acute{o}\lambda\iota\varsigma$, $\pi\acute{o}\lambda\epsilon\omicron\varsigma$, $\pi\acute{o}\lambda\epsilon\iota$; $\pi\tilde{\eta}\chi\upsilon\varsigma$, $\pi\tilde{\eta}\chi\epsilon\omicron\varsigma$, $\pi\tilde{\eta}\chi\epsilon\iota$; and so $\pi\omicron\lambda\acute{\epsilon}\omicron\iota\nu$, $\pi\eta\chi\acute{\epsilon}\omicron\iota\nu$, $\pi\acute{o}\lambda\epsilon\omega\nu$, $\pi\acute{o}\lambda\epsilon\sigma\iota$, &c. The o of this form is by the Attics doubled into ω : $\pi\acute{o}\lambda\epsilon\omega\varsigma$, dual, $\pi\acute{o}\lambda\epsilon\omega\nu$, and also that of nouns in $\epsilon\upsilon\varsigma$; $\beta\alpha\sigma\iota\lambda\epsilon\tilde{\upsilon}\varsigma$, $\beta\alpha\sigma\iota\lambda\epsilon\acute{\omega}\varsigma$; $\iota\epsilon\rho\epsilon\upsilon\varsigma$, $\iota\epsilon\rho\acute{\epsilon}\omega\varsigma$; in some of which the ϵ is dropped; $\chi\omicron\epsilon\tilde{\upsilon}\varsigma$, $\chi\omicron\acute{\epsilon}\omega\varsigma$, $\chi\omicron\acute{\omega}\varsigma$; $\text{Πει}\rho\alpha\iota\epsilon\tilde{\upsilon}\varsigma$, $\text{Πει}\rho\alpha\iota\acute{\omega}\varsigma$. This ϵ is also properly mute, even in the plural, and not accounted a syllable: $\pi\acute{o}\lambda\epsilon\omega\nu$, $\pi\tilde{\eta}\chi\epsilon\omega\nu$; $\pi\acute{o}\lambda\epsilon\omega\varsigma$, $\pi\tilde{\eta}\chi\epsilon\omega\varsigma$.

5. *Accusative.* The pures, of which the nominatives are $\iota\varsigma$, $\upsilon\varsigma$, $\alpha\upsilon\varsigma$, and $\omicron\upsilon\varsigma$, end the accus. sing. in ν ; those in $\iota\varsigma$ at the same time resuming their ι : $\pi\acute{o}\lambda\iota\varsigma$, $\beta\acute{o}\tau\rho\epsilon\upsilon\varsigma$, $\nu\alpha\tilde{\upsilon}\varsigma$, $\beta\omicron\tilde{\upsilon}\varsigma$; gen. $\pi\acute{o}\lambda\epsilon\omega\varsigma$, $\beta\acute{o}\tau\rho\epsilon\upsilon\omicron\varsigma$, $\nu\alpha\acute{o}\varsigma$, $\beta\omicron\acute{o}\varsigma$; acc. $\pi\acute{o}\lambda\iota\nu$, $\beta\acute{o}\tau\rho\epsilon\upsilon\nu$, $\nu\alpha\tilde{\upsilon}\nu$, $\beta\omicron\tilde{\upsilon}\nu$.

Obs.—Paroxytons in $\iota\tau$, $\iota\delta$, $\iota\theta$, $\upsilon\theta$, have both forms: $\acute{\eta}$ $\chi\acute{\alpha}\rho\iota\varsigma$, acc. $\chi\acute{\alpha}\rho\iota\nu$ and $\chi\acute{\alpha}\rho\iota\tau\alpha$; $\xi\rho\iota\varsigma$, acc. $\xi\rho\iota\delta\alpha$ and $\xi\rho\iota\nu$; $\theta\rho\iota\varsigma$, acc. $\theta\rho\iota\nu$ and $\theta\rho\iota\theta\alpha$; $\kappa\acute{o}\rho\upsilon\varsigma$, acc. $\kappa\acute{o}\rho\upsilon\theta\alpha$ and $\kappa\acute{o}\rho\upsilon\nu$. So also $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\upsilon\varsigma$, $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\upsilon\nu$, and $\pi\omicron\lambda\acute{\upsilon}\pi\omicron\delta\alpha$, the form in α being the poetic. $\chi\acute{\alpha}\rho\iota\varsigma$, as “one of the Graces,” has always $\chi\acute{\alpha}\rho\iota\tau\alpha$.

6. The vocative is commonly like the root; e. g. *θυγάτηρ*, *δαίμων*, *ρήτωρ*, *βότρυς*, *πόλις*; gen. *θυγατέρος*, *δαίμονος*, *ρήτορος*, *βότρυος*, *πόλιος*; voc. *θύγατερ*, *ρήτορ*, *δαίμον*, *βότρυ*, *πόλι*. So *Νέμεσι*, *ξύνεσι* (*Porson ad Eur. Phœniss.*, 187). The *τ* after *ν* drops off from the root: *Κάλχας*, *Κάλχαντος*, *Κάλχαν*; *Θάας*, *Θάαν*; *Αΐας*, *Αΐαν*; *χαρίεις*, *χαρίεντος*, *χαρίεν* (*Venet. Schol.*, ad *Il.*, α, 86). Some suffer the *ν* likewise to drop, and lengthen the *α*: "*Ατλας*," *Ατλαντος*, "*Ατλα*"; *Πολυδάμας*, *Πολυδάμα*; as also *δ* in *παῖς*, *παιδός*, *παῖ*; "*Αρτεμις*," *Αρτέμιδος*, "*Αρτεμι*"; *Δωρί*, *τρεαννί*, and even *κ*; *γυνή*, *γυναϊκός*, *γύναι*, and *ἄναξ*, *ἄνακτος*, *ἄνα*, as well as *ἄναξ*. In the rest the mutes retain the *ς* added to the nom., and the pures in *ε* (*εὺς*;) and *υ* lose it: *ἔρως*, *βασιλεύς*, *ναῦς*; voc. *ἔρως*, *βασιλεῦ*, *ναῦ*. *Ο* passes into *οι*: *αἰδώς*, *αἰδό-ος*, *αἰδοῖ*; *ἡχώ*, *ἡχοῖ*.

Obs.—A vowel originally long, remains long also in the vocative: *ῶ* *Πλάτων*, *ῶ φίλότης*, &c. The vowel that is *made long* remains so in oxyton substantives; as, *ποιμήν*, *-ένος*, *ῶ ποιμήν*. On the contrary, it is shortened in *Ἀπόλλων*, *Ποσειδῶν*, *σωτήρ*, voc. "*Απολλον*," *Πόσειδον*, *σῶτερ*, both the last with the accent thrown back, as likewise *ῶ πάτερ*, *ἄνερ*, *δαῖερ*, from *πατήρ*, *άνήρ*, *δαήρ*.

7. The *dative plural* retains *υ* in those in *εὺς*, *αὺς*, *οὺς*: *βασιλεύς*, *βασιλεῦσι*; *ναῦς*, *ναυσί*; *βοῦς*, *βουσί*; and undergoes the alterations required by the admission of *σ* in *σι*; *νύξ*, *νυκτός* (*νυκτσι*), *νυξί*; *ὀδούς*, *ὀδόντος* (*ὀδοντσι*), *ὀδοῦσι*.

§ LVIII.

DOUBLE FORMS FROM A SHORT VOWEL IN THE ROOT.

1. Some words in *ηρ*, *-ερος*, throw away the *ε* before the *ρ*, in the gen. and dat.,^(R) and so exhibit a double form: root, *πατερ*, nom. *πατήρ*, gen. *πατέρος* and *πατρός*; so that now the one, now the other, appears in the common dialect. After the letter *ν*, when it is brought into collision with *ρ* in such forms, a *δ* is added in order to soften the sound: *άνερ*, nom.

ἀνῆρ, gen. (ἀνρος,) ἀνδρός, and in the dat. plur. ᾗ after the abbreviated root (πατέρει, πατρει), πατράσι. So also (ἀνερσι, ἀνδρσι,) ἀνδράσι.

2. Paradigms.

| Singular. | | |
|-----------|------------------|-------------------|
| | ὁ, father, | ὁ, man, |
| N. | πατήρ, | ἀνῆρ, |
| G. | πατέρος, πατρός, | ἀνέρος, ἀνδρός, |
| D. A. | πατέρι, πατρί, | ἀνέρι, ἀνδρί, |
| A. | πατέρα, | άνερα, άνδρα, |
| V. | πάτερ, | άνερ, |
| Dual. | | |
| N. A. V. | πατέρε, | άνερε, άνδρε, |
| G. D. A. | πατέροιν, | άνεροιν, άνδροϊν, |
| Plural. | | |
| N. | πατέρες, | άνερες, άνδρες, |
| G. | πατέρων, πατρῶν, | άνερων, άνδρῶν, |
| D. A. | πατράσι, | (άνερσι) άνδράσι, |
| V. | πατέρας, | άνερας, άνδρας, |
| A. | πατέρες, | άνερες, άνδρες. |

Obs.—Δημήτηρ, the name of Ceres, has the accus. also without ε, Δήμητρα. Here the accent moves back, although in other instances it stands universally over the last syllable of the abbreviated form: πατρός, πατρί, πατρῶν; except in the dat. plur., where it stands over the penult: πατράσι, ανδράσι, &c.

3. Examples:

ὁ ἀστήρ, ἀστρός, the star, dat. plur. ἀστράσι; Δημήτηρ, Δήμητρος, Ceres, ἡ μήτηρ, μητρός, the mother, ἡ θυγάτηρ, θυγατρός, the daughter, (ἄρην,) ἀρνός, a lamb, ἡ γαστήρ, the belly, γαστρός.

§ LIX.

OF THE ANOMALOUS FORMS OF THE THIRD DECLENSION.

1. That is called *anomalous*, which is inconsistent with

the prescribed laws of formation; e.g. when from *χαρις*, nom. *χάρις*, not *χάριδος* but *χάριτος* appears in the genitive; when roots end in a long vowel, gen. *Τρω-ός*, *δμω-ός*, and the like.

2. The *anomaly* is *analogous*, or has *analogy*, when it recurs in several forms. Examples will appear as we proceed.

3. *Words which are inflected according to two declensions.* (The numbers designate the declension.)

Nom. 3, *Οιδίπους* and 1, *Οιδιπόδης*. Gen. 3, *Οιδίποδος* and 1, *Οιδιπόδου*, &c.

Σωκράτης, gen. 3, *Σωκράτους*. Acc. 3, *Σωκράτη*, 1, *Σωκράτην*. So *Δημοσθένης*, &c. *Στρεψιάδης*, voc. *Στρεψιάδες*.* The same variations in the pl. 1, *Ἀριστοφάναι*, τοὺς *Σωκράτας*, 3, *Κλεισθενεῖς*.

Nom. 3, *Ἐτεοκλῆς*. Dat. 2, *Ἐτεόκλῳ*. Acc. 3, *Ἐτεοκλῆ*, &c.

Nom. 2, *ἡ πρῶχος, ους*, the ewer. Dat. plur. 3, *πρῶχουσιν*.

Nom. 3, *τὸ πῦρ*, the fire. Dat. pl. 2, *πυροῖς*, watch-fires.

Nom. 2, *τὸ δάκρυον*, 3, *τὸ δάκρυ*, the tear. Gen. *δακρύου* and *δάκρυος*. So *ὁ σκύφος, ου*, and *τὸ σκύφος, εος*, the cup. So also *σκότος*, darkness, *ὄχος*, a chariot, &c. *Τὸ κρίνον*, the lily, *τὰ κρίνεα*, *τὸ δένδρον*, the tree, *τὰ δένδρεα*, *δένδρεσι*.

Nom. 3, *Θαλῆς*. Gen. 1, *Θάλεω*, later, 1, *Θαλοῦ*, and 3, *Θάλητος*. Dat. 1, *Θαλῇ*, later, 3, *Θάλητι*. Acc. 1, *Θαλῆν*, later, *Θάλητα*.

Nom. 3, *Ἄρης*, Mars, 3, *Ἄρεος*. Acc. 1, *Ἄρην*.†

4. The root *μαρτυρ* exchanges its *ρ* for *ς* in the nominative: *ὁ μάρτυς*, the witness, *υρος, υρι, υν*. Dat. pl. *μάρτυσι*.

5. The following roots extend their short vowel when *ς* is added to the nominative:

| | | | |
|----------------------------------|--------------------------------|-------------------------------|---|
| <i>κτεν</i> , (<i>κτενς</i>), | <i>ποδ</i> , (<i>ποδς</i>), | <i>χο</i> , (<i>χος</i>), | <i>βο</i> , (<i>βος</i> , <i>Lat. bos</i>), |
| <i>ὁ κτείς</i> , <i>κτενός</i> , | <i>ὁ ποῦς</i> , <i>ποδός</i> , | <i>ὁ χοῦς</i> , <i>χοός</i> , | <i>ὁ βοῦς</i> , <i>βοός</i> , acc. |
| the comb. | the foot. | the measure. | <i>βοῦν</i> , the ox, pl. |

* In Aristoph. *Nub.*, 1208. (1206. W.)

† Brunck ad *Æsch. Pers.*, 84 (86, W.), and ad *Eur. Phœniss.* 133, 947. (134, 933, 1006, W.).

βόες, βοῦς, βουσί, βόας, βοῦς. So also χοῦς (measure for liquids), χόος, χοῖ, χοῦν. Plur. χόες, χουσί, χόας, together with the forms from χοιεύς. Gen. χοῶς, acc. χοᾶ, χοᾶς.

6. Roots, which end with a long vowel :

a. ὁ Τρώς, Τρω-ός, δμῶς, δμω-ός, ὁ μήτρως, μήτρω-ος, mother's brother, πάτρως, father's brother, ἥρως, ἥρω-ος, &c., end their roots with ω : Τρω, μητρω, &c. Δμῶς, which arises out of δμωός (δμῶ, I subdue) ; and Τρω from Τρο in Τροία, evince that we should consider these roots not as original, but as contracted or elongated.

b. ἡ γραιῦς (Germ. *die Graue*), the old woman, and ἡ ναῦς, the ship, gen. γραιός, ναός, close their roots, γραιᾶ, ναᾶ, with long α, which arises from the Ionic η, γρη, νη (γρηῦς, νηῦς), which, again, springs from ε, γρε and νε. The primitive root γρε displays itself in the Germ. *greis*, the root νε in the Ionic gen. νεός, acc. νέα, &c.

Paradigm.

Singular.

| | ἡ, ship, | ἡ, old woman, |
|-------|----------------|---------------|
| N. | ναῦς, | γραιῦς, |
| G. | ναός and νεώς, | γραιός, |
| D. A. | νηῖ, | γραιῖ, |
| A. | ναῦν, | γραιῦν, |
| V. | ναῦ, | γραιῦ, |

Plural.

| | | |
|-------|--------|------------------|
| N. | νηές, | γραιᾶες, γραιῦς, |
| G. | νεῶν, | γραιῶν, |
| D. A. | ναυσί, | γραιυσί, |
| A. | ναῦς, | γραιῦς, γραιῦς. |

Obs.—From χρα in χράω, χρεῖμι, I want, is formed, χράος, χρέως, as from λαός, λεώς. Gen. again (χραεος) χρέως. Acc. (χραεα) χρέα.

7. Words with roots of different forms.

| | | |
|------|---|--------------------------|
| From | { | οατ, nom. οὔς, an ear. |
| | { | ωτ, gen. ὠτός. |
| From | { | κυνον, nom. κύων, a dog. |
| | { | κυν, gen. κυνός. |

| | | |
|------|---|--------------------------------|
| From | { | γυναι, nom. ἡ γυνή, the woman. |
| | { | γυναικ, gen. γυναικός. |
| From | { | γάλα, nom. τὸ γάλα, the milk. |
| | { | γάλακτ, gen. γάλακτος. |
| From | { | δόρυ, nom. τὸ δόρυ, the spear. |
| | { | δορατ, gen. δόρατος. |
| From | { | ὕδωρ, nom. τὸ ὕδωρ, the water. |
| | { | ὕδατ, gen. ὕδατος. |

Obs. 1.—We perceive that the forms οὔς and ὠτός proceed from the different contractions of the root οατ. The first is seen in the Epic form τὰ οὔατα. The root of the nom. occurs again only in the voc. and in neuters also in the acc. sing.: ὦ κύνον, ὦ γύναι (as before ὦ αἰδοῖ from the root αἰδο). However γυνή and γάλα may be explained likewise by the abjection of the consonants κ, κτ.—Like ὕδωρ is σκῶρ gen. σκατός (Lat. *scaturire*), dung.

Obs. 2.—The neuters in ος appear also to have double roots: τὸ τεῖχος, gen. τεῖχος, the wall; τὸ τεῦχος, τεύχος, the tool; τὸ εὔχος, εὔχος, the wish, &c.; but this is only apparent. The roots τειχε, τευχε, εὐχε, assumed, like those in α (e. g. τὸ σέλας) the σ: τειχες, τευχες, εὐχες, and the more slender sound of ε was raised to that of ο: τεῖχος, &c.

8. We must particularly observe, in addition: υἱός, Ζεύς, χεῖρ. These were declined from the roots:

Singular.

| | | | |
|-------|-------------------|------------------|-------------------|
| | υι and υε. | Ze, Ζην, and Δι. | χερ and χειρ. |
| | ὁ, son, | Jupiter, | ἡ, hand, |
| N. | υἱός, | Ζεύς, | χεῖρ, |
| G. | υἱ-οῦ and υἱέ-ος, | Δι-ός and Ζηνός, | χερός and χειρός, |
| D. A. | υἱ-ῶ and υἱέϊ, | Διῖ and Ζηνί, | χερί and χειρί, |
| A. | υἱ-όν and υἱέα, | Δία and Ζήνα, | χερα and χείρα, |
| V. | υἱέ, | Ζεῦ, | χεῖρ, |

Dual.

| | | | |
|----|--------|----------|-----------------|
| N. | υἱῶ, | wanting, | χέρε and χεῖρε, |
| G. | υἱοῖν, | | χειροῖν, |

Plural.

| | | | |
|----|-------------------------|----------|-------------------|
| N. | υἱοί and υἱεῖς (υἱέες), | wanting, | χέρες and χεῖρες, |
|----|-------------------------|----------|-------------------|

| | | | |
|-------|------------------|----------|--------------------|
| G. | υῖῶν, | wanting, | χερῶν and χερῶν, |
| D. A. | υῖοις and υῖεσι, | | χερσί, |
| A. | υῖούς, | | χεῖρας, |
| V. | υῖοί and υῖεῖς, | | χέρεες and χεῖρες. |

9. Δ at the close of the root passes sometimes into τ :
χαριδ̄, nom. χάρις, gen. χάριδος and χάριτος. So Θέτις, gen.
Θέτιδος and Θέτιτος.

10. The *t* sounds and *ν* at the end of the root are frequently thrown away, whence arise contractions according to the rules formerly given, or the acc. ends in *ν*. Thus are rejected,

- a. τ. Dat. χάριτι, χάριμ, χάρῑ, acc. χάριν, Θέτιν. Also, ὁ ἵδρως, sweat, dat. ἵδρωτι and ἵδρωι, ἵδρω, acc. ἵδρωτα (ἵδρωα), ἵδρω, with α thrown away, τὸ κέρας, the horn, gen. κέρατος, κέραος, κέρως, &c.
- b. δ. ἡ κλεῖς, the key, gen. κλειδός, acc. κλειῖν, as if the root were κλει, not κλειδ̄. So ἡ μῆτις, wisdom, gen. μῆτιδος and μῆτιος, acc. μῆτιν, &c.
- c. θ. ὄρνις, a bird, ὄρνιθος, acc. ὄρνιθα and ὄρνιν, and as accessory forms in the pl. ὄρνεις and ὄρνεων. Κόρυς, a helmet, gen. κόρυθος, acc. κόρυθα and κόρυν.
- d. ν. Ἀπόλλωνα, μείζονα (Ἀπόλλωα, μείζοα), Ἀπόλλω, μείζω. Several lose *ν* in the nom. : ἡ ἀηδάν and ἀηδώ, the nightingale, gen. ἀηδόνης and (ἀηδόος) ἀηδοῦς, acc. ἀηδόνα and ἀηδῶ. So εἰκά, an image, χελιδνά, a swallow, Γοργώ, prop. name.

Obs.—Ποσειδῶν (from -αων) has acc. Ποσειδῶ, and voc. Πόσειδον, for Ποσειδάον.

11. The roots, which end in two separate vowels, e. g. κλεε in Ἡρακλῆης, contracted Ἡρακλῆς, Περικλῆης, Περικλῆς, &c., fall under the common contraction of those in ε, and in some instances admit of a twofold contraction.

| | | | |
|-------|--------------|-------------|----------------------------|
| N. | Περικλῆς, | Περικλῆς, | |
| G. | Περικλέε-ος, | Περικλέους, | |
| D. A. | Περικλέε-ι, | Περικλέει, | Περικλεῖ, |
| A. | Περικλέε-α, | Περικλέα, | and (περικλ-έε-α) Περικλῆ, |
| V. | Περίκλεες, | Περίκλεις. | |

So also τὸν Ἡρακλῆ and voc. ᾧ Ἡρακλες, but only in vulgar speech.

§ LX.

GENDER AND ACCENT OF WORDS IN THE THIRD
DECLENSION.

1. The gender, as has been already shown in the second declension, is not determined by particular terminations, since words of the same termination are frequently of different sexes. We subjoin a list of words according to their terminations in the order previously observed, noticing at the same time that which is necessary for ascertaining the gender.

a. Mutes.

2. Those are masculine or feminine, of which the roots end in a *p* sound.

π, β, φ.

Masculine.

ὁ ὕδρωψ, πορ, dropsy,
ὁ χάλυψ, βορ, steel,
ὁ γρύψ, γρυπόρ, griffin,
&c.

Feminine.

ἡ λαῖλαψ, πορ, tempest,
ἡ ὤψ, ὀπόρ, voice,
ἡ χέριψ, βορ, lustral water,
ἡ φλέψ, βορ, vein,
ἡ καλαῦροψ, πορ, shepherd's crook.

3. Masculine or feminine, or both, are those in a *k* sound.

κ, γ, χ.

Masculine.

ὁ ἄνθραξ, κορ, coal,
ὁ πῖναξ, κορ, tablet,
ὁ ὄρετυξ, γορ, quail,
ὁ μύρμηξ, κορ, ant,
ὁ φοῖνιξ, ικορ, palm-tree,
&c.

Feminine.

ἡ βῶλαξ, κορ, clod,
ἡ ἀλώπηξ, κορ, fox,
ἡ μάστιξ, γορ, whip,
ἡ φλόξ, γορ, flame,
ἡ θρίξ, τριχορ, hair,
ἡ διῶρυξ, χορ, canal,
&c.

Both together.

ὁ ἡ αἶξ, αἰγόρ, goat,
ὁ ἡ φύλαξ, κορ, guard,

ὁ ἡ αὐλαξ, κορ, furrow,
ὁ ἡ βήξ, βηχορ, cough.

&c.

4. Of those in a *t* sound are,

a. Masculine, those in ωτ:

| | |
|--------------------------|-----------------------|
| ὁ γέλως, ωτος, laughter, | Except two: |
| ὁ ἔρως, ωτος, love, | τὸ οὖς, ὠτός, ear, |
| ὁ φῶς, φωτός, man, &c. | τὸ φῶς, φωτός, light. |

b. Feminine, those in ητ, δ, and ϑ:

| | |
|------------------------------|-------------------------|
| (ητ) | Except, |
| ἡ ἐσθής, ἥτος, clothing, | ὁ λέβης, ητος, caldron. |
| ἡ ταχύτης, ητος, celerity, | |
| ἡ φιλότης, ητος, friendship, | |
| &c. | |

| | |
|------------------------|------------------------|
| (δ) | (ϑ) |
| ἡ λαμπάς, ἄδος, torch, | ἡ ὄρνις, ιθος, bird, |
| ἡ πελειάς, ἄδος, dove, | ἡ κόρυς, υθος, helmet. |
| ἡ ἔρις, ἴδος, strife, | |
| ἡ ἐλπίς, ἴδος, hope, | |
| ἡ χλαμύς, ὕδος, cloak. | |

Except,

| | |
|----------------------|--------------------------|
| ὁ ποῦς, ποδός, foot, | ὁ ἡ παῖς, παιδός, child. |
|----------------------|--------------------------|

c. Neuter, those in ατ, ιτ:

| | |
|-----------------------|------------------------|
| τὸ σᾶμα, ατος, body, | τὸ κρέας, ατος, flesh, |
| τὸ ἡμαρ, ατος, day, | τὸ κέρας, ατος, horn, |
| τὸ γόνυ, ατος, knee, | τὸ μέλι, ιτος, honey. |
| τὸ δόρυ, ατος, lance. | |

Obs.—It appears then, that in mutes the neuter gender is excluded from the *p* and *k* sounds, and that the *t* sounds are masculine, feminine, or neuter, as they end in ωτ, or ητ, δ, ϑ, or ατ, ιτ.

b. Liquids.

5. M is never found at the end of the root, and λ only in ἄλς (ὁ ἄλς, salt, ἡ ἄλς, the sea), so that ν and ρ alone remain to be distinguished.

6. Of those in ν are,

a. Masculine, εν, ην:

| | |
|----------------------------|-----------------------------|
| (εν) | (ην) |
| ὁ αὐχὴν, ἐνος, neck, | ὁ μὴν, μηνός, month, |
| ὁ λιμὴν, ἐνος, harbour, | |
| ὁ ποιμην, ἐνος, shepherd, | Except, |
| ὁ πυθμὴν, ἐνος, bottom, | ὁ ἡ χήν, χηνός, goose, |
| ὁ κτεῖς, κτενός, comb, &c. | ὁ ἡ νεόμην, ηνος, new moon. |

Except,

ἡ φρεν̄, ενός, mind,

b. Masculine or feminine, or both, those in *ον* and *ων*.

(ον)

Masc.

ὁ δαίμων, ονος, deity,
ὁ ἄκμων, ονος, anvil,
ὁ ἡγεμῶν, όνος, leader.

Fem.

ἡ χιῶν, όνος, snow,
ἡ ἄχθηδῶν, όνος, grief,
ἡ χελιδῶν, όνος, swallow,
&c.

Masc. and fem.

ὁ ἡ ἀηδῶν, όνος, nightingale, ὁ ἡ ἄλεπτρύων, ονος, fowl.

(ων)

Masc.

ὁ χειμῶν, ῶνος, storm,
ὁ τελαμῶν, ῶνος, belt,
ὁ ἀγῶν, ῶνος, contest,
ὁ πῶγων, ῶνος, beard,

&c.

Fem.

ἡ ἄλων, ῶνος, threshing-floor,
ἡ γλήχων, ῶνος, penny-royal,
ἡ μήκων, ῶνος, poppy,
ἡ τρέηρων, ῶνος, dove.

Masc. and fem.

ὁ ἡ αἰῶν, ῶνος, life,

ὁ ἡ κῶδων, ῶνος, bell.

ὁ ἡ αὐλῶν, ῶνος, defile,

c. Feminine, those in *ιν* :

ἡ ρίς, ινός, nose,

Except,

ἡ ὠδίς, ινος, birth-pain,

ὁ δελφίς, ινος, dolphin.

ἡ ἀπτίς, ινος, ray,

&c.

Masc. and fem.

ὁ ἡ θίς, θινός, heap, shore.

7. Of those with *ε* are,

a. Masculine, those in *ηε, οε, ωε, υε* :

(ηε)

ὁ σωτήρ, ἥρος, preserver,
ὁ ζωστήρ, ἥρος, girdle,
ὁ σπινθήρ, ἥρος, spark,

&c.

Except,

ἡ κήρ, κηρός, fate,

(οε)

ὁ ῥήτωρ, ορος, orator,
ὁ παντοκράτωρ, ορος, supreme ruler,
ὁ ἡγήτωρ, ορος, leader,

&c.

Except,

ἡ ἀλέκτωρ, ορος, wife,
ἡ ἄωρ, ορος, wife,
τὸ ἄορ, ἄορος, sword,
τὸ ἥτορ, ορος, heart.

(ωρ)

ὁ ἰχώρ, ὤρος, ichor,
 ὁ φάρ, φαρός, thief,
 ὁ ἁχάρ, ἄρος, ulcer.

Except,

τὸ ἔλωρ, ωρος, prey,
 τὸ ἔλδωρ, ωρος, wish,
 τὸ πέλωρ, ωρος, monster.

b. Feminine, those in ερ :

ἡ χεῖρ, χερός, hand,
 ἡ γαστήρ, ερός, belly,
 ἡ μήτηρ, ερός, mother,
 ἡ θυγάτηρ, ερός, daughter.

c. Neuter, those in αρ :

τὸ νέκταρ, αρος, nectar,
 τὸ ὄναρ (indecl.), dream,
 τὸ ἔαρ, ἦρ, ερος, spring,
 τὸ κέαρ, κῆρ, ερος, heart.

(υρ)

ὁ μάρτυς, υρος, witness,
 ὁ ψίθυρ, υρος, whisper,
 ὁ Ἴλλυρ, υρος, Illyrian, &c.

Except,

τὸ πῦρ, πυρός, fire.

Except,

ὁ ἡ αἰθήρ, έρος, ether,
 ὁ ἡ ἀήρ, έρος, darkness,
 ὁ πατήρ, ερός, father,
 ὁ ἀστήρ, ερός, star.

Except,

ὁ ψάρ, ψαρός, starling,
 ὁ μᾶμαρ, ερος, fool,
 ἡ ὄαρ, ὄαρος, wife.

Obs.—Among the liquids the neuter is restricted to the roots in ρ.

Those in ν are masculine or feminine, those in ρ are masculine, feminine, or neuter, as they end in ηρ, ορ, ωρ, υρ, or ερ or αρ.

8. Those in a mute with a liquid are,

a. Masculine in ντ :

ὁ ἱμάς, άντος, thong,
 ὁ άνδριάς, άντος, statue,
 ὁ δρεάπων, οντος, serpent,
 ὁ ὀδούς, ὀδόντος, tooth.

&c.

b. Feminine in νγ :

ἡ φάρεγξ, γγος, ravine,
 ἡ φόρμιγξ, ιγγος, lyre,
 ἡ λύγξ, υγγός, lynx, &c.

Add ἡ δάμαρ, αρτος, spouse, and with κτ, τὸ γάλα, γάλα-
 κτος, milk, ἡ νύξ, νυκτός, the night.

c. Pures.

9. Masculine, are those in in ε, nom. εως, and ω :

(ε)
 ὁ βασιλεύς, έως, king,
 ὁ ιερεύς, έως, priest,
 ὁ ἀριστεύς, έως, chief.

(ω)
 ὁ δμώς, ώς, slave,
 ὁ ήρως, ως, hero.

10. Feminine, are those in ι, ο, ᾱ :

(ι)
 ἡ πόλις, εως, city,
 ἡ δύναμις, εως, power,
 ἡ πρᾶξις, εως, action,
 ἡ ἐπίδειξις, εως, exhibition.

Except,
 ὁ κίς, κίος, corn weevil,
 ὁ λῆς (λίς, λίος), lion,
 ὁ ἡ ὄφις, εως, serpent,
 ὁ ἡ πρόμαντις, εως, prophet,
 [prophetess.

(ο)
 ἡ αἰδώς, ός, shame,

ἡ ἠχώ, ός, echo.

(ᾱ)
 ἡ ναῦς, ναός, ship,

ἡ γρᾱῦς, γρᾱός, old woman.

11. Neuter, those in ᾱ and ε, nom. ος :

(α)
 τὸ γῆρας, αος, old age,
 τὸ σέλας, αος, lustre,
 τὸ δέπας, αος, cup.

(ε)
 τὸ τεῖχος, εος, wall,
 τὸ τεῦχος, εος, vessel,
 τὸ εὔχος, εος, wish.

12. Masculine, feminine, or neuter, those in υ :

Masc.

Fem.

ὁ ἰχθύς, ύος, fish,
 ὁ στάχυς, υος, ear of corn,
 ὁ νέκυς, υος, corpse,
 ὁ βότρυς, υος, bunch of grapes.

ἡ γῆρυς, υος, voice,
 ἡ νηδύς, ύος, belly,
 ἡ ἔγχελυς, υος, eel,
 ἡ κιθαριστύς, ύος, art of play-
 [ing on the harp.

Masc. and fem.

ὁ, ἡ, ύς, ύός, swine, &c.

Neuter.

τὸ πᾶν, εος, flock,
 τὸ γόνυ, ατος, knee,

τὸ ἄστυ, εος, city,
 τὸ νάπυ, υος, mustard.

13. *Accent of this Declension.* The words with a monosyllabic root, and hence monosyllabic in the nominative itself, are always oxyton, with the exception of those which have doubled the vowel in their nominative, μῆν, θῆρ, φθεῖρ, χεῖρ, θίς, ἴς, &c., but πῦρ, σῦς, μῦς, &c. Also the contracted (φαο,) φᾶς, light, (οατ-ς,) οὔς, (πάίς,) παῖς, have the circumflex.

14. These words remove, in the gen. and dat., their accent to the final syllable, where, as circumstances may require, it is sharp or circumflex: *μήν, μνηός, μνηί, μνηοῖν, μνηῶν, μησί*, but *μῆνα* and *μῆνας*; *φῶς, φωτός, φωτῶν, &c.* Except the following genitives plural: *δάδων* from *δάς*, *δαδός*, torch, *θῶων* from *θῶς*, *θωός*, jackal, *παίδων* from *παῖς*, *πάντων* from *πᾶς*, *Τρώων* from *Τρώς*, *φάτων* from *φῶς* (but *φωτῶν* from *φῶς*, *φωτός*, a man), *ᾠτων* from *οὔς*, *ᾠτός*.

15. With regard to words of a polysyllabic root, all the neuter substantives are accented on the first syllable, as long as the nature of the syllables permits: *σῶμα, σώματος, σωμαῶτων*; *ἄγγελμα, ἀγγέλματος*; *ρίγος*, gen. *ρίγους*, cold, &c. Farther remarks are required, therefore, only for masculines and feminines.

16. Mutes of this kind in *p* and *k* sounds are always accented on the penultimate: *ἔραξ, αὐλαῖξ, κήρυξ, φοίνιξ, Ἄραψ, λαῖλαψ, Αἰθίοψ*. Of those in *t* sounds the words in *τ* and *θ* have commonly the same accentuation: *ῥενις, ῥενιθος*; *χάρις, χάριτος*; *φιλότης, φιλότητος*; *ἔρως, ἔρωτος*. Some in *της* vary: *ταχύτης* and *ταχυτής*; or are accented only on the last syllable: *δηιότης*, hostility, *ποτής*, drink, *ποτῆτος* (different from *πότης, -ου*, a drinker); so also *ιδρώς, ιδρωτός*, sweat. Those in *δ* have the last syllable accented: *πελειάς, -άδος*, dove, *λαμπάς, -άδος*, torch, *ἐλπίς, ἐλπίδος*; *κνημίς, κνημιῖδος*; except *ἔρις, ἐριδος*, strife, and the feminine words derived from masculines by a change of termination, which keep the accent of their primitive: *δεσπότις*, mistress, from *δεσπότης*, *Σπαρτιάτις* from *Σπαρτιάτης*.

17. The liquids of this kind are generally accented on the end of the root: *ποιμήν, ἑνος, ἀκτίς, ἴνος, ἀλγυδών, ὄνος*, grief, *σωτήρ, ἥρος*, preserver, *ἰχώρ, ᾠρος*. Except *Ἑλλην*, and in the nominative *θυγάτηρ, μήτηρ, εἰνάτηρ*, of which the other cases are marked *θυγατέρας, μητέρας*, except the vocative, which has, following the analogy of the nominative, *θύγατερ, μήτερ, εἰνατερ*. Also those in *ων, αρ, υρ*; as, *Κρονίαν, οὐρανίανες, μάργυς, υρος*, and several of those in *ων* and *ωρ*. Comp. n. 6 and 7 in this §.

18. The pures of this kind are variously accented, and have the tone,

- a. Upon the last syllable of those in *εως, ως, ω*, and many in *υς*: βασιλεύς, Ἀχιλλεύς, Ὀδυσσεύς, αἰδώς, ἡχώ, φειδῶ, ἰσχύς, καθαριστής, &c.
- b. Upon the penultimate of those in *ις* and some in *υς*: πύλις, ἰδρις, πρᾶξις, γένυς, στάχυς; or the antepenult, as δύναμις, πέλεκυς, &c.

OF ADJECTIVES.

§ LXI.

OF THE PROPERTIES OF THE ADJECTIVE.

1. The adjective (ὄνομα ἐπιθετικόν, ἐπίθετον, *nomen adjectivum*,) is so closely connected with the substantive (προσηγορικόν), that both may be conceived as forming one idea; e. g. *the green wood, the greenwood*.

2. Hence the adjective has all peculiarities of form, namely, gender, number, case, in common with the substantive, and must, in order to betoken the different sexes, have different terminations; e. g. ὁ καλὸς κήπος, *the beautiful garden*, ἡ καλὴ ὁδός, *the beautiful way*, τὸ καλὸν σῶμα, *the beautiful body*.

3. When *time* as well as *property* is expressed by the adjective, it is called *participle* (μετοχή, *participium*), i. e. *an adjective which has a share in the time-word* (μετέχει τοῦ ῥήματος, *particeps est verbi*), and, like it, includes the notion of time; e. g. ἀνὴρ τις φιλήσας, *a man having-loved (a man who has loved)*, where φιλήσας not only expresses a property of ἀνὴρ, but also that this property no more belongs to him.

4. Participles have a separate form to denote each separate gender,—are *adjectives of three terminations*. Such likewise are many other adjectives. The termination for the feminine is always declined according to the first declension; that for

the masculine according to the second or third; and that for the neuter is determined by the masculine. E. g.

| | | |
|--------------|--------------|--------------|
| ² | ¹ | ² |
| ος, | η, | ον, |
| ³ | ¹ | ³ |
| εις, | σα, | εν. |

5. Other adjectives have a single termination for the masc. and fem., and another for the neuter,—are *adjectives of two terminations (communia)*. There are also some adjectives of one termination.

§ LXII.

TABLE OF THE DIFFERENT TERMINATIONS OF ADJECTIVES.

(A. denotes adjective, P. participle.)

1. Of three terminations.

| | | | | | |
|----|---|----|----------------|---|--|
| 1. | { | A. | ᾱς, αινα, ᾶν, | { | N. μέλας, μέλαινα, μέλαν, black. |
| | | | | | G. μέλᾱνος, μελαίνης, μέλανος. |
| | { | P. | ᾱς, ᾱσαῖ, ᾶν, | { | N. λείψας, λείψασα, λείψαν, having left. |
| | | | | | G. λείψαντος, λειψάσης, λείψαντος. |
| 2. | { | A. | εις, εσσα, εν, | { | N. χαρίεις, χαρίεσσα, χαρίεν, graceful. |
| | | | | | G. χαρίεντος, χαρίεσσης, χαρίεντος. |
| | { | P. | είς, εῖσα, έν, | { | N. λειφθείς, λειφθεῖσα, λειφθέν, left. |
| | | | | | G. λειφθέντος, λειφθείσης, λειφθέντος. |
| 3. | { | A. | ην, εινα, εν, | { | N. τέρην, τέρεινα, τέρεν, tender. |
| | | | | | G. τέρενος, τερείνης, τέρενος. |
| 4. | { | A. | ος, η, ον, | { | N. ἀγαθός, ἀγαθή, ἀγαθόν, good. |
| | | | | | G. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ. |
| | { | A. | ος, ᾱ, ον, | { | N. ἐχθρός, ἐχθρά, ἐχθρόν, hateful. |
| | | | | | G. ἐχθροῦ, ἐχθρᾶς, ἐχθροῦ. |
| 5. | { | A. | ῡς, εῖᾱ, ῡ, | { | N. γλυκύς, γλυκεῖα, γλυκύ, sweet. |
| | | | | | G. γλυκέος, γλυκείας, γλυκέος. |
| | { | P. | ῡς, ῡσα, υν, | { | N. δεικνύς, δεικνῡσα, δεικνύν, showing. |
| | | | | | G. δεικνύντος, δεικνύσης, δεικνύντος. |
| 6. | { | P. | ούς, οὔσα, όν, | { | N. διδούς, διδοῦσα, διδόν, giving. |
| | | | | | G. διδόντος, διδοῦσης, διδόντος. |

7. { P. ων, ουσα, ον, { N. λείπων, λείπουσα, λείπον, leaving.
 A. ών, οὔσα, όν, { G. λείποντος, λειπούσης, λείποντος.
 { N. ἐκών, ἐκούσα, ἐκόν, willing.
 { G. ἐκόντος, ἐκούσης, ἐκόντος.
8. P. ώς, υῖᾶ, ός, { N. τετυφώς, τετυφυῖα, τετυφός, hav-
 ing struck.
 { G. τετυφότης, τετυφύιας, τετυφότης.

2. Of two terminations.

9. A. ος, ον, { N. ό κόσμιος, ή κόσμιος, τó κόσμιον,
 elegant.
 { G. τοῦ κοσμίου, τῆς κοσμίου, τοῦ
 κοσμίου.
10. A. ων, ον, { N. ό πέπων, ή πέπων, τó πέπον, ripe.
 { G. τοῦ πέποντος, τῆς πέποντος, τοῦ πέ-
 ποντος.
11. A. ης, ες, { N. ό ἀληθής, ή ἀληθής, τó ἀληθές, true.
 { G. τοῦ ἀληθέος, τῆς ἀληθέος, τοῦ ἀλη-
 θέος.
12. A. ην, εν, { N. ό ἄρσην, ή ἄρσην, τó ἄρσεν, mas-
 culine.
 { G. τοῦ ἄρσενος, τῆς ἄρσενος, τοῦ ἄρ-
 σενος.
13. A. ις, ι, { N. ό ἴδρις, ή ἴδρις, τó ἴδρι, knowing.
 { G. τοῦ ἴδριος, τῆς ἴδριος, τοῦ ἴδριος.

§ LXIII.

OF THE TERMINATIONS.

1. The termination of the fem. in α instead of η occurs according to the rules already given for the first declension : φανερός, φανερά, evident, φίλιος, φίλια, friendly, λειφθείς, λειφθείσα, left.—In the terminations εος and οος, η remains : χρύσεος, χρυσέη, golden, ὀγδοος, ὀγδόη, eighth ; except in νέος, νέα, young, and where a ρ stands before the vowel : ἀργύρεος, ἀργυρέα, silver.

2. Five have no ν in the neuter : ἄλλος, ἄλλη, ἄλλο, another, ός, ή, ό, who, which, αὐτός, αὐτή, αὐτό, self, ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that, οὗτος, αὕτη, τοῦτο, this, with its compounds τοιοῦτος and τοσοῦτος. ^(R)

3. The foregoing table shows what adjectives are of three or two terminations. The termination *ος* appears there first as masc., e. g. 4, ἀγαθός, and then as masc. and fem., 9, ὁ κόσμιος, ἡ κόσμιος (ἐπίθετον κοινόν, *adjectivum commune*).

4. Of three terminations in *ος*, *ης*, *ων*, or *ος*, *α*, *ων*, are all those derived from verbs, in *τος*, *εος*, *κος*: λεκτός, ἡ, *ων*, said, λεκτέος, ἑα, ἑον, to be said, ἐκλεκτικός, ἡ, ὄν, selecting, *eclectic*, from λέγω, ἐκλέγω; in the same way the derived in *ρος*, *νος*, *λος*: αἰσχρός, disgraceful, from τὸ αἶσχος, disgrace, τρομερός, trembling, δεινός, dreadful, φανερός, evident, δειλός, fearful, but ὁ ἡ σιγηλός, silent.

Obs.—Also comparatives and superlatives have three terminations with only a few exceptions: δυσσεβωτάτος ἡ Λοκρίς, Thucyd., 3, 101, τὴν ὕπατον ἀρχήν, Dionys. Halicarn., Rom. Ar., 6, 1, in which Homer has led the way, ὀλωτάτος ὁδμή, Od., δ, 442.

5. Of two terminations are,

a. Those in

ιος.

ἅγιος, holy,
ἄργιος, white,
γενέσιος, belonging to birth,
δαιμόνιος, godlike,
δήμιος, public,
δόλιος, deceitful,
ἐτήσιος, annual, &c.

αιος.

ἀναγκαῖος, necessary,
βέβαιος, secure,
γηραιός, aged,
δρομαῖος, running,
θυραῖος, out of doors,
μάταιος, vain.

ειος.

αὐλεις, belonging to the open
court,
βασιλεις, kinglike,
τέλειος, perfect,
ὀθνεῖος, foreign,
ὄρειος, mountainous.

ιμος.

ἀλάσιμος, takeable,
ἀνύσιμος, profitable,
αοιδιμος, sung of,
βάσιμος, fit for walking,
γόνιμος, able to beget,
γνώσιμος, knowable,
δικάσιμος, fit for judging,
δόκιμος, honourable,
ἐδώδιμος, eatable.

Obs. 1.—In all these classes, however, examples may be found of the feminine termination. Thus in words, which elsewhere have it not:

φιλίας, Thucyd., 6, 34, ὕβρειαι σκοπιαί, Eurip. Phœniss., 240, εἰρήνη βεβαία, Xenoph. Cyr., 3, 2, 23, &c.; but such examples are very rare, and therefore to be treated as exceptions.

Obs. 2.—A number of adjectives of other terminations likewise are common: ὁ ἡ ἀερός, delicate; βάρβαρος, foreign; ἐλεύθερος, free; ἱξίτηλος, evanescent; ἔρημος, desert; ἡσυχος, quiet; ἥμερος, tame, &c., although here too the feminine termination is occasionally found in some of them: ἐρήμη δίκη, Thucyd., 6, 61 (but ἐρήμους δίκας, Theophr. Charact., 8, 4), ἡμέρης ἐλαίης, Herod., 5, 82, &c.

b. All compounds: ὁ ἡ ἄλογος, irrational, ἀργός, idle (from ἄεργος), διαβόρος, gnawed through, βαθύκολπος, deep-bosomed, γεωγράφος, earth-describing, ἐνδοξος, renowned, &c. Likewise those in υς: ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, tearless.

Obs. 1.—Except the compounds of verbal adjectives in κος: ἐκλεκτικός, ἡ, ὄν, ἐπιδεικτικός, ἡ, ὄν, &c.

Obs. 2.—The poets also use a feminine termination in several of the words under this rule; as, ἀθανάτη, Θερσφώνη, πολυτιμήτη, &c.

c. Those contracted from αος: ὁ ἡ ἱλεως, propitious, ἀγήρως, not growing old, and these, in the acc., like some of the substantives of the 2d declension, throw away the ν, ἀγήρῳ.

Obs.—Several other adjectives compounded of substantives have two terminations: χάρις, εὐχαρίς, and εὐχαρι; δάκρυ, ἄδακρυς, ἄδακρυ. So also, πολύπους, πολύπουν, gen. πολύποδος; καρχαρόδους, ουν, gen. οντος, sharp-toothed.

6. Adjectives of one termination are,

a. The cardinal numbers from πέντε, five, to ἑκατόν, a hundred; e.g. οἱ πέντε ἄνδρες, αἱ πέντε γυναῖκες, τὰ πέντε ζῶα.

b. Those which end in a substantive incapable of change: ἄπαις, μακρόχειρ, αὐτόχειρ, μακραιών, μακραύχην, from χεῖρ, αἰών, αὐχήν. They follow the inflection of their primitives: gen. ἄπαιδος, μακραύχενος, &c.

c. Those in ας, αδος, ης, ητος, ις, ιδος, ως, ωτος, ως, ορος, ξ and

ψ; e. g. φυγάς, φυγάδος, ἀναλκις, ἀργής, ἥτος, ἀγνώς, ᾧτος, φιλοπάτωρ, ορος, φιλομήτωρ, ορος, ὀμῆλιξ, ικος, μᾶνυξ, υχος.

7. Except the numerals, all these adjectives are of only the masc. and fem. genders, and are only occasionally by the poets joined with neuter substantives, in those cases in which the masc. and neut. terminations are the same; e. g. φοιτάσι πτεροῖς, Eur. Phœniss., 1038 (see *Porson ad Eur. Orest.*, 264), but never φοιτάδες πτερά or the like. Some are masc. alone, as πένης, poor, γεννάδας, noble, ἐθελοντής, willing, of which the two last belong to the first declension.

Obs.—The word δεῖνα, a certain one, is used for all genders: ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα, τοῦ, τῆς, τοῦ δεῖνος, τῷ, τῇ, τῷ δεῖνι, τὸν, τὴν, τὸ δεῖνα.

§ LXIV.

CONTRACTED ADJECTIVES.

Contraction occurs, as in substantives, when a vowel stands before the terminations; thus,

1. In εἰς, εσσα, ἐν, when it follows,

a. After η:

| | |
|-------------------|-------------------------------------|
| ηεις, ηεσσα, ηεν, | { τιμήεις, τιμήεσσα, τιμῆεν, contr. |
| ῆς, ῆσσα, ῆν, | { τιμῆς, τιμῆσσα, τιμῆν, honoured. |

b. After ο:

| | |
|-------------------|---|
| οεις, οεσσα, οεν, | { μελιτόεις, μελιτόεσσα, μελιτόεν, made of honey. |
| οῦς, οῦσσα, οῦν, | { μελιτοῦς, μελιτοῦσσα, μελιτοῦν. |

2. In ος, η, ον, when it follows,

a. After ε:

| | |
|---------------|--------------------------------------|
| εος, εη, εον, | { χρύσεος, χρυσέη, χρύσειον, golden. |
| ους, η, ουν. | { χρυσοῦς, χρυσῇ, χρυσοῦν. |

b. After ο:

| | |
|---------------|----------------------------------|
| οος, οη, οον, | { ἀπλόος, ἀπλόη, ἀπλόον, simple. |
| ους, η, ουν, | { ἀπλοῦς, ἀπλῇ, ἀπλοῦν. |

c. After α in adjectives of two terminations:

| | |
|-----------|------------------------------------|
| αος, αον, | { εὐκέραος, εὐκέραον, well-horned. |
| ως, αν, | { εὐκέρως, εὐκέρων. |
| εως, εων, | { ἴλαος, ἴλαον, propitious. |
| | { ἴλεως, ἴλεων. |

3. Besides these there are many cases contracted of adjectives in *υς, εια, υ*, and in *ης, ες*, of the 3d declension; e.g. *γλυκύς, ἀληθής*, nom. pl. *γλυκέες, ἀληθείες, γλυκεῖς, ἀληθεῖς, ἀληθέα, ἀληθῆ*, but *γλυκέα*, not *γλυκῆ*.—All these contractions follow the rules given under the declensions.

Obs.—As many geographical names belong to the termination *έεις*: *Ῥαμνοῦς, Σελινοῦς*; so also to the feminine *έεσσα, οὔσσα*: *Οἰνοῦσσα, Πισυοῦσσα, Δρυοῦσσα, Πιθηκοῦσσα*; sometimes with a single *ς*: *Πιθηκοῦσαι*. (*Valeh. ad Eur. Phœniss.*, 1026, *Ed. Pors.*, 1033.)

4. Compound adjectives frequently deviate from the inflections proper to their primitives into other forms; e.g. *ἄπολις, ἀπόλιδος*, like *εὐελπις, εὐέλπιδος, δίκερως* (from *κεράος*, horned), gen. *δίκερω* and *δικέρωτος*, like *δύσερως*, gen. *δυσέρωτος*, and this again in the gen., also, *δύσερω*. Thus too there are forms of those from *κεράος* with *α* ejected: *ἄκερα, δίκερων, &c.*

Obs.—Several have a double form for the feminine: *ὁ, ἡ πίων* and *ἡ πείρα*, *ὁ, ἡ μάκαρ* and *ἡ μάκαιρα*. In like manner, *ὁ πρέσβυς, ἡ πρέσβειρα*.

5. *Accent*.—According to the general laws of accentuation, the radical syllable, in these words also, had originally the accent: *φίλος, φίλιος, δῆλος, ἴδρις*; yet so that the kind and place of the accent are changed as necessity dictates: *ἡμέτερος, ἀργύρεος, ἄφιλος, ἄδηλον*. The same accent prevails although the root be increased by the final syllables, chiefly in *ιος, ειος, ιμος, ινος, υνος*: *ἄξιος, αὔλειος, φαίδιμος, ἀνθρώπινος, θάερυνος*.

6. The accent rests on the penultimate of those marking size in *ίκος*: *ἡλικός*, of such size, *τηλικός, τηλικούτος*; of most diminutives and others in *ιλος, υλος, λεος*: *ποικίλος, ἀγκύλος, ἀργαλέος*, and in the names, *Αἰσχύλος, Χοιρίλος, &c.*; of those in *αιος*, which spring from substantives of the 1st declension, and those in *αδας, εις*: *ἀναγκαῖος* from *ἀνάγκη*, *δυραῖος* from *δύρα*, *γενναῖος* from *γέννα* (except *δίκαιος, βίαιος*, from *δίκη, βία*), *χαρίεις, τιμῆεις, γεννάδας*, noble: of those in *εος* derived from verbs: *λεπτέος* from *λέγω*, *γραπτέος* from *γράφω*.

7. The last syllable has the accent in most of those in *ας*,

ης, υς, in those in ρος, and in those derived from verbs in τος, also in derivatives in κος: φυγάς, ἀληθής, γλυκύς, ἐχθρός, λεπτός, βασιλικός. These are followed by several in ος, ιος, αιος: σοφός, καλός, ἀγαθός, πολίος, δεξιός, σκολιός, γεραίός.

Obs. 1.—When a preposition or a single syllable, such as α, εὔ, δυς, is prefixed, the accent, according to the general rule, is thrown back: γνωστός, ἄγνωστος, ἐπίσκοπος, ἀπόβλητος.

Obs. 2.—In adjectives compounded of several words, that word is accented which expresses the act or agent: Orestes is μητροκτόνος, he *slew* his mother;—the children of Medea are μητροκτονοί, slain by their mother. The *mother* is here the agent, whence μητροκτονοί, since μήτροκτονοί would violate the laws of accentuation. So θεοτόκος, god-bearing, θεότοκος, god-born; αἰπόλος, goat-tender, βουκόλος, cattle-feeder, ὁδοιπόρος, way-wanderer, ἰχθυοφάγος, fish-eater, οἰνοσκόπος, bird-seer (*auspex*), &c. Except those from ἔχω: αἰγίοχος, κάτοχος, also ἱππόβοτος, and some more. There is a similar difference in those in ος: βάλιος (active), nimble (one who nimbly plies (βαλλει,) his limbs), and βαλιός (passive), spotted, like ἐχθρός, hated, λαμπρός, illumined.

Obs. 3.—Others expressing an employment, especially those compounded of verbs in έω, have the accent on the last syllable: στρατηγός, παιδαγωγός, εἰρηνοποιός; also those compounded of αἶδω and the roots ἐργ, πηγ: κιθαριστής, τραγωδός, ἁρματοπηγός.

Obs. 4.—From the mutability of the Greek accent according to age and dialect, there will be found much that opposes the rules delivered for accentuation, and that must be left to the observation of the student.

§ LXV.

ANOMALIES.

1. The two adjectives, μέγας, μεγάλη, μέγα, great, and πολύς, πολλή, πολύ, much, from their cases form the nominatives, obsolete in the common dialect, μεγάλος, πολλός, gen.

μεγάλου, μεγάλης, μέγαλου; πολλοῦ, πολλῆς, πολλοῦ; except the acc. μέγαν, πολύν, neut. μέγα, πολύ, and voc.

2. Σῶς, safe, from σαός, make many forms with ο, as from σῶος, gen. σώου, acc. σῶον, &c.

3. Πρᾶος or πραῖος, mild, takes many of its forms from the kindred word πράυς; all the feminine, πραεῖα, εἰας, &c.; all the neuter plural, thus, πραέα, πραέων, &c. For the masculine plural we find together with πραῖοι also πραεῖς, from πράεες, and in the gen. πραέων alone.

4. Ἄμφω, both, naturally appears only in the dual, in the gen. as a perispomenon ἀμφοῖν: φροῦδος (from πρό, ὁδός), *vanished on the way*, has only the nine nominatives of the three genders.

§ LXVI.

PARADIGMS OF ADJECTIVES.

1. Adjectives of three terminations.

a. According to the first and second declensions.

Singular.

| | | |
|-------|-------------------------|--------------------------|
| N. | ἀγαθός, ἀγαθή, ἀγαθόν, | ἐχθρός, ἐχθρά, ἐχθρόν, |
| G. | ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ, | ἐχθροῦ, ἐχθραῖς, ἐχθροῦ, |
| D. A. | ἀγαθῶ, ἀγαθῇ, ἀγαθῶ, | ἐχθρῶ, ἐχθραῖ, ἐχθρῶ, |
| A. | ἀγαθόν, ἀγαθήν, ἀγαθόν, | ἐχθρόν, ἐχθράν, ἐχθρόν, |
| V. | ἀγαθεῖ, ἀγαθή, ἀγαθόν. | ἐχθρέ, ἐχθρά, ἐχθρόν. |

Dual.

| | | |
|----------|----------------------------|----------------------------|
| N. A. V. | ἀγαθά, ἀγαθά, ἀγαθά, | ἐχθρά, ἐχθρά, ἐχθρά, |
| G. D. A. | ἀγαθοῖν, ἀγαθαῖν, ἀγαθοῖν. | ἐχθροῖν, ἐχθραῖν, ἐχθροῖν. |

Plural.

| | | |
|-------|----------------------------|----------------------------|
| N. | ἀγαθοί, ἀγαθαί, ἀγαθά, | ἐχθροί, ἐχθραί, ἐχθρά, |
| G. | ἀγαθῶν, ἀγαθῶν, ἀγαθῶν, | ἐχθρῶν, ἐχθρῶν, ἐχθρῶν, |
| D. A. | ἀγαθοῖς, ἀγαθαῖς, ἀγαθοῖς, | ἐχθροῖς, ἐχθραῖς, ἐχθροῖς, |
| A. | ἀγαθοῦς, ἀγαθάς, ἀγαθά, | ἐχθράς, ἐχθρούς, ἐχθρά, |
| V. | ἀγαθοί, ἀγαθαί, ἀγαθά. | ἐχθραί, ἐχθροί, ἐχθρά. |

b. According to the first and third declensions.

Singular.

| | |
|-------|--|
| N. | λειφθείς, λειφθεῖσα, λειφθέν, χαρίεις, χαρίεσσα, χαρίεν, |
| G. | λειφθέντος, λειφθείσης, λειφθέντος, χαρίεντος, χαρίεσσης, χαρίεντος, |
| D. A. | λειφθέντι, λειφθείσῃ, λειφθέντι, χαρίεντι, χαρίεσση, χαρίεντι, |
| A. | λειφθέντα, λειφθεῖσαν, λειφθέν, χαρίεντα, χαρίεσσαν, χαρίεν, |
| V. | λειφθείς, λειφθεῖσα, λειφθέν. χαρίεν, χαρίεσσα, χαρίεν. |

Dual.

| | |
|----------|--|
| N. A. V. | λειφθέντε, λειφθείσα, λειφθέντε, χαρίεντε, χαρίεσσα, χαρίεντε, |
| G. D. A. | λειφθέντων, λειφθείσαιν, λειφθέντων. χαρίέντων, χαρίεσσαιν, χαρίέντων. |

Plural.

| | |
|-------|--|
| N. | λειφθέντες, λειφθεῖσαι, λειφθέντα, χαρίεντες, χαρίεσσαι, χαρίεντα, |
| G. | λειφθέντων, λειφθεισῶν, λειφθέντων, χαρίέντων, χαρίεσσῶν, χαρίέντων, |
| D. A. | λειφθεῖσι, λειφθείσαις, λειφθεῖσι, χαρίεσι, χαρίεσαις, χαρίεσι, |
| A. | λειφθέντας, λειφθείσας, λειφθέντα, χαρίεντας, χαρίεσσας, χαρίεντα, |
| V. | λειφθέντες, λειφθεῖσαι, λειφθέντα. χαρίεντες, χαρίεσσαι, χαρίεντα. |

Singular.

| | |
|-------|---|
| N. | λιπών, λιπούσα, λιπόν, λελειφώς, λελειφυῖα, λελειφός, |
| G. | λιπόντος, λιπούσης, λιπόντος, λελειφότης, λελειφούας, λελειφότης, |
| D. A. | λιπόντι, λιπούσῃ, λιπόντι, λελειφότι, λελειφούα, λελειφότι, |
| A. | λιπόντα, λιπούσαν, λιπόν, λελειφότα, λελειφούαν, λελειφός, |
| V. | λιπών, λιπούσα, λιπόν. λελειφώς, λελειφυῖα, λελειφός. |

Dual.

| | |
|----------|---|
| N. A. V. | λιπόντε, λιπούσα, λιπόντε, λελειφότε, λελειφούα, λελειφότε, |
| G. D. A. | λιπόντων, λιπούσαιν, λιπόντων. λελειφότων, λελειφούαιν, λελειφότων. |

Plural.

| | |
|-------|---|
| N. | λιπόντες, λιπούσαι, λιπόντα, λελειφότες, λελειφυῖαι, λελειφότα, |
| G. | λιπόντων, λιπουσῶν, λιπόντων, λελειφότων, λελειφούων, λελειφότων, |
| D. A. | λιπούσι, λιπούσαις, λιπούσι, λελειφόσι, λελειφούαις, λελειφόσι, |
| A. | λιπόντας, λιπούσας, λιπόντα, λελειφότας, λελειφούας, λελειφότα, |
| V. | λιπόντες, λιπούσαι, λιπόντα. λελειφότες, λελειφυῖαι, λελειφότα. |

Singular.

| | |
|-------|---|
| N. | λείψας, λείψασα, λείψαν, μέλας, μέλαινα, μέλαν, |
| G. | λείψαντος, λειψάσης, λείψαντος, μέλανος, μελαίνης, μέλανος, |
| D. A. | λείψαντι, λειψάσῃ, λείψαντι, μέλανι, μελαίνῃ, μέλανι, |
| A. | λείψαντα, λείψασαν, λείψαν, μέλανα, μέλαιναν, μέλαν, |
| V. | λείψας, λείψασα, λείψαν. μέλαν, μέλαινα, μέλαν. |

Dual.

| | |
|----------|---|
| N. A. V. | λείψαντε, λειψάσα, λείψαντε, μέλανε, μελαίνα, μέλανε, |
| G. D. A. | λείψάντων, λειψάσαιν, λειψάντων. μελάνων, μελαίναιν, μελάνων. |

Plural.

| | | |
|-------|---------------------------------|-----------------------------|
| N. | λείφαντες, λείψασαι, λείψαντα, | μέλανεσ, μέλαιναι, μέλανα, |
| G. | λείφάντων, λειψασῶν, λειφάντων, | μελάνων, μελαινῶν, μελάνων, |
| D. A. | λείφᾱσι, λειψάσαις, λείφᾱσι, | μέλασι, μελαίναις, μέλασι, |
| A. | λείφαντας, λειψάσας, λείψαντα, | μέλανας, μελαίνας, μέλανα, |
| V. | λείφαντες, λείψασαι, λείψαντα. | μέλανεσ, μέλαιναι, μέλανα. |

2. Adjectives of two terminations.

Singular.

| | | |
|-------|--------------------------------|--------------------------------------|
| N. | ὁ, ἡ κόσμιος, τὸ κόσμιον, | ὁ, ἡ εὐδαίμων, τὸ εὐδαίμον. |
| G. | τοῦ, τῆς κοσμίου, τοῦ κοσμίου, | τοῦ, τῆς εὐδαίμονος, τοῦ εὐδαίμονος, |
| D. A. | τῷ, τῇ κοσμίῳ, τῷ κοσμίῳ, | τῷ, τῇ εὐδαίμονι, τῷ εὐδαίμονι, |
| A. | τὸν, τὴν κόσμιον, τὸ κόσμιον, | τὸν, τὴν εὐδαίμονα, τὸ εὐδαίμον, |
| V. | ὦ κόσμιε, ὦ κόσμιον, | ὦ εὐδαίμον, ὦ εὐδαίμον. |

Dual.

| | | |
|----------|-------------------------------------|---|
| N. A. V. | τῶ, τὰ κοσμίῳ, τῶ κοσμίῳ, | τῶ, τὰ, εὐδαίμονε, τῶ εὐδαίμονε, |
| G. D. A. | τοῖν, ταῖν κοσμίῳιν, τοῖν κοσμίῳιν. | τοῖν, ταῖν εὐδαίμόνοι, τοῖν εὐδαίμόνοι. |

Plural.

| | | |
|-------|-------------------------------------|---------------------------------------|
| N. | οἱ, αἱ κόσμιοι, τὰ κόσμια, | οἱ, αἱ εὐδαίμονες, τὰ εὐδαίμονα, |
| G. | τῶν κοσμίῳν, τῶν κοσμίῳν, | τῶν, εὐδαίμόνων, τῶν εὐδαίμόνων, |
| D. A. | τοῖς, ταῖς κοσμίῳις, τοῖς κοσμίῳις, | τοῖς, ταῖς εὐδαίμοσι, τοῖς εὐδαίμοσι, |
| A. | τοὺς, τὰς κοσμίους, τὰ κόσμια, | τοὺς, τὰς εὐδαίμονας, τὰ εὐδαίμονα, |
| V. | ὦ κόσμιοι, ὦ κόσμια. | ὦ εὐδαίμονες, ὦ εὐδαίμονα. |

3. Contracted adjectives.

Singular.

| | | |
|-------|----------------------------|-------------------------|
| N. | χρῦσεος, χρυσέη, χρυσεον, | ἀπλόος, ἀπλόη, ἀπλόον, |
| | οὔς, ἧ, οὔν, | οὔς, ἧ, οὔν, |
| G. | χρυσέου, χρυσέης, χρυσέου, | ἀπλόου, ἀπλόης, ἀπλόου, |
| | οὔ, ἧς, οὔ, | οὔ, ἧς, οὔ, |
| D. A. | χρυσέῳ, χρυσέῃ, χρυσέῳ, | ἀπλόῳ, ἀπλόῃ, ἀπλόῳ, |
| | ῶ, ῆ, ῶ, | ῶ, ῆ, ῶ, |
| A. | χρῦσεον, χρυσέην, χρῦσεον, | ἀπλόον, ἀπλόην, ἀπλόον, |
| | οὔν, ἥν, οὔν, | οὔν, ἥν, οὔν, |
| V. | χρῦσεε, χρυσέη, χρῦσεον, | ἀπλόε, ἀπλόη, ἀπλόον, |
| | ῆ, οὔν. | οὔ, ῆ, οὔν. |

Dual.

| | | |
|----------|------------------------------|----------------------------|
| N. A. V. | χρυσέῳ, χρυσέα, χρυσέῳ, | ἀπλόῳ, ἀπλόα, ἀπλόῳ, |
| | ῶ, ᾶ, ῶ, | ῶ, ᾶ, ῶ, |
| G. D. A. | χρυσέοιν, χρυσέαι, χρυσέοιν, | ἀπλόοιν, ἀπλόαιν, ἀπλόοιν, |
| | οῖν, αἰν, οῖν. | οῖν, αἰν, οῖν. |

Plural.

| | | |
|-------|-------------------------------|----------------------------|
| N. | χρῦσσοι, χρῦσσαι, χρῦσσεα, | ἀπλόοι, ἀπλόαι, ἀπλόα, |
| | οῖ, αῖ, ᾶ, | οῖ, αῖ, ᾶ, |
| G. | χρυσέων, | ἀπλόων, |
| | ῶν, | ῶν, |
| D. A. | χρυσέοις, χρυσέαις, χρυσέοις, | ἀπλόοις, ἀπλόαις, ἀπλόοις, |
| | οῖς, αῖς, οῖς, | οῖς, αῖς, οῖς, |
| A. | χρυσέους, χρυσέας, χρῦσσεα, | ἀπλόους, ἀπλόας, ἀπλόα, |
| | οὔς, ᾶς, ᾶ, | οὔς, ᾶς, ᾶ, |
| V. | χρῦσσοι, χρῦσσαι, χρῦσσεα, | ἀπλόοι, ἀπλόαι, ἀπλόα, |
| | οῖ, αῖ, ᾶ. | οῖ, αῖ, ᾶ. |

Singular.

| | | |
|-------|---------------|------------------|
| N. | ἴλαος, ἴλαον, | μεῖζων, μεῖζον, |
| | ἴλεως, ἴλεων, | |
| G. | ἰλάου, ἰλάου, | μεῖζονος, |
| | ἴλεω, ἴλεω, | |
| D. A. | ἰλάω, ἰλάω, | μεῖζονι, |
| | ἴλεω, ἴλεω, | |
| A. | ἴλαον, ἴλαον, | μεῖζονα, μεῖζον, |
| | ἴλεων, ἴλεων, | μεῖζω, |
| V. | ἴλαος, ἴλαον, | μεῖζον, μεῖζον. |
| | ἴλεως, ἴλεων. | |

Dual.

| | | |
|----------|---------|------------|
| N. A. V. | ἰλάω, | μεῖζονε, |
| | ἴλεω, | |
| G. D. A. | ἰλάοιν, | μεῖζόνοιν, |
| | ἴλεων. | |

Plural.

| | | |
|-------|------------------|----------------------|
| N. | ἴλαοι, ἴλαα, | μεῖζονες, μεῖζονα, |
| | ἴλεω, | ζοες, ζους, ζοα, ζω, |
| G. | ἰλάων, μεῖζόνων, | |
| | ἴλεων, | |
| D. A. | ἰλάοις, μεῖζοσι, | |
| | ἴλεως, | |
| A. | ἰλάους, ἴλαα, | μεῖζονας, μεῖζονα, |
| | ἴλεως, | ζοας, ζους, ζοα, ζω, |
| V. | ἴλαοι, ἴλαα, | μεῖζονες, μεῖζονα, |
| | ἴλεω. | ζοες, ζους, ζοα, ζω. |

Singular.

| | | |
|-------|-------------------------|-----------------------------|
| N. | γίανος, γίανός, γίανον. | ὁ, ἡ ἀνδρῆς, τὸ ἀνδρῆς. |
| G. | γίανος, γίανός, γίανος. | τοῦ, τῆς ἀνδρῆς. αὐτοῦ. |
| D. A. | γίανι, γίανια, γίανι. | τῷ, τῇ ἀνδρῇ. |
| A. | γίανον, γίανόν, γίανον. | τὸν, τὴν ἀνδρῆν, τὴ ἀνδρῆν. |

Dual.

| | | |
|----------|-------------------------|----------------------------------|
| N. A. V. | γίανι, γίανια, γίανι. | τῷ, τῇ ἀνδρῇ, τῇ ἀνδρῇ. ῶ, ῶ. |
| G. D. A. | γίανιο, γίανιο, γίανιο. | τοῦ, τοῦ ἀνδρῆο. αὐτοῦ. |

Plural.

| | | |
|-------|-------------------------|---|
| N. | γίανος, γίανός, γίανια. | οἱ, αἱ ἀνδρῆς, τὰ ἀνδρῆα. αὐτοῖ, αὐτοῖ. |
| G. | γίανιο, γίανιο, γίανιο. | τῶν ἀνδρῶν. αὐτῶν. |
| D. A. | γίανιο, γίανιο, γίανιο. | τοῖς, ταῖς ἀνδρῆσι. |
| A. | γίανιο, γίανιο, γίανια. | τούς, τὰς ἀνδρῆς, τὰ ἀνδρῆα. αὐτοῖ, αὐτοῖ. |
| V. | γίανιο, γίανόν, γίανια. | οἱ, αἱ ἀνδρῆς, τὰ ἀνδρῆα. αὐτοῖ, αὐτοῖ. |

4. Anomalous adjectives.

Singular.

| | | |
|-------|----------------------------|-------------------------|
| N. | μεγας, μεγαλῶ, μεγα. | πολύς, πολλῶ, πολῶ. |
| G. | μεγάλου, μεγαλῶς, μεγαλῶν. | πολλοῦ, πολλῶς, πολλοῦ. |
| D. A. | μεγάλῳ, μεγαλῶ, μεγαλῶ. | πολλῷ, πολλῶ, πολλῶ. |
| A. | μεγαλόν, μεγαλόν, μεγα. | πολύν, πολλόν, πολῶ. |
| V. | μεγα, μεγαλῶ, μεγα. | πολύ, πολλῶ, πολῶ. |

Dual.

| | | |
|----------|----------------------------|-------------------------|
| N. A. V. | μεγάλῳ, μεγαλῶ, μεγαλῶ. | πολλῷ, πολλῶ, πολλῶ. |
| G. D. A. | μεγάλου, μεγαλῶν, μεγαλῶν. | πολλοῦ, πολλοῦ, πολλοῦ. |

Plural.

| | | |
|-------|-----------------------------|----------------------------|
| N. | μεγάλοι, μεγαλῶν, μεγαλῶ. | πολλοί, πολλῶν, πολλῶ. |
| G. | μεγάλων. | πολλῶν. |
| D. A. | μεγάλους, μεγαλῶν, μεγαλῶν. | πολλοῖς, πολλοῖς, πολλοῖς. |
| A. | μεγαλόν, μεγαλῶν, μεγαλῶ. | πολλόν, πολλῶν, πολλῶ. |
| V. | μεγάλοι, μεγαλῶν, μεγαλῶ. | πολλοί, πολλοῖ, πολλῶ. |

§ LXVII.

OF ADVERBS.

1. The adverb has but a single termination, which is not declinable: e.g.

ὁ μάλιστα φίλος ἀνὴρ, the very dear man.

τοῦ μάλιστα φίλου ἀνδρός, of the very dear man.

2. It is sometimes formed from a root of its own, independent of other words: e.g. ἀπᾶς, apart, ² ἄγχι, near, πάλιν, again; or has the same root with that of a preposition allied to it: ἄνω, above, with ἀνά, κάτω, below, with κατά, ἔσω, within, with ἐς, ἔξω, without, with ἐξ, πρόσσω, forwards, with πρός. We may name these two sorts the *independent adverbs*.

3. Besides the independent adverbs, there is a great number of those which belong to other words or are derived from them. Those belonging to adjectives are either identical with their neuter gender: καλῶς αἰεῖν, to sing beautifully, ταχύ τρέχειν, to run quickly; or are formed by adding *ως* to the root of the adjective: from καλός, root καλό, adverb (καλοῶς) καλῶς; ταχύς, gen. ταχύος, root ταχέ, adverb ταχέως.

4. From *substantives* adverbs are formed by the addition of different syllables: from βότρυς (root βοτρυ), βότρυς, cluster of grapes, βότρυδι, cluster-wise, κύκλος, circle (root κυκλό), adv. κυκλόσι, in a circle. To this class belong especially the adverbs of place, *a. in a place*, with the termination *τι*: οἰκοῦντι, in the house, οὐρανοῦντι, in heaven; *b. from a place*, with *θεν*: οἰκοῦν, οὐρανοῦν, from the house, from heaven; *to a place*, with *θε*, which is added to the accusative: οἰκοῦνθε, οὐρανοῦνθε, (δοξαζέτε) δοξαζέτε, to the house, to heaven, out of doors (*to beyond the doors*). Also in general designations of place: αὐτοῦντι, in that very place, τηλοῦν, from afar, &c., and the adverbs of number, of which hereafter.

5. In the same way they are formed from verbs: ἀναστὰς, standing up, from ἀνίστημι, κρυπῶν, secretly, from κρύπτω, I conceal, ἐσθλὰ ἔσθλῳ, taken together, from ἐσθλάμειν.

6. Finally, many *forms of substantives and adjectives are used as adverbs*: σπουδῇ, with zeal, trouble, *scarcely*, κομιδῇ, with care, very much, ἀρχῇ, from the beginning, entirely, ἀκμήν (ἀκμή, the point or height), ardently, &c.—The adjectives appear in the dative: ιδίᾳ, privately, δημοσίᾳ, publicly, κοινῇ, in common, ταύτῃ, in this way, thus, &c.

DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

§ LXVIII.

OF COMPARISON IN GENERAL.

1. To compare (*συγκρίναι, comparare,*) two objects, is to observe that a quality is found in them either in the same or in a different degree: e.g.

The night is as pleasant as the day.

The spring is more pleasant than the autumn.

The moon shines less brightly than the sun.

In one instance we observe the pleasantness of the spring and the autumn, and thus a quality, which is common to both, but find that of the spring greater than that of the autumn. In another we contrast the shining of the moon with that of the sun,—again a quality common to both,—and ascribe it in a less degree to the moon.

2. Hence comparison does not contrast entire objects, but only one of their qualities.

3. Two objects, which are compared with respect to their qualities, are thus placed in a mutual relation. The words employed to mark the relation, here between ideas, as hereafter between propositions, are called relative particles (*particulæ, μόρια*), *so, as, than, &c.*

4. When the similarity of the qualities in two objects is to be expressed, language employs the aid of such particles: the

son is as rich as the father (*tam dives quam pater*, τόσον πλούσιος ὅσον ὁ πατήρ).

5. But when the dissimilarity of the qualities in two objects is to be expressed, many languages are not satisfied with particles, but admit variations in the names of quality (the adjective and adverb):

The day is *longer than* the night, is the *longest* of all.

§ LXIX.

OF THE POSSIBLE DEGREES OF COMPARISON.

1. If only two objects be compared with respect to their difference, we can express merely whether a quality appear in a greater or less degree in one than in the other. The form of the word which denotes this, is called the *comparative* (συγκριτικὸν ὄνομα, *nomen comparativum*, more usually *gradus comparativus*): the day is still longer than the night; *longer*, comparative of *long*.

2. When to the two objects a third is added, or more are added, in which the same quality appears, we can express to which the quality belongs in a higher degree than to the rest taken *together*, or to which of them it belongs in the highest degree.

Caius is more learned than Sempronius.

Caius is more learned than Titus.

Caius is more learned than Marcus.

Hence is Caius *more learned* than all three, or is the *most learned* of the four.

3. The form of word which designates this highest degree, is called the *superlative* (ὀνομα ὑπερθετικόν, *gradus superlativus*,) of the word.

4. Thus we arrive at the superlative through a conclusion drawn from several comparatives, or through *the setting of these together*: Since Caius is more learned than Sempronius, than Titus, than Marcus, and so on, so is he the *most learned* among them all.—Among *how many* he is the most learned, whether among three, or three thousand, or all

mankind, makes no difference, and hence a further *degree* is impossible.

5. With reference to the two degrees of comparison, we give the name of *positive* (ὄνομα θετικόν or ἀπόλυτον, ἀπλοῦν, ἀπολελυμένον, *gradus positivus*,) to that form of the adjective, by which a quality is ascribed to an object, either simply, or by help of a relative particle in like degree with another object: the *long* day, the *cold* air.

6. Questions:—Why have verbs and substantives no degrees of comparison? Why only adjectives and adverbs? Why are there not ten or a hundred degrees of comparison? Why only two?—These questions the student must distinctly answer, in order to be convinced that he has fully comprehended the subject.

§ LXX.

OF THE FORMATION OF THE DEGREES OF COMPARISON.

1. The comparative is formed most simply by adding *τερος*, and the superlative by adding *τατος*, to the root of the word. From *κλεινός*, *μέλας*, *ἄτιμος*, *μάκαρ*, roots *κλεινο*, *μελαν*, *ἄτιμο*, *μακαρ*,

Comparative, *κλεινότερος*, *μελάντερος*, *ἄτιμότερος*, *μακάρτερος*.

Superlative, *κλεινότατος*, *μελάντατος*, *ἄτιμότατος*, *μακάρτατος*.

Εὖρυ, *πρεσβυ*, as roots of the nom. *εὐρύς*, *πρέσβυς*, give the compar. *εὐρύτερος*, *πρεσβύτερος*, superl. *εὐρύτατος*, *πρεσβύτατος*.

2. O preceded by a short syllable is changed into *ω*, *ελευθερο*, compar. *ἐλευθερώτερος*, super. *ἐλευθερώτατος*.

σῶφθ, *σοφώτερος*, *σοφώτατος*. The tone is laid upon *ο*, and strengthens it between two short syllables.

Obs. 1.—The *ο* remains even when a mute and liquid make the preceding syllable long by position: *δυσποτμότερος*, *εὐσπλότατος*. The poets however allow themselves to vary their practice in compliance with the verse.*

* But see Porson ad Eur. Phœn., 1367.

Obs. 2.—Even in the comparative and superlative open syllables are contracted: πορφυρέος, πορφυρεώτερος, πορφυρώτερος, ατος, ἀπλοέστερος, ἀπλούστερος.

3. With roots in ε there is a σ inserted before the termination: ἀληθής, root ἀληθε, comparative ἀληθέστερος, superlative ἀληθέστατος, ὑγίής, compar. ὑγίέστερος, super. ὑγίεστατος, since the forms ἀληθέτερος, ὑγίέτερος, would have too many feeble syllables together, which are strengthened by the insertion of σ. We shall observe the same σ inserted in several forms of verbs: e.g. τελε, τετελεμαι, τετέλεσμαι, ἐθι, ἐσθι, ἴσθι, &c.

4. The terminations στερος, στατος, thus acquired, are next applied to other roots also, viz. to those in ον, which likewise prefix an ε to στερος, στατος, and to those in a k sound, which prefix an ι.

| | | | |
|---------|------------------|----------------|---------------|
| Nom. | εὐδαίμων, | τλήμων, | ἄρπαξ, |
| Root, | εὐδαιμον, | τλημον, | ἄρπαγ, |
| Compar. | εὐδαιμονέστερος, | τλημονέστερος, | ἄρπαγίστερος, |
| Superl. | εὐδαιμονέστατος, | τλημονέστατος, | ἄρπαγίστατος. |

Obs.—The ι appears to have arisen from ε by a change common in Greek: ἔτεκον, ἔτικτον, ἐγενόμην, ἐγιγνόμην, &c. (so, in German, *Oberst, Obrist, ich sterbe, du stirbst*).

5. Examples for exercise:

ψιλός, smooth, θρασύς, bold, ἀναιδής, shameless,
τορός, piercing, ἡδύς, agreeable, σώφρων, prudent.

6. Another mode of forming the degrees of comparison finds place in many dissyllabic adjectives in ρος and υς.

This consists in throwing away the terminations specified, and adding for the compar. ιων, for the superl. ιστος, to the original root of the word.

αἰσχερός, base, ἐχθρός, hated, γλυκύς, sweet, ταχύς, fleet.

| | | | | |
|--------|------------|-----------|------------|-----------|
| Root, | αισχ, | εχθ, | γλυκ, | ταχ, |
| Comp. | αἰσχίων, | ἐχθίων, | γλυκίων, | ταχίων, |
| Super. | αἰσχιστος, | ἐχθιστος, | γλύκιστος, | τάχιστος. |

7. Examples for exercise:

κυδρός, renowned, ἡδύς, agreeable,
οἰκτρός, miserable, βαθύς, deep.

8. Several have both forms : e.g.

| | | | |
|------------------|----------------------------|--------|--|
| οἰκτρός, compar. | { οἰκτρότερος, οἰκτίων, | super. | { οἰκτρότατος, ⁽¹¹⁾ οἰκτιστος, |
| βραδύς, comp. | { βραδύτερος, βραδίων, | super. | { βραδύτατος, βραδίστος. |

Most of those in *υς*, however, form their degrees in *τερος* and *τατος*.

Obs.—Ταχύς, fleet (root *ταχ* from *ταχ*), has together with *ταχίων* also *θάσσων*, neut. *θάσσον*.

§ LXXI.

FORMATION OF THE DEGREES IN ADVERBS.

The comparative and superlative of adverbs are either like the neuter of the adjectives : e.g. ἥδιον γελαῖν, to smile more sweetly ; or end in *ρω* and *τω* instead of the adjective-terminations *ρος* and *τος* : ἄνω, ἀνώτερος, adv. ἀνωτέρω, ἐγγύς, ἐγγύτερος, adv. ἐγγυτέρω, superl. ἐγγυτάτω, ἔσω, comp. ἔσωτέρω, superl. ἔσωτάτω, &c. Prepositions are also compared : ὑπέρ, above, ὑπέριστατος, highest, πρό, before, πρότερος, anterior.

§ LXXII.

ANOMALIES.

1. In the use of the terminations *τερος*, *στερος*, *εστερος*, *ιστερος*, *ιων*, and the superlatives belonging to each, there prevails a considerable license, since the language not unfrequently admits one form instead of another : e.g. ὀλίγος, little, sup. ὀλιγίστος, πῖων, fat, πῖότερος, πῖότατος. Further : ἀπλός, simple, not c. ἀπλωότερος, but ἀπλόεστερος, &c. ὑβριστής, insolent, — c. ὑβριστέστερος, — ὑβριστοτέρος, λάλος, loquacious, — c. λαλώτερος, — λαλίστερος, τερπνός, agreeable, not only τερπνότερος, but also τερπνίων, sup. τέρπνιστος,

ἄφθονος, abundant, not c. ἀφθονώτερος, but ἀφθονέστερος,
κακός, bad, both c. κακώτερος and κακίαν, s. κάκιστος, &c.

2. Those in εις, gen. εντος, are formed as if their roots ended not in εντ, but in ε, by adding στερος, στατος, to this ε (§ LXX, 3), χαρίεις, εντος, not c. χαριέντερος, but χαριέστερος, s. χαριέστατος.—Τιμήεις, τιμηέστερος, τιμηέστατος, &c.

3. Forms from shorter roots, or roots differently terminated from those which the positive would imply :

φίλτερος, φίλτατος, instead of φιλώτερος, φιλώτατος (from φιλ.)-
γεραίτερος, γεραίτατος, instead of γεραιώτερος, γεραιώτατος (from γερα).

παλαιός, old, παλαιότερος (from πάλαι),
σχολαῖος, quiet, σχολαίτερος,
περαιῖος, on the other side, περαιότερος,
ἡσυχος, tranquil, ἡσυχαίτερος,
φίλος, dear, φιλαίτερος,
μέσος, in the midst, μεσαίτερος,
πέπων, ripe, πεπαίτερος.

4. Degrees are formed also from,

a. Some substantives : κλέπτης, a thief, κλεπτίστατος,
ἑταῖρος, an associate, ἑταιρότατος.

b. Adverbs : πλησίον, near, πλησιαιότερος, αἵτατος, ἄνω, above,
ἀνώτερος, ἔνδον, within, ἐνδότατος.

c. Prepositions : πρό, before, πρότερος, ὑπέρ, over, ὑπέρτερος,
τατος, and ὑπατος.—Ἐσχατος, extreme, and ὕστερος, later,
ὕστατος, are from unknown roots. ^(R)

5. Several comparatives and superlatives, the positives of which are obsolete, have been arranged together under the surviving positive of some adjective, with which they agree in meaning.

- | | | |
|-----------------------|--|---|
| 1, ἀγαθός, good, | c. ἀμείνων, better, βελτίων, κρείσσαν, λωίων or λώων, | s. ἄριστος, best, βέλτιστος, κράτιστος, λώϊστος or λῶστος, |
| 2, ἀλγεινός, painful, | c. ἀλγίαν, | s. ἄλγιστος, |
| 3, κακός, bad, | c. χείρων, κακίαν, | s. χείριστος, κάκιστος, |
| 4, καλός, beautiful, | c. καλλίων, | s. κάλλιστος, |

| | | |
|--------------------|--------------------------------------|------------------------------|
| 5, μακρός, long, | c. μάσσαν, μακρότερος, | s. μήκιστος, μακρότατος, |
| 6, μέγας, large, | c. μείζων, | s. μέγιστος, |
| 7, μικρός, little, | c. ἐλάσσαν, μείων, μικρότερος, | s. ἐλάχιστος, μικρότατος, |
| 8, πολύς, much, | c. πλέων, πλείων, | s. πλείστος, |
| 9, ῥάδιος, easy, | c. ῥάων, | s. ῥᾶστος. |
| Adverbs. | | |
| 1, ἄγχι, near, | c. ἄσσον, | s. ἄγγιστα, |
| 2, μάλα, very, | c. μᾶλλον, | s. μάλιστα, |
| 3, μικρόν, little, | c. ἥσσον, | s. ἥκιστα. |

Obs. 1.—πλείων, neut. πλεῖον, is in Attic sometimes with o ejected, πλεῖν.

Obs. 2.—We must still remark of this kind,

| | |
|----------------------|--|
| 1, weak, | c. ἥσων. |
| 2, terrific, | c. ἐργίον. |
| 3, gainful, | c. κερδαίων, s. κέρδιστος. |
| 4, shameful, | s. ἐλέγχιστος, and, with the poets, |
| 5, strong, | c. φέρτερος, s. φέρτατος and φέριστος. |
| 6, kingly, | s. βασιλεύτατος, &c. |

OF NUMERALS.

§ LXXIII.

OF THE KINDS OF NUMERALS.

1. Numerals denote the quantity of objects.
2. They are *substantives*, when they express the notion of quantity without relation to particular objects: ἡ μονάς, unity, ἡ τριάς, &c.
3. *Adjectives*, when combined with objects, and, *a. such*

as answer to the question, *How many?* Cardinals: εἷς ἀνὴρ, one man, πέντε ἄνδρες, five men.—From five to a hundred they are of one termination, the rest of three terminations. *b. Ordinals*: ὁ πρῶτος ἀνθρώπων, ὁ τρίτος τῶν ἀδελφῶν. These are all of three terminations. *c. Multiple numbers*: ἀπλός, οὔς, single, δεκαπλοῦς, tenfold.

4. *Adverbs*: *a. answering to the question, How often?* ἅπαξ, once, δῖς, twice, ἑξάκις, six times. *b. The neuters of the ordinals*: πρῶτον, or τὸ πρῶτον, for the first time, τρίτον, τὸ τρίτον, for the third time.

5. The marks of number are the letters of the alphabet in their order: 1 α', 2 β', 3 γ', 4 δ', 5 ε', 6,* 7 ζ', 8 η', 9 θ', 10 ι'. Then combined: 11 ια', 12 ιβ', 13 ιγ', 14 ιδ' to 19 ιθ'. Then 20 κ', 21 κα', and so on. 30 λ', 31 λα', 40 μ', 50 ν', 60 ξ', 70 ο', 80 π', 90,* 100 ρ', 120 ρκ', 145 ρμ', 200 σ', 266 σζς', 300 τ', 400 υ', 500 φ', 600 χ', 700 ψ', 800 ω', 900.* Thousand is again α, but with a stroke below it: α, 2000 β, 10,000 ι, 1811 αωια', 1829 αωκθ', &c.

*Obs.**—The marks for 6, 90, and 900, no longer appear as letters in the Greek alphabet. They were, however, ancient alphabetic characters, 6 Ϝ Vau or Digamma after E, 90 Ϻ Sampi after π, 900 Ϙ Koppa or Q after Ω, which as we saw (§ XII), were dropped in the Attic and Ionic alphabets, and served only as marks of number, whence they are called ἐπίσημα. Instead of the Digamma use was made of ε, i. e. στ, from its similarity, which was called εῤγμα: 6 ε'.

6. In place of this mode of notation the Athenians had another more striking to the eye, composed of strokes, as marks of the numbers, from one to four, and then the initial letters of five Π πέντε, ten Δ δέκα, a hundred Η εκατόν from the old orthography, a thousand Χ χίλιοι, ten thousand Μ μύριοι. The numbers between these are denoted partly by the combination of the above marks, e. g. 12 ΔΗ, 20 ΔΔ, 49 ΔΔΔΔΠΠΠΠ, partly by the multiplication of Δ, Η, Χ, Μ, into five Π, these marks being placed within the Π, e. g. [Δ] i. e. πεντακίς δέκα, five times ten or fifty, 60 [Δ]Δ, 500 [Η],

5000 \overline{X} , 50,000 \overline{M} . So 350 HHH $\overline{\Delta}$, 567 \overline{H} $\overline{\Delta}$ $\overline{\Delta}$ ΠΠ, 1824 X \overline{H} HHH $\overline{\Delta}$ $\overline{\Delta}$ ΠΠ.* This manner of notation is particularly to be marked, since it has been preserved in many and important Attic inscriptions. ^(R)

§ LXXIV.

TABLES OF THE CHIEF CLASSES OF NUMERALS.

| Cardinals. | | Ordinals. | |
|------------|---------------------------|-----------|-----------------------|
| 1 | α' εἷς, μία, ἕν, | 1 | ὁ πρῶτος, η, ον, |
| 2 | β' δύο, | 2 | ὁ δεύτερος, α, ον, |
| 3 | γ' τρεῖς, τρία, | 3 | ὁ τρίτος, η, ον, |
| 4 | δ' τέσσαρες, τέσσαρα, | 4 | ὁ τέταρτος, η, ον, |
| 5 | ε' πέντε, | 5 | ὁ πέμπτος, &c. |
| 6 | ς' ἕξ, | 6 | ὁ ἕκτος, |
| 7 | ζ' ἑπτά, | 7 | ὁ ἑβδομος, |
| 8 | η' ὀκτώ, | 8 | ὁ ὄγδοος, |
| 9 | θ' ἐννέα, | 9 | ὁ ἔννατος, |
| 10 | ι' δέκα, | 10 | ὁ δέκατος, |
| 11 | ια' ἑνδεκα, | 11 | ὁ ἑνδέκατος, |
| 12 | ιβ' δώδεκα, | 12 | ὁ δώδεκατος, |
| 13 | ιγ' τρισκαίδεκα, | 13 | ὁ τρισκαίδεκατος, |
| 14 | ιδ' τεσσαρεσκαίδεκα, | 14 | ὁ τεσσαρεσκαίδεκατος, |
| 15 | ιε' πεντεκαίδεκα, | 15 | ὁ πεντεκαίδεκατος, |
| 16 | ισ' ἑκκαίδεκα, | 16 | ὁ ἑκκαίδεκατος, |
| 17 | ιζ' ἑπτακαίδεκα, | 17 | ὁ ἑπτακαίδεκατος, |
| 18 | ιη' ὀκτωκαίδεκα, | 18 | ὁ ὀκτωκαίδεκατος, |
| 19 | ιθ' ἐννεακαίδεκα, | 19 | ὁ ἐννεακαίδεκατος, |
| 20 | κ' εἴκοσι, | 20 | ὁ εἰκοστός, |
| 21 | κα' εἴκοσιν εἷς, μία, ἕν, | 21 | ὁ εἰκοστός πρῶτος, |
| 22 | κβ' εἴκοσι δύο, | 22 | ὁ εἰκοστός δεύτερος, |
| 23 | κγ' εἴκοσι τρεῖς, τρία, | 23 | ὁ εἰκοστός τρίτος, |

* Comp. Herodian *περὶ τῶν ἀριθμῶν* in Steph. Thes. Ling. Gr., v. 4, p. 205 (Gloss., p. 689. Ed. Valp.).

Cardinals.

| | | |
|--------|-----|----------------------|
| 24 | κδ' | εἴκοσι τέσσαρες, ρα, |
| 25 | κε' | εἴκοσι πέντε, |
| 26 | κς' | εἴκοσιν ἕξ, |
| 27 | κζ' | εἴκοσιν ἑπτὰ, |
| 28 | κη' | εἴκοσιν ὀκτώ, |
| 29 | κθ' | εἴκοσιν ἑννέα, |
| 30 | λ' | τριάκοντα, |
| 31 | λα' | τριάκοντα εἷς, |
| 32 | λς' | τριάκοντα δύο, |
| | to | to |
| 39 | λθ' | τριάκοντα ἑννέα, |
| 40 | μ' | τεσσαράκοντα, |
| 50 | ν' | πεντήκοντα, |
| 60 | ξ' | ἑξήκοντα, |
| 70 | ο' | ἑβδομήκοντα, |
| 80 | π' | ὀγδοήκοντα, |
| 90 | * | ἑνενήκοντα, |
| 100 | ρ' | ἑκατόν, |
| 200 | σ' | διᾱκόσιοι, αι, α, |
| 300 | τ' | τριᾱκόσιοι, |
| 400 | υ' | τεσσᾱκόσιοι, |
| 500 | φ' | πεντακόσιοι, |
| 600 | χ' | ἑξακόσιοι, |
| 700 | ψ' | ἑπτακόσιοι, |
| 800 | ω' | ὀκτακόσιοι, |
| 900 | * | ἑννακόσιοι, |
| 1000 | α | χίλιοι, αι, α, |
| 2000 | β | δισχίλιοι, |
| 3000 | γ | τρισχίλιοι, |
| 4000 | δ | τετρακισχίλιοι, |
| 5000 | ε | πεντακισχίλιοι, |
| 6000 | ς | ἑξακισχίλιοι, |
| 7000 | ζ | ἑπτακισχίλιοι, |
| 8000 | η | ὀκτακισχίλιοι, |
| 9000 | θ | ἑννακισχίλιοι, |
| 10,000 | ι | μύριοι, |
| 20,000 | κ | δισμύριοι, |
| | to | to |

Ordinals.

| | |
|--------|----------------------|
| 24 | ὁ εἰκοστός τέταρτος, |
| 25 | ὁ εἰκοστός πεμπτος, |
| 26 | ὁ εἰκοστός ἕκτος, |
| 27 | ὁ εἰκοστός ἑβδομος, |
| 28 | ὁ εἰκοστός ὀγδοος, |
| 29 | ὁ εἰκοστός ἑννατος, |
| 30 | τριακοστός, |
| 31 | τριακοστός πρῶτος, |
| 32 | τριακοστός δεύτερος, |
| | to to |
| 39 | τριακοστός ἑννατος, |
| 40 | τεσσαρακοστός, |
| 50 | πεντηκοστός, |
| 60 | ἑξηκοστός, |
| 70 | ἑβδομηκοστός, |
| 80 | ὀγδοηκοστός, |
| 90 | ἑνεηκοστός, |
| 100 | ἑκατοστός, |
| 200 | διακοσιοστός, |
| 300 | τριακοσιοστός, |
| 400 | τεσσαρακοσιοστός, |
| 500 | πεντακοσιοστός, |
| 600 | ἑξακοσιοστός, |
| 700 | ἑπτακοσιοστός, |
| 800 | ὀκτακοσιοστός, |
| 900 | ἑννακοσιοστός, |
| 1000 | χιλιοστός, |
| 2000 | δισχιλιοστός, |
| 3000 | τρισχιλιοστός, |
| 4000 | τετρακισχιλιοστός, |
| 5000 | πεντακισχιλιοστός, |
| 6000 | ἑξακισχιλιοστός, |
| 7000 | ἑπτακισχιλιοστός, |
| 8000 | ὀκτακισχιλιοστός, |
| 9000 | ἑννακισχιλιοστός, |
| 10,000 | μυριοστός, |
| 20,000 | δισμυριοστός, |
| | to to |

Cardinals.

Ordinals.

100,000 *σ* δεκακισμύριοι, 100,000 δεκακισμυριοστός.

Obs.—We may also combine 13 δεκατρεῖς, 14 δεκατέσσαρες, 15 δεκαπέντε, &c. and *decline* these combinations: τεσσαρσικαίδεκα, δεκατριῶν.—
Δώδεκα arose out of δύοδεκα.

§ LXXV.

DECLENSION OF THE FIRST FOUR NUMERALS.

| | | | | |
|------|---|--------------------|---|--------------|
| Nom. | 1 | εἷς, μίαῖ, ἕν, | 2 | δύο, |
| Gen. | 1 | ἐνός, μίαῖς, ἐνός, | 2 | δυοῖν, |
| Dat. | 1 | ἐνί, μίαῖ, ἐνί, | 2 | δυοῖν, |
| Acc. | 1 | ένα, μίαν, ἕν, | 2 | δύο. |
| Nom. | 3 | τρεῖς, τρία, | 4 | τέσσαρες, α, |
| Gen. | 3 | τριῶν, | 4 | τεσσάρων, |
| Dat. | 3 | τρισί, | 4 | τέσσαρσι, |
| Acc. | 3 | τρεῖς, τρία, | 4 | τέσσαρας, α. |

§ LXXVI.

FORMATION OF THE OTHER NUMERALS.

1. The substantive numerals end in *άς*, gen. *άδος* : ἡ μονάς, unity, ἡ δύας, τριάς, τετράς, πεντάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, τριακάς, τεσσερακοντάς, πεντηκοντάς, ἑκατοντάς, διηκοσιάς, χιλιάς, μυριάς, &c.

2. The adverbial numerals run : ἅπαξ, once, δῖς, twice, τρίς, τετράκις, πεντάκις, ἑξάκις, ἐπτάκις, ὀκτάκις, ἐννάκις, δεκάκις, ἑκατοντάκις, μυριάκις, &c.

3. The multiple numbers are formed as adjectives in *πλος* —πλοῦς from the adverbial : ἀπλοῦς, διπλοῦς, τριπλοῦς, τετραπλοῦς, μυριαπλοῦς.

4. The distributives, answering to the question *in how many parts*, are formed in *χα* : δίχα, τρίχα, τέτραχα, πένταχα, and connected with these are such as *τριχῇ* and *τριχῶς*, trebly, *τριχοῦ*, in three places, and the like.

5. To answer the question, *on what day*, adjectives in αἰός are formed from the ordinals: *τρίταϊος*, on the third day, *δευτεράϊος*, on the second day, &c.

6. In the expression of compound numbers not only the less number may be placed last without a copulative, as in the table, but also first, in which case καί must necessarily connect the two, exactly according to the German and English idiom: *πέντε καὶ εἴκοσι*, *five and twenty*.

7. To express the higher numbers the substantive numerals are commonly employed: 100,000, *δέκα μυριάδες*; a million, *ἐκατόν μυριάδες*; and sometimes the smaller numbers, added to the large, are likewise expressed by substantives: e.g. 517,610, *πεντήκοντα μυριάδες καὶ μία, χιλιάδες τε ἑπτὰ καὶ πρὸς ἑκατοντάδες ἕξ καὶ δεκάς*.

§ LXXVII.

THE PRONOUNS.

1. Among the objects which environ us, every one separates himself from that which is around him (*the first person*, I, *πρῶτον πρόσωπον*, *prima persona*). Every other object he sets, as it were, over against himself, in order either to address himself, his speech, wishes, or commands, to that object (*the second person*, THOU, *δευτερον πρόσωπον*, *secunda persona*), or merely to direct his attention to it (*the third person*, HE, SHE, IT, *τρίτον πρόσωπον*, *tertia persona*).

2. When I, as the first person, set myself together with another, I AND THOU, I AND HE, the first person of the dual number is formed in those languages which possess a dual: WE BOTH. In the same way, when I combine together two external objects, in order to address myself to them, the second person of the dual is formed: YE BOTH. If we combine two objects, merely in order to contemplate them together, the third person of the dual is formed: THEY BOTH.

3. In the same way the three persons of the plural arise, when I bring those of the singular number into combination

not with one but with more objects in the modes above described: WE, YE, THEY.

4. The words, which denote these persons, are SUBSTANTIVES, since they denote substantive objects; but they are not of themselves intelligible. In hearing I or THOU we have no distinct conception of that, which these words designate, as we have in hearing FATHER, FLOWER; the words have no meaning for our apprehension, until we know the objects themselves, to which they refer.—They are the mere signs of personality, consequently they are *universal*, they can stand for every object.

These words, then, stand in place of a noun (*ἀντ' ὀνόματος, pro nomine*), hence their name, SUBSTANTIVE PRONOUNS (*ἀντωνυμῖαι οὐσιαστικαί, pronomina substantiva*), and their definition, *words, which in the place of nouns represent particular persons.**

5. In both the first and second person they are *of all genders* in most languages, and in the third also in Greek (resembling in this respect many of the cardinal numbers). Their forms are taken from various roots, e. g. I, gen. OF ME, pl. WE, US, &c., and were arranged under a common nominative, as the irregular degrees of comparison in adjectives under one positive in use: *ἡμεῖς* under *ἐγώ*, as *βελτίων* under *ἀγαθός*.

6. The forms of the third person, in Greek, want the nom. sing. neuter, since the use of *ἵ*, which answered to the Latin *is*, was dropped.^(R) To compensate for this, use was made of the adjective forms, *αὐτός, ἡ, ό, οὗτος, this*, and the like. In the plural the pronoun of the third person has a separate termination for the neuter.^(R)

7. Declension of the substantive pronouns.

Singular.

N. *ἐγώ*, I, *σύ*, thou, he,

G. *ἐμέο, ἐμοῦ, μου*, of me, *σέο, σοῦ*, of thee, *ἐο, οὔ*, of himself, &c.

* Ἀντωνυμία—λέξις ἀντ' ὀνόματος προσώπων παραστατική ὠρισμένων. Apollon. Alexandr. περὶ Ἀντων., p. 270, A. Ἀντωνυμία τοῖνον ἐστὶ μέρος λόγου πτωτικὸν ἀντὶ ὀνόματος παραλαμβανόμενον. Lascaris. Gr. Gram., L. III, p. 565. Ed. Bas.

D. A. ἐμοί and μοί, to me, σοί, to thee, οἱ, to himself, &c.
 Acc. ἐμέ and μέ, me, σέ, thee, ἑ, himself, &c.

Dual.

| | | | |
|-------|---------------------------|------------------------------|--------------------------|
| N. | ἡμεῖς, νῶ, we both. | σφῶϊ, σφῶ, ye both. | σφῶε, σφῶ, they both. |
| G. | ἡμῶν, νῶν, of us both. | σφῶϊν, σφῶν, of you both. | σφῶϊν, of them both. |
| D. A. | ἡμῖν, νῶν, to us both. | σφῶϊν, σφῶν, to you both. | σφῶϊν, to them both. |
| Acc. | ἡμῖ, νῶ, us both. | σφῶϊ, σφῶ, you both. | σφῶε, them both. |

Plural.

| | | | |
|-------|------------------------|-------------------------|---------------------------------|
| N. | ἡμέες, ἡμεῖς, we. | ὑμέες, ὑμεῖς, ye. | σφέες, σφεῖς, n. σφέα, they. |
| G. | ἡμέων, ἡμῶν, of us. | ὑμέων, ὑμῶν, of you. | σφέων, σφῶν, of them. |
| D. A. | ἡμῖν, ἡμῶν, to us. | ὑμῖν, ὑμῶν, to you. | σφίσι, to them. |
| Acc. | ἡμέας, ἡμᾶς, us. | ὑμέας, ὑμᾶς, you. | σφέας, σφᾶς, n. σφέα, them. |

§ LXXVIII.

ADJECTIVE PRONOUNS.

1. In order to express that something is the possession of a person, use is made of certain adjectives, formed from the roots of the substantive pronouns, with the rejection of ε in the singular, and called possessive pronouns (*ἄντωνυμίας κτητικάί, pronomina possessiva*). Their terminations are sing. *ος*, dual and plur. *τερος*.

Roots.

ἔμε, σε, ἐ, νῶϊ, σφῶϊ, ἡμε, ὑμε, σφε.

Possessive Pronouns.

ἐμός, σός, ὅς, νῶϊτερος, σφῶϊτερος, ἡμέτερος, ὑμέτερος, σφέτερος,
 mine, thine, his, of us two, of you two, our, your, their.

2. They are of three regular terminations :

ἐμός, ἡ, ὄν; ἡμέτερος, α, ον. "Ὁς, ἡ ὄν, is distinguished in the neut. from ὅς, ἡ, ὅ, the relative pronoun.

Obs.—To this class belong also ἡμεδαπός, one of *our* country (*nostras*), ὑμεδαπός, one of *your* country, since they contain the expression of person (*our, your*); but not ἀλλοδαπός, in which there is no reference to *person* (Apollon. Alex. π. Ἀντων, p. 298, 9).

§ LXXIX.

OF WORDS ALLIED TO THE PRONOUN.

1. One peculiarity of the pronouns is, that they, as universal marks of personality, contain no sign of any one particular object.

2. Viewing this as the essence of the pronoun, Grammarians have ascribed to the pronominal class all words which, although containing no expression of a distinct person, are however universal signs without a particular designation, and stand in some relation to person.

3. Of this kind are,

a. The demonstrative (δεικτικά, *demonstrativa*), which point to a person already known :

ὁ, ἡ, τό, this man (he), this woman (she), this thing (it).

οὗτος, αὕτη, τοῦτο, } this.
ὁδε, ἥδε, τόδε, }

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that.

ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα, such an one (known and designated, but whom the speaker does not wish to name).

b. The indefinite (*indefinita*):

ἄλλος, ἄλλη, ἄλλο, another.

ἕτερος, ἕτερα, ἕτερον, the other of two.

τίς, τις, τί, some one.

c. The definite (*definitum*):

αὐτός, αὐτή, αὐτό, he, he himself.

d. The interrogative (*interrogativum*):

τίς, τί, who? what?

e. The relative (ἀναφορίζόν, *relativum*):

ὅς, ἥ, ὅ, who, which; and the compound relative ὅστις, ἥτις, ὅ, τι, whosoever.

f. The negatives (*negativa*):

| | |
|-------------------------|-----------|
| οὐτίς, οὐτίς, οὐτι, | } no one. |
| οὐδεῖς, οὐδεμία, οὐδέν, | |
| μήτις, μήτις, μήτι, | |
| μηδεῖς, μηδεμία, μηδέν, | |

§ LXXX.

OF THE DEFINITE PRONOUN.

1. The definite is used for the closer designation of the persons: ἐγὼ αὐτός or αὐτὸς ἐγώ, I myself; σὺ αὐτός, thou thyself; αὐτός, he himself.

2. In the rest of the cases of the singular the roots of the personal pronouns are blended with αὐτός, and produce a compound (σύνθετος) pronoun. Thus:

| | I myself, | thou thyself, | he himself, &c. |
|------|--|--|-------------------------------------|
| Nom. | ἐγὼ αὐτός, αὐτή, αὐτό, | σὺ αὐτός, αὐτή, αὐτό, | αὐτός, αὐτή, αὐτό, |
| | of myself, | of thyself, | of himself, |
| Gen. | ἐμαυτοῦ, ἐμαυτῆς, ἐμαυτοῦ, | σαυτοῦ, σαυτῆς, σαυτοῦ, | αὐτοῦ, αὐτῆς, αὐτοῦ, |
| | to myself, | to thyself, | to himself, |
| Dat. | ἐμαυτῷ, ἐμαυτῇ, ἐμαυτῷ, myself, | σαυτῷ, σαυτῇ, σαυτῷ, thyself, | αὐτῷ, αὐτῇ, αὐτῷ, himself, |
| Acc. | ἐμαυτόν, ἐμαυτήν, ἐμαυτό, | σαυτόν, σαυτήν, σαυτό. | αὐτόν, αὐτήν, αὐτό. |

3. In the other numbers this coalition does not take place: ἡμεῖς αὐτοί, ἡμῶν αὐτῶν, &c.; except in αὐτοῦ, pl. αὐτῶν, αὐτοῖς, αὐτούς.

4. Instead of σαυτοῦ, αὐτοῦ, we find also σεαυτοῦ, ἐαυτοῦ, σεαυτῷ, &c.

§ LXXXI.

RECIPROCAL PRONOUN.

When there is a mutual relation between several persons—e. g. *they loved one another*, i. e. *one the other*—use is made of ἄλλοι, ἄλλαι, ἄλλα, with the insertion of the syllable ηλ (lengthened out of αλ) in the gen. dat. acc.: e. g. ἀλλήλους (as it were ἄλλοι ἄλλους).

| | | | |
|-----------|-----------|-----------|-----------|
| | Plural. | | |
| Gen. | ἀλλήλων, | ἀλλήλων, | ἀλλήλων, |
| Dat. Abl. | ἀλλήλοις, | ἀλλήλαις, | ἀλλήλοις, |
| Acc. | ἀλλήλους, | ἀλλήλας, | ἀλλήλα. |
| | Dual. | | |
| Gen. Dat. | ἀλλήλοιν, | ἀλλήλαιν, | ἀλλήλοιν, |
| Acc. | ἀλλήλω, | ἀλλήλα, | ἀλλήλω. |

§ LXXXII.

DECLENSION OF THE ADJECTIVE PRONOUNS.

The adjective pronouns, enumerated in § LXXIX, are for the most part declined regularly: e. g. ἐκεῖνος, η, ο; where, however, we must observe that ν is dropped in the neuter. For exercise, and on account of some peculiarities, here follow:

| | | | |
|------------|-----------|------|---------|
| | Singular. | | |
| Nom. | ὅς, | ή, | ὅ, who. |
| Gen. | οῦ, | ῆς, | οῦ, |
| Dat. Abl. | ῶ, | ῆ, | ῶ, |
| Acc. | ὄν, | ῆν, | ὅ. |
| | Dual. | | |
| Nom. Acc. | ὧ, | ῶ, | ὧ, |
| G. D. Abl. | οῖν, | αῖν, | οῖν. |
| | Plural. | | |
| Nom. | οἱ, | αἱ, | αἱ, |
| Gen. | ῶν, | ῶν, | ῶν, |
| Dat. Abl. | οῖς, | αῖς, | οῖς, |
| Acc. | οὓς, | αῖς, | αῖ. |

Singular.

| | |
|---------|---|
| Nom. | ὁδε, ἡδε, τόδε, and οὗτος, αὕτη, τοῦτο, this. |
| Gen. | τοῦδε, τῆσδε, τοῦδε, τούτου, ταύτης, τούτου, |
| D. Abl. | τῷδε, τῇδε, τῷδε, τούτῳ, ταύτῃ, τούτῳ, |
| Acc. | τόνδε, τήνδε, τόδε, τοῦτον, ταύτην, τοῦτο, |

Dual.

| | |
|-----------|--|
| N. Acc. | τώδε, τάδε, τώδε, τούτῳ, ταύτα, τούτῳ, |
| G. D. Ab. | τοῖνδε, ταῖνδε, τοῖνδε, τούτοις, ταύταις, τούτοις. |

Plural.

| | |
|---------|--|
| Nom. | οἷδε, αἷδε, τᾶδε, οὗτοι, αὗται, ταῦτα, |
| Gen. | τῶνδε, τῶνδε, τῶνδε, τούτων, τούτων, τούτων, |
| D. Abl. | τοῖσδε, ταῖσδε, τοῖσδε, τούτοις, ταύταις, τούτοις, |
| Acc. | τούσδε, τᾶσδε, τᾶδε, τούτους, ταύτας, ταῦτα. |

Singular.

| | | |
|---------|--------------------|---------------------|
| Nom. | τις, τί, some one, | τίς, τί, who? what? |
| Gen. | τινός, τέο, του, | τίνος, τέο, τοῦ, |
| D. Abl. | τινί, τέῳ, τῷ, | τίνι, τέῳ, τῷ, |
| Acc. | τινά, τί, | τίνα, τί. |

Dual.

| | | |
|-----------|---------|---------|
| N. Acc. | τινέ, | τίνε, |
| G. D. Ab. | τινοῖν, | τίνοις. |

Plural.

| | | |
|---------|---------------------|--------------|
| Nom. | τινές, τινά (ἅττα), | τίνες, τίνα, |
| Gen. | τινῶν, | τίνων, |
| D. Abl. | τισί, | τίσι, |
| Acc. | τινάς, τινά (ἅττα), | τίνας, τίνα. |

Singular.

| | | |
|---------|----------------|-----------------------|
| Nom. | ὁ, ἡ, τὸ, | δεῖνα, a certain one. |
| Gen. | τοῦ, τῆς, τοῦ, | δεῖνος, |
| D. Abl. | | δεῖνι, |
| Acc. | | δεῖνα. |

Dual.

| | |
|------------|----------|
| N. Acc. | δεῖνε, |
| G. D. Abl. | δεῖνοιν. |

Plural.

| | |
|---------|---------|
| Nom. | δεῖνες, |
| Gen. | δεῖνων, |
| D. Abl. | δεῖσι, |
| Acc. | δεῖνας. |

| | | Singular. | |
|---------|----------------------------|-------------------------------------|----------------------------|
| Nom. | ὅστις, | ἥτις, | ὅ, τι, whosoever. |
| Gen. | οὗτινος, ὅτεο, ὅτου, | ἧστινος, ἥτινι, ὅτεω, ὅτω, | οὗτινος, ὅτεο, ὅτου, |
| D. Abl. | ὧτινι, ὅτεω, | | ὧτινι, ὅτεω, |
| Acc. | ὄντινα, | ἧντινα, | ὅ, τι. |

| | | Dual. | |
|-----------|------------|------------|------------|
| N. Acc. | ὧτινε, | ἄτινε, | ὧτινε, |
| G. D. Ab. | οἶντινοιν, | αἶντινοιν, | οἶντινοιν. |

| | | Plural. | |
|---------|-------------------------|----------|---------------|
| Nom. | οἵτινες, | αἵτινες, | ἄτινα (ἅττα), |
| Gen. | ὧντινων, ^(R) | ἧντινων, | ἧντινων, |
| D. Abl. | οἷστισι, | αἷστισι, | οἷστισι, |
| Acc. | οὗστινας, | ἄστινας, | ἄτινα (ἅττα). |

| | | Singular. | | | |
|---------|------------------|-----------|-----------|----------|---------|
| Nom. | οὗτις, οὗτι, and | οὐδείς, | οὐδεμία, | οὐδέν, | no one. |
| Gen. | οὗτινος, | οὐδενός, | οὐδεμιας | οὐδενός, | |
| D. Abl. | οὗτινι, | οὐδενί, | οὐδεμιας, | οὐδενί, | |
| Acc. | οὗτινα, οὗτι, | οὐδένα, | οὐδεμίαν, | οὐδέν. | |

| | | Dual. | |
|-----------|-----------|-------|--|
| N. Acc. | οὗτινε, | | |
| G. D. Ab. | οὗτινοιν. | | |

| | | Plural. ^(R) | |
|---------|------------------|------------------------|--|
| Nom. | οὗτινες, οὗτινα, | | |
| Gen. | οὗτινων, | | |
| D. Abl. | οὗτισι, | | |
| Acc. | οὗτινας, οὗτινα. | | |

§ LXXXIII.

CORRELATIVES, AND APPENDED SYLLABLES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the

two is expressed in English by *as* : e. g. *τόσος, ὅσος, tantus, quantus*, so great as, &c.

τόσος, ὅσος, so great as, so much as (*tantus, quantus*, and *tot, quot*).

τοῖος, οἷος, such as (Lat. *talis, qualis*).

τηλίκος, ἡλίκος, of the same age, of the same size as.

2. When the correlation is more expressly designated—*just* as great as, *exactly* as great as, &c.—the former pronoun (*τόσος, τοῖος, τηλίκος*,) has *δε* or *οὗτος* attached to it, and the latter has *ὅπ* (from *ὅπη*, as,) prefixed.

| | | | | | |
|------------------|--|------------------|--|-------------------|--|
| <i>τοσόσδε,</i> | $\left. \begin{array}{l} \text{ } \\ \text{ } \\ \text{ } \end{array} \right\} \text{ὁπόσος.}$ | <i>τοιόσδε,</i> | $\left. \begin{array}{l} \text{ } \\ \text{ } \\ \text{ } \end{array} \right\} \text{ὁποῖος.}$ | <i>τηλικόσδε,</i> | $\left. \begin{array}{l} \text{ } \\ \text{ } \\ \text{ } \end{array} \right\} \text{ὁπηλίκος.}$ |
| <i>τοσοῦτος,</i> | | <i>τοιοῦτος,</i> | | <i>τηλιοῦτος,</i> | |
| <i>τοσαύτη,</i> | | <i>τοιαύτη,</i> | | <i>τηλικαύτη,</i> | |
| <i>τοσοῦτο,</i> | | <i>τοιοῦτο,</i> | | <i>τηλιοῦτο,</i> | |

3. In putting a question the latter pronouns prefix *π* (from *πῶς*) : *πόσος*, how great? how much? *ποῖος*, of what sort? *πηλίκος*, of what age? of what stature? and, if these expressions be to be made indefinite,—*of some number, sort, age, &c.*,—the accent of two of them is moved to the final syllable, *ποσός, ποιός*, but remains in *πηλίκος*.

4. Recapitulation :

| | | | |
|-----------------|----------------|-----------------|-----------------|
| <i>τόσος,</i> | <i>ὅσος,</i> | <i>πόσος,</i> | <i>ποσός,</i> |
| <i>τοῖος,</i> | <i>οἷος,</i> | <i>ποῖος,</i> | <i>ποιός,</i> |
| <i>τηλίκος,</i> | <i>ἡλίκος,</i> | <i>πηλίκος,</i> | <i>πηλίκος.</i> |

5. Several little words which are placed after the pronouns in order to strengthen their expression, or mark their relation more distinctly, have been by use as it were incorporated with them : *δε* in *ὅδε* ; also *γε*, *ἐγώγε* (*equidem*) ; *περ*, *ὅσπερ* ; *τε*, *ὅστε* ; *δὲ*, *ὅσονδὲ*, *ὅσονδὲποτε* ; *οὖν* in *ὅστισοῦν* and *ὅσπεροῦν*. These may be also written separate : *ὅσπερ οὖν*, &c.

6. The addition of *ι* serves for a stronger designation of the persons : *οὗτοσί* (*hic-ce*), *αὐτήι*, and with ejection of *ο*, *α*, *ε* : *τουτί*, *ταυτί*, *οδί*, *τοδί*, *τουτογί* ; even with *ν* : *οὗτοσίν*, *τουτουσίν* ; and so from *οὗτως* : *οὗτωσί* and *οὗτωσίν*.

BOOK FIRST.

PART SECOND.

OF VERBS.

§ LXXXIV.

OF THE DIFFERENT KINDS OF VERBS.

THE property, which a verb ascribes to any subject (§ II, 8), must be understood in the widest sense, as all that is affirmed to belong to that subject, as all that exists, acts, or is felt in it.

1. This property is considered either as contained in the subject, without imparting itself to any other, as an inoperative state or condition (ῥῆμα or γένος ῥήματος ἀμετάβατον, οὐδέτερον, *verbum intransitivum* or *neutrum*): the tree blossoms, the man lives, the man prospers; or as a state of operating upon some external object, passing over to that object (ῥῆμα μετάβατον, ἐνεργητικόν, *verbum transitivum* or *activum*): the rain fertilizes the soil; where *the fertilizing* is considered as something communicated to *the soil*, something passing over to it.

2. The subject, however, not only itself exerts activity, but is also susceptible (παθητικός, *passivus*,) of the operations of any agency, is exposed to them, is affected by them.

3. This agency, by which it is affected, sometimes proceeds from itself, and retro-acts upon itself (ῥῆμα ἀντίστροφον, μέσον, *verbum reciprocum* or *medium*): e. g. the herd of deer *brings itself near, approaches*. Here the *approaching* is

remarked as a property, as an operation in the herd, which exerts itself, however, not upon any other object, but upon the herd itself. So also,—the tree *raises itself* towards the skies: thou *pleasest thyself* truly, only when thou *busiest thyself* in good deeds.

4. Lastly, the agency, by which an object is affected, may proceed not from itself but from something else (ῥῆμα παθητικόν, *verbum passivum*): the earth is *illuminated* by the sun, the town is *destroyed*.

These differences among verbs are called *kinds* (γένη, *genera*). We rank as such the *neuter, active, middle, passive*.

§ LXXXV.

OF THE TENSES OF VERBS.

1. We consider objects either as *now being*, or as *having been*, or as *hereafter to be* affected by their properties, and hence divide time itself into three parts, the *present, past, future*.

2. If we consider the three times (χρόνοι, *tempora*,) in relation to one another, other distinctions of time appear to attach themselves to those above enumerated, and we may, putting all together, discriminate each particular time as *incomplete, complete, or about to be completed*.

3. Hence we may distinguish,

a. Present time.

incomplete, 1, *I am writing* (at this moment, the action going on, χρόνος ἐνεστώς, *præsens*).

complete, 2, *I have written* (have just finished, παρακείμενος, *perfectum*).

about to be completed, 3, *I am about to write* (immediately, *futurum instans*).

b. Past time.

incomplete, 4, *I was writing*, e.g. when he came (had at that time not yet finished, παρατατικός, *imperfectum*).

- complete, 5, *I had written*, when, &c. (had then finished, ὑπερσυντελικός, *plusquamperfectum*).
- about to be completed, 6, *I was about to write*, when, &c. (was then on the point of commencing).
c. Future time.
- incomplete, 7, *I shall or will write*, e.g. when he comes (shall then be about to write, μέλλων, *futurum*).
- complete, 8, *I shall have written*, when, &c. (shall then have completed my writing, *futurum exactum*).
- about to be completed, 9, *I shall be about to write*, when, &c. (shall then be upon the point of commencing).

Obs. 1.—It is sufficient to designate these nine tenses by the English names above given, e.g. *incomplete present*, *complete past*, &c. The Greek and Latin names are those usually employed in grammars. It is evident that these nine tenses must appear in every *genus* of the verb.

Obs. 2.—Besides these nine distinctions of time, still other differences may be conceived, the number and nature of which need not here be specified. Thus the Greek tongue has peculiar forms to express a past event, on which the mind does not dwell for any continuance, but which it merely regards as in itself absolutely past (χρόνος ἀόριστος, *aoristus*).

§ LXXXVI.

OF THE MOODS OF THE VERB.

1. Existence may be ascribed to an object by means of the verb in different ways (ἐγκλίσεις, *modi*).

- a. As actually observable in it, and simply pointed out (ἐγκλίσις ὀριστική, *modus indicativus*): *the tree blossoms*.
- b. As only thought of with regard to it, as a wish, a conception: *may the tree blossom!* (ἐγκλίσις ὀπτατική, *optativus*).

c. As ready to befall it, in case something else happen : *I eat that I may live*, hence *do not live in case I do not eat*. Thus the two verbs *to eat* and *to live* are brought into closer relation (*ὑποτακτική*, *relativus* or *conjunctivus*).

2. The first person, with reference to another, can desire that that other should pass into some state of being (*προστακτική*, *imperativus*): *be happy, be active, &c.*

Obs.—The moods also appear in all different *genera* of the verb, and enter into the several tenses, but under some limitations in the latter respect, of which we shall speak hereafter.

3. The moods already enumerated express existence always in connection with one of the three persons. If the expression be without reference or limitation to one of the persons, e. g. *to live, to blossom*, it is characterized in grammar as the indefinite mood (*ἀπαρέμφατος*, *modus infinitivus*).

§ LXXXVII.

OF THE NUMBERS AND PERSONS OF THE VERB.

1. Since the verb, according to its nature, pre-supposes a subject, of which it expresses a property, and with which it stands in very close connection, it therefore alters its form,

a. When the substantive alters its number : e. g. *the tree grows, the trees* (no longer *grows* but) *grow*. Hence we find in the verb, as in the noun, the singular, dual, and plural numbers.

b. According to the person denoted by the subject : e. g. *I, Sempronius, acquire ; thou, Caius, acquirest ; he, Gracchus, acquires* (persons of the verb).

2. The numbers naturally repeat themselves in every mood, except the infinitive, which has no definite relation. If a language have three numbers, it must need nine persons of the verb, since the persons also are repeated in each number throughout the moods (e. g. *prima persona pluralis numeri, optativi modi, futuri temporis, passivi generis*).

3. The imperative mood, however, must have only the second and third persons. It expresses always a demand of the intelligence upon the will. Hence it is clear, that, when I give an order to myself, I distinguish in myself between the intelligence and the will. The one commands the other as a second person—*comfort thyself*; so that the first person does not appear in the imperative.

Obs.—Since the participles are to be considered as adjectives, which contain an expression of time, they appear in company with most of the tenses, are formed in analogy with them, and will be given together with them.

4. It appears from what has been already stated, that under the few limitations above noticed, every person should appear in every number, every number in every mood, every mood in every tense, and every tense in every *genus* of the verb.

5. Thus in the verb, as in the substantive, each part is constituted not of a single conception, but of an aggregation of several conceptions : e. g.

(I strike)

| | | | | |
|-----------------|--------------------|---------------------|-----------------|-----------------|
| 1, πρόσωπον, | 2, ἀριθμός, | 3, κλίσις, | 4, χρόνος, | 5, γένος, |
| πρῶτον, | ἐνικός, | ὀριστική, | ἐνεστώς, | ἐνεργητικόν, |
| <i>persona,</i> | <i>numerus,</i> | <i>modus,</i> | <i>tempus,</i> | <i>genus,</i> |
| <i>prima,</i> | <i>singularis,</i> | <i>indicativus,</i> | <i>præsens,</i> | <i>activum.</i> |

Obs.—It is necessary to understand these preliminary remarks as clearly as possible in order to proceed, with knowledge and intelligence in mastering the difficulties of the verb.

§ LXXXVIII.

OF CONJUGATION GENERALLY.

1. As numbers and cases in the noun, so *genera*, tenses, moods, numbers, and persons, in the verb, will be designated by certain letters and syllables, and these will be added to the

root according to certain laws, so that a special verbal-form will be obtained for each person.

2. *Conjugation* (συνγία, *conjugatio* from *conjugare*, to yoke together,) teaches how to add to the root these letters and syllables under the control of the established rules, and to lay down the series of forms thence resulting according to paradigms.

4. If we assume for the exigencies of language, according to our foregoing observations, 4 genera of the verb, in each genus 9 tenses, in each tense 4 moods, in three of these 9 persons, and in one of them 6, in all 33 persons, and an infinitive form besides for each tense, it will appear that a fully developed tongue must have in its conjugation 4 forms of genus, $4 \times 9 = 36$ forms of tense, $36 \times 4 = 144$ forms of moods, and in these $144 \times 33 = 4752$ forms of person, add to which 9 forms of the infinitive, which would make up 4761 verbal forms, without reckoning the participles, whereas the forms of the noun reach only to $3 \times 6 = 18$.

4. Such an exuberance of forms, however, no human tongue has ever yet attained, since the developement of language has suffered many lets and limitations from accident, the destiny of nations, and the insufficiency of the foundations laid.

5. Nevertheless, the conjugation of Greek verbs comes near, in many points, even to this exuberance, and from the fulness and beauty of its forms, as well as the certainty and regularity of its developement, it constitutes the basis of that excellence which distinguishes the noblest and richest of all human languages.

6. Next in rank, in the circle of well known tongues, come *the Latin* and the languages derived from it. But the tongues of the Teutonic branch, such as the German, English, &c., are extremely deficient in this respect.

7. Such of the above-mentioned forms as have not been developed, language is forced to supply by means of some existing form combined with an auxiliary verb. Of this auxiliary character are εἶναι, to be, γίγνεσθαι, to become, ὀφείλλειν, to owe; in Greek also μέλλειν, to be about to, in English *to have, will, shall, &c.*

§ LXXXIX.

GREEK CONJUGATION.

A. Genera.

1. To express the four genera there are in Greek, as in most other languages, only two forms, distinguished as *active* and *passive*, or as active and passive conjugation: *λείπω*, I leave, *λείπομαι*, I am left. Neuter and middle are expressed, now by parts of the one form, now of the other.

2. For future and aorist middle, however, there are special forms in the passive conjugation (*futura* and *aoristi medii*).

Obs.—The English tongue, like the German, has no passive formation.

It has, however, a participle, which taken alone is of passive signification: *beloved*, *left* (Germ. *geliebt*, *verlassen*). This is joined with auxiliary verbs, in order to make passive forms: *I am beloved*, *might I be seen*, &c.

B. Tenses.

3. To express time the Greek tongue has forms for six of these tenses, which were enumerated § LXXXV, 2, and obs. 2.

| a. | b. | c. |
|---|--|--|
| (1) Present. <i>λείπω</i> , <i>I leave.</i> | (2) Perfect. <i>λέλοιπα</i> , <i>I have left.</i> | (3) Future. <i>λείψω</i> , <i>I shall or will leave.</i> |
| (4) Imperfect. <i>ἔλειπον</i> , <i>I was leaving.</i> | (5) Pluperfect. <i>ἔλελοίπειν</i> , <i>I had left.</i> | (6) Aorist. <i>ἔλειψα</i> , <i>I left.</i> |

Thus there are wanting three of the forms above alluded to, which must, when necessary, be expressed by periphrasis.

4. The tenses here united under *a*, *b*, *c*, are connected together in pairs *by their formation*, and will therefore be distinguished as *chief tenses*, *λείπω*, *λέλοιπα*, *λείψω*, and *secondary tenses*, *ἔλειπον*, *ἔλελοίπειν*, *ἔλειψα*, a denomination which refers solely to their form.

5. For the future and aorist the Greek tongue has two forms, distinguished as first and second future,^(R) first and

second aorist. In this respect it exceeds that which is *necessary*, but not that which is *desirable*. The greater the number of forms, the more variety is there in a language.

6. Thus the series of Greek tenses is,

| Chief. | Secondary. |
|-----------|-------------|
| present, | imperfect, |
| perfect, | pluperfect, |
| future 1, | aorist 1, |
| future 2. | aorist 2. |

Obs. 1.—These tenses occur in the passive voice as well as the active, and in the former with the addition of a third form for the *future preterite* (*futurum exactum*, γεγράφουμαι), I shall have been written, as in Latin in the active *scripsero*, I shall have written. The formation of the future and aorist middle (§ LXXXIX, 1, 2,) is also twofold.

Obs. 2.—No verb, however, possesses all these tenses, but only a greater or less number of the possible forms, as the nature of its root may allow.

Obs. 3.—The English and German tongues have only the aorist form together with the present, I run, ran, I see, saw (Germ. *ich laufe, lief, sehe, sah*).—For all the other forms auxiliary verbs are joined with the infinitive or participle: I shall love, I have loved, I am come, I shall have been heard (Germ. *ich werde lieben, habe geliebt, &c.*).

C. Moods.

7. The imperfect and pluperfect have no mood but the indicative; other tenses supply what is wanting to these forms.

8. The futures want the imperative; here the aorists supply the deficiency.

9. In the perfect passive the formation of the conjunctive and optative is limited, and even the Greek tongue here resorts to the use of an auxiliary: γεγραμμένος ᾤ, and εἶην.

10. In the other tenses the moods are complete, and formed with great care.

D. Numbers and Persons.

11. Since the Greek tongue has a dual, it has consequently all nine persons, of which, however, many are formed alike.

12. In some verbs the formation of two persons in the extant moods is circumscribed, viz. the 3 pl. perf. and pluperf. pass.

E. Review.

13. Notwithstanding the above mentioned limitations, there still remains for the Greek verb a great affluence of forms, augmented by the various forms of the same tense (3 futures, 2 aorists).

14. Table of the persons :

| Active. | | | | | | |
|---------------|----------|---------|-----------|---------|----------|---|
| Pres. Ind. 9. | Conj. 9. | Opt. 9. | Imper. 6. | Inf. 1. | Part. 1. | |
| Imp. 9 | — | — | — | — | — | — |
| Perf. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Pluperf. 9 | — | — | — | — | — | — |
| Fut. 1. 9 | — | 9 | — | 1 | 1 | 1 |
| Aor. 1. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Fut. 2. 9 | — | 9 | — | 1 | 1 | 1 |
| Aor. 2. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Passive. | | | | | | |
| Pres. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Imp. 9 | — | — | — | — | — | — |
| Perf. 9 | — | — | 6 | 1 | 1 | 1 |
| Pluperf. 9 | — | — | — | — | — | — |
| Fut. 1. 9 | — | 9 | — | 1 | 1 | 1 |
| Aor. 1. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Fut. 2. 9 | — | 9 | — | 1 | 1 | 1 |
| Aor. 2. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Fut. 3. 9 | — | 9 | — | 1 | 1 | 1 |
| Middle. | | | | | | |
| Fut. 1. 9 | — | 9 | — | 1 | 1 | 1 |
| Aor. 1. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| Fut. 2. 9 | — | 9 | — | 1 | 1 | 1 |
| Aor. 2. 9 | 9 | 9 | 6 | 1 | 1 | 1 |
| <hr/> | | | | | | |
| 21 × 9 | 9 × 9 | 16 × 9 | 10 × 6 | 17 | 17 | |

15. All the possible formations of the Greek verb are thus, 21 × 9 for the indicative, 9 × 9 for the conjunctive, 16 × 9 for the optative, 10 × 6 for the imperative, to which are to be added 17 infinitive forms and as many participles ; which

having each 3 terminations and 18 cases make up a sum of $3 \times 17 \times 18$. The sum of the whole without the participles is 491; observing, however, that since no verb possesses all the tenses, every verb is limited to a smaller or greater number of these forms: nevertheless, we may ascribe the whole to the verb *λείπω*—*λείπομαι*, in order to trace out the verbal formation in a perfect paradigm.

16. In order to understand the formation of all those parts, of which the number and distribution have been described, it is necessary to divide our subject-matter, and to treat first of the formation of the 1st pers. sing. indicative (*formation of tense*), which includes that of the genera. After this, the laws may be explained, which regulate the formation of the other moods, numbers, and persons, according to the 1st pers. indicative (*conjugation*). With regard to the formation of tense, it is especially requisite to reduce the verbs to classes according to the nature of their roots, and to separate all that is anomalous.

17. Since, moreover, the Greek conjugation endured in process of time great changes, and much of the ancient method was retained together with the more recent form, it is convenient, for the sake of clearness, to keep back that which is ancient, and to consider first the common shape of the most numerous class of verbs in *ω*.

FORMATION OF TENSES.

§ XC.

OF THE ROOT AND THE CLASSES OF VERBS.

1. The root of a verb in *ω* is found by throwing away *ω* from the first person of the present.

| | | |
|---------------------|----------------------------|--------------|
| <i>λείπω,</i> | <i>φιλῶ (φιλέω),</i> | <i>νέμω,</i> |
| roots, <i>λειπ,</i> | <i>φιλε,^(R)</i> | <i>νεμ.</i> |

2. Verbs are divided into mute, pure, and liquid, as the root ends in a mute, a vowel, or a liquid.

| Verbs mute. | Pure. | Liquid. |
|---------------------|-------------------|---------------------|
| λείπω, leave. | τιμάω, honour. | βάλλω, throw. |
| λέγω, say. | φιλέω, love. | ρέω, distribute. |
| πείθω, persuade. | χρυσόω, gild. | πτείνω, kill. |
| ἄρχω, rule. | λύω, loose. | αἵρω, raise. |

§ XCI.

ANOMALOUS VERBS.

1. Verbs, of which the roots end in two consonants (unless these be a mute with a liquid, such as ρχ, λκ, μπ, &c.), have altered their original root, and belong to the class of anomalous.

Thus the following are regular :

| | | | |
|--------|-----------|---------|------------|
| ἄρχω, | rule, | ῥέλω, | soothe, |
| ἰμέλω, | milk, | κάμπω, | bend, |
| ἐἴρω, | restrain, | κάρω, | dry, |
| ἐλκω, | trail, | κλάγγω, | resound, |
| ἔρπω, | creep, | λάμπω, | shine, |
| θάλλω, | warm, | μέλω, | sing, &c.; |

but the following are anomalous :

| | | | |
|---------|--------|--------|--------------------|
| do, | beat, | bear, | grow old, |
| πράσσω, | τύπτω, | τίκτω, | γηράσκω, since not |
| πρασ, | τυπτ, | τικτ, | γηρασκ, but |
| πραγ, | τυπ, | τεκ, | γηρα, |

are the original roots.

2. Even verbs of this sort, in order to lessen for use the number of the anomalous, may be reckoned among the regular, when the original root is recovered by the reduction of a double consonant to a single according to the general law of abbreviation (§ XXIX).

τύπτω, ἀγγέλλω, τέμνω, φράζω,

abbreviated :

τυπ, ἀγγέλ, τεμ, φραδ, which are likewise the original roots.

3. Some other cases of anomaly will be noticed hereafter, in the list of anomalous verbs.

4. Verbal forms are produced by the addition to the root of prefixures (αὐξήσεις, *augmenta*,) and terminations (καταλήξεις, *terminationes*).

§ XCII.

OF THE AUGMENT.

1. The root receives an augment, or prefixure,

a. When it begins with a consonant, by the prefixure of ε;

b. When it begins with a short vowel, by the doubling of the vowel.

Hence we have from

| | | | | | | |
|------|-------|--------|------|------|---------|------------|
| | λεγ, | ψαλλ, | ἐρ, | ὄχε, | ἀνδαν, | |
| | ἐλεγ, | ἐψαλλ, | ἦρ, | ὠχε, | ἦνδαν ; | |
| from | ἱκ, | ῦ, | αἶρ, | αὐχ, | εἶ, | εὐχ, οἶκε, |
| | ἱκ, | ῦ, | ἦρ, | ἦυχ, | ῆ, | ἦυχ, ᾠκε. |

2. The first augment is called the syllabic (αὐξ. συλλαβική, *augm. syllabicum*), since it increases the word by one syllable, the other the temporal (αὐξ. χρονική, *augm. temporale*), since it lengthens the vowel by one time (*tempus, mora*, § XIII).

Obs. 1.—Those which begin with ω, η, and ου, also four with α, admit no augment: ἄω, breathe, ἀτῶ, hear, ἀηθέσσω, am unaccustomed to, ἀηδίζομαι, am disgusted. Likewise with ει: εἴκω, yield, εἴκον; so εὔρον instead of ἠύρον, from εὐρίσκω; and some with οι: οἰκουρέω, keep the house, οἰνόω, intoxicate, οἰστρέω, madden. ^(R)

Obs. 2.—The following change ε into ει: ἔχω, have, εἶχον, not ἦχον, ἐρύω, draw, εἶρυν, ἐάω, permit, εἴαον, ἐρέω, say, εἶρηκα, ἔθω, am accus-

tomed to, εἴωθα, ἵπομαι, follow, εἰπόμην, and εἶλον, took, from the root εἰλ, to which add *four with a double consonant after ε*: ἐλκύνω, ἔρπω, ἐργάζομαι, ἐστιάω.

Obs. 3.—The following take the syllabic augment instead of the temporal: ἀλίσκω, ἐάλων (*throwing back the spiritus asper*), was taken, ἄγνυμι, ἐάγην, was broken, ὠθέω, ἐώθεον, &c.; likewise the perfect ἔοικα, am like, from εἶκω, ἔοργα from ἔργω, do, ἔολπα, hope, from ἔλπω, cause to hope. Add ὠνέομαι, οὐρέω.

Obs. 4.—The augment of the second syllable belongs to ἐορτάζω, make a festival, ἐώρταζον, and the pluperf. of the above-mentioned verb with εο: ἔοικα, ἐώκειν.

Obs. 5.—Both augments united belong to ἐώρων from ὄρώ, see, ἡδυνάμην for ἐδυναμην from δύναμαι, am able, ἤμελλον for ἔμελλον from μέλλω, am about to. Likewise διακονεῖν, to administer, and δαιτᾶν, to feed, have besides the ε an augment upon α: δεδικόνηκα, κατεδίχησα.

Obs. 6.—P is doubled after the augment: ῥέω, flow, ῥῥέον, ῥύομαι, save, ῥῥύσατο, &c.

3. In the case of compounds, the following rules with regard to the augment must be observed:

- a.* Those compounded with a noun, or α (*negative or connective*), take the augment at the beginning: φιλοσοφέω, ἐφιλοσόφειν, ἀφρονέω, ἠφρόνεον.
- b.* Those compounded with a preposition, or with δύς, εὔ, take the augment to the verb, and the prepositions suffer elision: παραλαμβάνω, παρελάμβανον, ἀπο-όπλίζω, ἀφοπλίζω, ἀφώπλίζον.

Obs. 1.—Περί and περί are not elided: περιέχω, περιεῖχον; προάγω, προήγον; so also ἀμφί in ἀμφιέννυμι, and ἀμφιελίσσω, but ο of προ is often contracted together with the following vowel: e.g. προέλεγον, προῦλεγον; προέδωκα, προῦδωκα.

Obs. 2.—Of class *b* some have the augment before δύς and εὔ, when the verb begins with ω, η, or a consonant: as, δυσωπεῖν, ἐδυσώπειν. So δυστυχεῖν, εὐδοκιμεῖν, &c. Likewise several, in which the prepo-

sition is closely combined with the verb by elision, or the simple verb is out of use: καθεύδω, ἐκάθευδον, but also καθήϋδον; καθίζω, ἐκάθιζον; ἀντιβόλῳ, ἠντιβόλεον; ἀμφισπῆτέω, φροισιάζω, &c. Ἡνώρθοον from ἀνορθόω, and ἠνώχλεον from ἐνοχλέω, are augmented in both places.

Obs. 3.—In compounds, the accent, according to the general rule, falls back: φέρω, πρόσφερε; ἀποφεύγω, ἀπόφευγε; but the temporal augment retains it over its long vowel: πρόσσαγε and προσῆγε; ἄπεξεγε, ἀπεῖξεγε, &c.

§ XCIII.

USE OF THE AUGMENT.

1. The augment precedes the radical part of the verb, but only in the indicative, when a *secondary tense* is to be formed.

2. Of the *chief tenses* the perfect takes the augment in all its moods, and when it begins with a consonant it repeats the same before the augment (*διπλασιασμός, reduplication*).

οἶκε, perf. ὤκε; τιμα, perf. τετιμα; φευγ, perf. πεφευγ.

3. In this case the pluperfect also receives the reduplication, before which a new temporal augment is placed: τιμα, for the pluperf. ἐτετιμα; φευγ, pluperf. ἐπεφευγ.

4. The reduplication does not occur, when the root of the verb begins with two consonants *without a liquid*, or with γν: γνο, ψαλλ, perf. and pluperf. only ἐγνο, ἐψαλ.

Obs.—Several also with γλ take only ε: ἐγλυπται, κατεγλώττισμαι from γλύφω, καταγλωττίζω. Some with a single liquid lengthen ε into ει, instead of reduplication: ληε, εἴληφα; μειε, εἴμαρμαι,—but ἐξερυπο in ἐξέρυπωμαι from ἐρύπῳ, ἐξέρύσσωμαι from ἐρύσσω, &c. (*Schaefer in Excerpt. Cod. Paris, ad Aristoph. Plut., p. 503*).^(R)

5. In verbs which begin with a vowel, the first vowel with the following consonant are sometimes repeated before the temporal augment (*reduplication Attica*).

| | | | |
|-------|--------|---------|----------|
| | αρ, | ἄπο, | ἄλιφ, |
| Perf. | ἦρ, | ἦπο, | ἦλιφ, |
| and | ἄρρηρ, | ἄρρηπο, | ἄρρηλιφ. |

Obs.—The Attic reduplication causes the roots to shorten their long vowel ; hence ἄρρηπο, ἄρρηλιφ, instead of ἄρρηκου, ἄρρηλειφ, from ἀκούω, ἀλείφω.

6. We may henceforth consider it as known, what alteration through *prefixture* the root undergoes in each tense.

§ XCIV.

OF THE TERMINATIONS OF THE TENSES.

1. The terminations which are added to the roots, in order to form the tenses, are the following :

| | Active. | Middle. | Passive. |
|------------|---------|---------|----------|
| { Pres. | ω, | | ομαι, |
| { Imp. | ον, | | όμεν, |
| { Perf. | α, | | μαι, |
| { Pluperf. | ειν, | | μεν, |
| { Fut. 1, | σω, | σομαι, | θησομαι, |
| { Aor. 1, | σα, | σαμεν, | θην, |
| { Fut. 2, | εω, | έομαι, | ησομαι, |
| { Aor. 2, | ον, | όμεν, | ην. |

EXAMPLES AND PECULIARITIES IN THE FORMATION OF TENSES.

§ XCV.

MUTE VERBS.

1. Concerning the changes which arise when the mutes are combined with σ , μ , ϑ , in the termination, see § XXI, &c.

2. The perfect changes sometimes in the active ϵ into $ο$, and in the passive $\epsilon\upsilon$ into υ .

3. The 2nd futures and aorists are formed from the short roots.

4. Examples.

| | Active. | Middle. | Passive. |
|----------|---------------|--------------|---------------|
| Pres. | λείπ-ω, | | λείπ-ομαι, |
| Imperf. | ἔ-λειπ-ον, | | ἔ-λειπ-όμην, |
| Perf. | λέ-λοιπ-α, | | λέ-λειμ-μαι, |
| Pluperf. | ἔλε-λοίπ-ειν, | | ἔλε-λείμ-μην, |
| Fut. 1, | λείψ-ω, | λείψ-ομαι, | λειφ-θήσομαι, |
| Aor. 1, | ἔ-λειψ-α, | ἔ-λειψ-άμην, | ἔ-λείφ-θην, |
| Fut. 2, | λιπ-έω, | λιπ-έομαι, | λιπ-ήσομαι, |
| Aor. 2, | ἔ-λιπ-ον, | ἔ-λιπ-όμην, | ἔ-λίπ-ην. |

Mixed forms from τεύχω, prepare, ἐρεῖδω, fix on, νομίζω, think, φράζω, say.

| | Active. | Middle. | Passive. |
|----------|-------------|------------|--------------|
| Pres. | τεύχω, | | ἐρεῖδομαι, |
| Imperf. | ἤρειδον, | | ἔτευχόμην, |
| Perf. | τέτευχα, | | ἐρῆρεισμαι, |
| Pluperf. | ἔτετεύχειν, | | ἔτετύγμην, |
| Fut. 1, | ἐρείσω, | τεύξομαι, | τευχθήσομαι, |
| Aor. 1, | ἔτευξα, | ἤρεισάμην, | ἤρείσθην, |
| Fut. 2, | νομιδέω, | | τυχήσομαι, |
| Aor. 2, | ἔφραδον, | ἐτυχόμην, | ἐτύχην. |

5. The passive perfect takes sometimes α instead of ϵ into the root :

τρέπω, turn, τέτραμμαι, τρέφω (root properly θρεφ), nourish, τέθραμμαι, στρέφω, turn, ἔστραμμαι.

6. The active perfect generally aspirates the p and k sounds, and after a t sound it takes κ into the termination ($\kappa\alpha$, $\kappa\epsilon\iota\nu$), before which the t sound is ejected :

τρίβω, rub, πλέκω, weave, φράζω (root φραδ), say, πείθω, persuade ; perf. τέτριφα, πέπλεχα, πέφρακα, πέπεικα ; pluperf. ἔτετριφειν, ἔπεπλέχεν, ἔπεφράκειν, ἔπεπεικέν.

Obs.—With the Attics σ also is taken into the aspirated perfects: πέμπω, send, πέπομφα, κλέπτω, steal, κέκλοφα, συλλέγω, collect, συνείλοχα, τρέπω, turn, τέτροφα, &c.

7. The roots in δ , with the Attics, commonly lose the consonant in the 2nd future active and middle (*futurum Atticum*): νομίζω (root νομιδ), fut. 2nd, νομιδέω, νομιδέομαι, νομιέω, νομιέομαι; contracted νομιῶ, νομιοῦμαι. So also πορίζω, ποριῶ, ποριοῦμαι.

Obs. 1.—Except in these examples the 2nd fut. act. and mid. is not found in mute verbs,—or only in a few poetic forms: from μανθάνω (root μαθ), μαθεῖν for μαθεομαι or μαθοῦμαι, Theoc. 11, 60; and τεκεῖσθαι, Hom. hymn. 1, 127. Πιθοῦμαι, which once stood in Aristoph. Nub. 88, is now changed into πίθωμαι.

Obs. 2.—The 2nd aorist and the imperfect are entirely of the same character, the one being formed from the old root, the other from the later and extended root: ἔλιπον from λιπ, as ἔλειπον from λειπ in λείπω; ἔφραδον from φραδ, as ἔφραζον from φραζ in φράζω. While the original root maintained itself in these aorist forms, it was expanded in various ways in the present and imperfect in order to designate a *more abiding* presence, and a *more abiding* contemplation of the past; both which kinds of designation, together with the fuller forms belonging to them, came later into use as required by the development of the language.—Hence those appear to err, who consider the

2nd aorist as a shortened form of the imperfect, and thus subject the earlier to the later form; whereas, on the contrary, the imperfects must be considered as extended forms of the aorist indicative, created more recently for a particular purpose.—These ancient aorists, precisely because they are original and *unchanged*, appear now in only a few mute verbs, but in most were suppressed after the formation of the first aorist.

§ XCVI.

PURE VERBS.

1. These take in the perf. and pluperf. act. *κ* before the termination (*κα, κειν*), and generally want the 2nd future and aorist.^(R)

2. When a consonant is admitted, the last vowel of the root is usually doubled.

3. Mixed forms of *ποθέω*, desire, *τιμάω*, honour, *χρυσόω*, gild, *λύω*, loose, *φιλέω*, love, *ἔαω*, permit, *παιδεύω*, instruct :

| | Active. | Middle. | Passive. |
|----------|----------------------|---------------------|---------------------|
| Pres. | <i>ποθέω,</i> | | <i>λύομαι,</i> |
| Imperf. | <i>ἐτίμαον,</i> | | <i>εἰαόμην,</i> |
| Perf. | <i>τετίμηκα,</i> | | <i>πεπαίδευμαι,</i> |
| Pluperf. | <i>ἐκεχρυσάκειν,</i> | | <i>ἔλελϋμην,</i> |
| Fut. 1, | <i>λῶσω,</i> | <i>ἑάσομαι,</i> | <i>φιληθήσομαι,</i> |
| Aor. 1, | <i>ἐπόθεσα,</i> | <i>ἔχρυσασάμην,</i> | <i>ἐφιλήθην.</i> |

4. Many, in their passive forms, add *σ* to the root when a consonant follows :

τελέω (finish), *τετέλεσμαι*, *ἀκούω* (hear), *ἤκουσμαι*, *ἀκουσθήσομαι*, *ἠκούσθην*.

5. Many lose the *σ* in their first future : *τελέσω*, *τελέσομαι*, *τελέω*, *τελέομαι*, *τελῶ*, *τελοῦμαι*. This is also called the Attic future.

Obs. 1.—The verbs, of which the vowel remains short before *σ*, are the following : in,

α. γελάω, laugh (γελάσω, ἐγέλασα), θλάω, break, περάω, cause to pass, σπάω, draw.

ε. αἰδέομαι, venerate, ἀκέομαι, heal, ἀρκέω, suffice, ζέω, boil, ἐμέω, vomit, καλέω, call, κοτέω, rage, νεικέω, quarrel, ξέω, polish, τελέω, finish, τρέω, tremble.

ο. ἀρόω, plough (ἀρόσω). So ὁμόσω, will swear, ὀνόσω, will profit.

υ. ἀνύω, end (ἀνῶσω, ἦνῶσα), ἀρύω, drain, βύω, stuff, ἐρύω, draw, ἐλκύω, trail, μεθύω, intoxicate, πτύω, spit, τανύω, stretch out.

Obs. 2.—Forms with long and short vowel belong to,*

ε. αἰνέω, praise, αἰνέσω, ἦνεσα, ἦννμαι, ἦνέθην.

αἰρέω, take, αἰρήσω, ἥρηνμαι, ἥρέθην

δέω, bind, δέσω and δήσω, δέδεκα, δέδεμαι, ἐδέθην.

ποθέω, desire, ποθέσομαι and ποθήσομαι, ἐπύθεσα, πεπύθηκα, πεπύθηναι, ἐποθέσθην.

υ. δύω, sink, δῶσω, ἔδῶσα, ἔδῶθην.

θύω, sacrifice, θῶσω, ἔθῶσα, ἔθύθην.

λύω, loose, λῶσω, ἔλῶσα, λέλῶμαι, ἐλύθην.

§ XCVII.

LIQUID VERBS.

1. These form all their tenses, except the pres. and imperf., from the short root.

2. They take, in the perf. and pluperf. act., *o* instead of *ε* into the root, and double the other short vowels: κτείνω (κτεν) ἔκτονα, ἐκτόνειν, φαίνω (φαν) πέφηναι, ἐπεφήναι, τίλλω (τίλ), τέτιλλα, τέτιλιν.

3. They want the 1st fut. act. and mid., and form the aorists belonging to them without *σ* (α, αμην), with duplication of the short vowel (φαίνω, ἔφηναι, ἐφηνάμην), and extension of *ε* to *ει*: νέμω, ἐνειμα, ἐνειμάμην.

* Comp. Eustath. ad Il., p. 106.

4. Some tenses of φαίνω, ἀνα-τέλλω, cause to rise, ἀγγέλλω, announce, τέμνω, cut, πλύνω, wash, τίλλω, pluck out:

| | Active. | Middle. | Passive. |
|----------|------------|--------------|-------------|
| Pres. | φαίνω, | | φαίνομαι, |
| Imperf. | ἀνέτελλον, | | ἐπλυνόμην, |
| Perf. | τέτομα, | | τέτιλμαι, |
| | τέτιλα, | | ἡγγελμαι, |
| Pluperf. | ἐτετίλειν, | | ἐτετίλμην, |
| | ἐπεφήνειν, | | ἡγγέλμην, |
| Fut. 1, | | | φανθήσομαι, |
| Aor. 1, | ἔτιλα, | ἐτειμάμην, | ἐφάνθην, |
| | ἡγγείλα, | ἐφηνάμην, | ἡγγέλθην, |
| | ἀνετείλα, | ἀνετειλάμην, | ἐτίλθην, |
| Fut. 2, | ἀγγελέω, | ἀγγελέομαι, | φανήσομαι, |
| | φανέω, | φανέομαι, | πλυνήσομαι, |
| Aor. 2, | ἔταμον, | ἐφανόμην, | ἐφάνην, |
| | ἔτιλον, | ἡγγελόμην, | ἐπλύην. |

5. In the aor. 1st, several change α into $\bar{\alpha}$ instead of η , as : αἶρω, raise, ἄραι (inf.), δυσχεραίνω, am displeased, κερδαίνω, gain, ἐκέρδανα, κοιλαίνω, hollow, λευκαίνω, whiten, ὀργαίνω, whence ὀργάνειας, Soph. Œd. Tyr., 335, Br., πεπαίνω, ripen, &c.

6. Those with ϵ in the root often change it in the aor. and fut. to α : κτείνω, kill, κτανέω and κτενέω (which, as analogous, is preferred to the former *), τέμνω, cut, τεμέω and ἔταμον, στέλλω, ἐστάλην, πείρω, ἐπάρην. The same takes place when the liquid stands before ϵ , in

πλέκω, weave, πλακέω,
κλέπτω, steal, κλαπέω,

or when another consonant follows the liquid :

πέρθω, destroy, παρθέω,

as in German, *verderbe, verdarb, erwerbe, erwarb*.

7. Here also the perf. has often κ : στέλλω, send, πείρω, πέπαρκα; and change ϵ into α even in other tenses besides the perf.: στέλλω, στέλ, ἔσταλκα, ἔσταλμαι, ἐστάλην, ἐστάλθην, σταλήσομαι, σταλθήσομαι.

* Porson ad Eur. Orest., 929.

8. The verbs κρίνω, judge, κλίνω, bend, τείνω, stretch, κτείνω, kill, πλύνω, wash, make several forms from the roots κρι, κλι, τα, κτα, πλυ, from which they themselves arose : namely,

| | | |
|----------|-----------|----------|
| κέκρικα, | κέκριμαι, | ἐκρίθην, |
| κέκλικα, | κέκλιμαι, | ἐκλίθην, |
| τέτακα, | τέταμαι, | ἐτάθην, |
| | ἔκταμαι, | ἐκτάθην, |
| πέπλυκα, | πέπλυμαι, | ἐπλύθην. |

With the poets, however, the aorists have ν, in order to lengthen the syllable : ἐκλίνθην, κτανθείς, &c.

§ XCVIII.

OF THE THREE FORMS OF THE PERFECT.

1. If we combine together the several remarks already made upon the perfect, it will appear that there is a threefold variety in this form of the verb : the simple perf. and pluperf. in α, ειν of mutes and liquids, the aspirated perfect of mutes, and the perfect with κ of mute and pure verbs and several liquids : 1, λέλοιπα, τέτομα, 2, πέπλεχα, τέτρεφα, 3, πέπεικα, πεφίληκα, ἔσφαλα.

2. If, then, we would divide this tense according to its different forms, there might be reckoned three distinct perfects in the active voice. But since these forms are not at all different in inflection, and not essentially different in meaning, they may conveniently be classed under one perfect and pluperfect, just as ἔφηνα and ἔτυψα belong to one and the same aorist, although their internal formation is not the same.

Obs.—The early grammars divide these forms,

- Into *the perfect of the active*, comprising all perfect forms with aspiration, and with κ : τέτυφα, πεφίληκα, ἔσταλα.
- The perfect of the middle*, to which were ascribed the forms without aspiration or κ in their ending : λέλοιπα, ἀκήκοα, μέμνηνα, so called, because these forms have frequently a middle or reflexive

signification; yet they have it not all, nor uniformly, so that the reason of this name is insufficient.

§ XCIX.

OF THE FORM OF THE FUTURE PRETERITE.

1. Several verbs have likewise a form of future preterite, or *futurum exactum*: λελείπομαι, I shall have been left. Since this represents a future time (*futurum*) as accomplished (*perfectum*), it is formed by prefixing to the root the reduplication of the perfect, and appending to it the termination of the future (σομαι): γράφω, γεγράφομαι, τύπτω, τετύπομαι, &c. Naturally those vowels are admitted, which the perf. has assumed: τρέπω, τέτραμμαι, τετράπομαι. Agreeing in inflection with the form of the fut. 1, mid., it need not be particularly given in conjugation.

2. In the active there are only two examples of this form, from ἔστηκα, ἐτήξω, as well as ἐστήξομαι, I shall have arisen, or shall stand, and from τέθνηκα, τεθνήξω, I shall have died, or shall be dead.

OF THE ACTIVE CONJUGATION.

§ C.

GENERAL REMARKS.

1. When a tense is completely formed, in order to inflect it by moods and persons, changes take place in its final syllables.

2. In the mutable part we must distinguish between the *mood-vowel* and the *termination*: e. g. in λειφθήσομαι the syllables ομαι, in ἐλειψάμην the syllables αμην, are changed

by inflection. Of these $\mu\alpha\iota$ and $\mu\eta\eta$ are the terminations, and o , α , the mood-vowels, so called because they differ according to the moods, and make them cognoscible. The remaining part, $\lambda\epsilon\iota\phi\theta\eta\sigma$, $\epsilon\lambda\epsilon\iota\psi$, may be named the *tense-root*, since it lies unalterable^(R) at the basis of the whole moods and persons of the tense. It must not be confounded with the *verb-root*, which lies at the basis of *all* forms, and not merely of those of a single tense, and which we extract from the tense-root by throwing away those sounds that were added to it together with the final syllables: thus by throwing from $\lambda\epsilon\iota\phi\theta\eta\sigma$ the $\theta\eta\sigma$, from $\lambda\epsilon\iota\psi$ the σ .

3. Mood-vowel and termination are frequently blended together: e.g. $\lambda\epsilon\iota\psi\eta\varsigma$, that is $\lambda\epsilon\iota\psi$ - η - $\iota\varsigma$, when divided into *tense-root*, *mood-vowel*, and *termination*.

4. Hence we should accustom ourselves to discriminate accurately these three parts: the tense-root, which designates the time, the mood-vowel, which marks the mood, and the termination, which commonly marks the person. The three taken together are sufficient, in most cases, for the analysis and explication of the whole form.

§ CI.

THE MOOD-VOWEL.

1. The mood-vowels are, for the active and passive conjugation, with a few exceptions, in the indicative first persons and third plural o ,^(R) in the other persons ϵ , in the conjunctive the same sounds, only doubled, ω , η , in the optative oi , in the imperative and infinitive ϵ , in the participle, o .

2. Plan of the vowels.

| | | Ind. | Conj. | Opt. | Imper. | Inf. | Part. |
|-------|----|--------------|------------|--------|--------------|--------------|-------|
| Sing. | 1, | o , | ω , | oi , | | ϵ , | o , |
| | 2, | ϵ , | η , | oi , | ϵ , | | |
| | 3, | ϵ , | η , | oi , | ϵ , | | |
| Dual, | 1, | o , | ω , | oi , | | | |
| | 2, | ϵ , | η , | oi , | ϵ , | | |
| | 3, | ϵ , | η , | oi , | ϵ , | | |

| | | | | |
|----------|----|----|-----|----|
| Plur. 1, | ο, | ω, | οι, | |
| 2, | ε, | η, | οι, | ε, |
| 3, | ο, | ω, | οι, | ε. |

§ CII.

TERMINATIONS.

1. The terminations, which are added to the mood-vowels, are, with exceptions stated below, in the indicative:

a. For the chief tenses:

| | | | |
|----------|------|---------|----------|
| Sing. 1, | ο, | 2, ις, | 3, ι, |
| D. 1, | μεν, | 2, τον, | 3, τον, |
| P. 1, | μεν, | 2, τε, | 3, ντσι. |

b. For the secondary tenses:

| | | | |
|----------|------|---------|---------|
| Sing. 1, | ν, | 2, ε, | 3, (—), |
| D. 1, | μεν, | 2, τον, | 3, την, |
| P. 1, | μεν, | 2, τε, | 3, ν. |

2. In the conjunctive the terminations of the chief tenses are repeated, and in the optative those of the secondary tenses.

3. Terminations:

| | a. Imper. | b. Infin. | c. Particip. |
|----------|-----------|-----------|------------------|
| Sing. 2, | σι, | 3, τω, | ιν, ον, ντσα, ν. |
| D. 2, | τον, | 3, των, | |
| P. 2, | τε, | 3, τωσαν. | |

4. Out of these elements of conjugation all forms of the verb, with a few exceptions, are compounded.

§ CIII.

CONJUGATION OF THE INDICATIVE.

1. Chief tenses.

a. Mood-vowels and terminations divided.

| | | | |
|----------|--------|-----------|------------|
| Sing. 1, | ο-ο, | 2, ε-ις, | 3, ε-ι, |
| D. 1, | ο-μην, | 2, ε-τον, | 3, ε-τον, |
| P. 1, | ο-μην, | 2, ε-τε, | 3, ο-ντσι. |

b. Mood-vowels and terminations combined.

| | | | |
|----------|-------|----------|-----------|
| Sing. 1, | ω, | 2, εις, | 3, ει, |
| D. 1, | ομην, | 2, ετον, | 3, ετον, |
| P. 1, | ομην, | 2, ετε, | 3, ουσι.* |

Thus are conjugated pres. λείπ-ω, εις, ει, &c., fut. 1, λείψω, fut. 2, λιπέω.

2. Secondary tenses.

a. Mood-vowels and terminations divided.

| | | | |
|----------|--------|-----------|-----------|
| Sing. 1, | ο-ν, | 2, ε-ς, | 3, ε-, |
| D. 1, | ο-μην, | 2, ε-τον, | 3, έ-την, |
| P. 1, | ο-μην, | 2, ε-τε, | 3, ο-ν. |

b. Mood vowels and terminations combined.

| | | | |
|----------|-------|----------|----------|
| Sing. 1, | ον, | 2, ες, | 3, ε, |
| D. 1, | ομην, | 2, ετον, | 3, έτην, |
| P. 1, | ομην, | 2, ετε, | 3, ον. |

Thus are conjugated, imp. έλειπον, aor. 2, έλιπον.

3. Paradigm of the regular indicative.

a. Chief tenses.

| | | | | |
|---------|--------|-------|-------|-------|
| Pres. | λείπ-} | ω, | εις, | ει, |
| Fut. 1, | λείψ-} | ομην, | ετον, | ετον, |
| Fut. 2, | λιπέ-} | ομην, | ετε, | ουσι. |

b. Secondary tenses.

| | | | | |
|---------|---------|-------|-------|-------|
| Imp. | έλειπ-} | ον, | ες, | ε, |
| | | ομην, | ετον, | έτην, |
| Aor. 2, | έλιπ-} | ομην, | ετε, | ον. |

4. Exceptions. Of the chief tenses the perf., and of the secondary tenses the 1st aor., have as mood-vowel α; both are declined in the sing. irregularly, but like each other: 1, α, 2, ας, 3, ε,—in the other numbers without variation from their respective standards.—The pluperf. has as mood-vowel ει, and ends the 3rd plur. in σαν.

5. Paradigm of the exceptions.

* Softened out of οντσι. § XXV, 3.

Perf.

Aor. 1.

| | | | | | | | |
|---------|-------|-------|-------|--------|-------|-------|-------|
| λέλοιπ- | α, | ας, | ε, | ἔλειψ- | α, | ας, | ε, |
| | αμεν, | ατον, | ατον, | | αμεν, | ατον, | άτην, |
| | αμεν, | ατε, | ᾱσι.* | | αμεν, | ατε, | αν. |

Pluperf.

| | | | |
|----------|--------|--------|----------------|
| ἐλελοίπ- | ειν, | εις, | ει, |
| | ειμεν, | ειτον, | είτην, |
| | ειμεν, | ειτε, | εισαν or εσαν. |

§ CIV.

CONJUGATION OF THE OTHER MOODS.

1. Concerning the moods that are wanting, see § LXXXIX, C.

2. Conjunctive.

a. Mood-vowel and termination divided.

| | | | |
|----------|--------|-----------|------------|
| Sing. 1, | ω-ο, | 2, η-ις, | 3, η-ι, |
| D. 1, | ω-μεν, | 2, η-τον, | 3, η-τον, |
| P. 1, | ω-μεν, | 2, η-τε, | 3, ω-ντσι. |

b. Mood-vowel and termination combined.

| | | | |
|----------|-------|----------|----------|
| Sing. 1, | ω, | 2, ης, | 3, η, |
| D. 1, | ωμεν, | 2, ητον, | 3, ητον, |
| P. 1, | ωμεν, | 2, ητε, | 3, ωσι. |

So are all conjunctives conjugated.

3. Paradigm of the conjunctive.

| | | | | |
|---------|---------|-------|-------|-------|
| Pres. | λείπ- | ω, | ης, | η, |
| | | ωμεν, | ητον, | ητον, |
| Perf. | λελοίπ- | ωμεν, | ητε, | ωσι. |
| Aor. 1, | λείψ- | ω, | ης, | η, |
| | | ωμεν, | ητον, | ητον, |
| Aor. 2, | λίπ- | ωμεν, | ητε, | ωσι. |

4. Optative.

The 1st person ends in *μι*, the last in *εν*, the rest like the secondary tenses. The aor. 1st has *αι* for *οι*, as mood-vowel.

a. Mood-vowel and termination divided.

* For λελοίπαντσι. § XXV, 3.

| | | | | | |
|----------|------------|----|---------|----|---------|
| Sing. 1, | οι-μι, | 2, | οι-ς, | 3, | οι- |
| D. | 1, οι-μεν, | 2, | οι-τον, | 3, | οί-την, |
| P. | 1, οι-μεν, | 2, | οι-τε, | 3, | οι-εν. |

b. Combined.

| | | | | | |
|----------|-----------|----|--------|----|--------|
| Sing. 1, | οιμι, | 2, | οις, | 3, | οι, |
| D. | 1, οιμεν, | 2, | οιτον, | 3, | οίτην, |
| P. | 1, οιμεν, | 2, | οιτε, | 3, | οιεν. |

5. Paradigm of the optative.

| | | | | | |
|---------|---------|---|--------|--------|--------|
| Pres. | λείπ- | } | οιμι, | οις, | οι, |
| Perf. | λελοίπ- | | | | |
| Fut. 1, | λείψ- | } | οιμεν, | οιτον, | οίτην, |
| Fut. 2, | λίπέ- | | | | |
| Aor. 2, | λίπ- | } | οιμεν, | οιτε, | οιεν. |
| Aor. 1, | λείψ- | | | | |
| | | } | αιμι, | αις, | αι, |
| | | | | | |
| | | } | αιμεν, | αιτον, | αίτην, |
| | | | | | |
| | | } | αιμεν, | αιτε, | αιεν. |
| | | | | | |

6. Imperative.

The termination *θι* of the 2nd pers. commonly drops off: not *λείπεθι* but *λείπε*. The aor. 1st has here also *α* as mood-vowel, and in the 2nd pers. sing. *ον*.

a. Mood-vowel and termination divided.

| | | | |
|----------|-----------|----|----------|
| Sing. 2, | ε-, | 3, | έ-τω, |
| D. | 2, ε-τον, | 3, | έ-των, |
| P. | 2, ε-τε, | 3, | έ-τωσαν. |

b. Combined.

| | | | |
|----------|----------|----|---------|
| Sing. 2, | ε, | 3, | έτω, |
| D. | 2, ετον, | 3, | έτων, |
| P. | 2, ετε, | 3, | έτωσαν. |

7. Paradigm of the imperative.

| | | | | |
|---------|---------|---|-------|---------|
| Pres. | λείπ- | } | ε, | έτω, |
| Perf. | λέλοιπ- | | | |
| Aor. 2, | λίπ- | } | ετε, | έτωσαν. |
| Aor. 1, | λείψ- | | | |
| | | } | ον, | άτω, |
| | | | | |
| | | } | ατον, | άτων, |
| | | | | |
| | | } | ατε, | άτωσαν. |
| | | | | |

The last person ends also in *ο-ντων*, aor. *α-ντων*: *λειπόντων*, *λειψάντων*, &c.

8. Infinitive.

Mood-vowel ε, termination ιν, together ειν: pres. λείπειν, fut. 1, λείψειν, fut. 2, λιπέειν, aor. 2, λιπέϊν.

Exceptions. Perf. ε-ναι, aor. 1, α-ι: λελοιπέναι, λείψαι.

9. Participle.

Mood-vowel and termination, M. ο-ον, F. ο-ντσα, N. ο-ν, together ων, ουσα, ον. So pres. λείπων, λείπουσα, λείπον, fut. 1, λείψων, fut. 2, λιπέων, aor. 2, λιπών.

Exceptions. Perf. ώς, υῖα, ός: λελοιπώς, λελοιπυῖα, λελοιπός, aor. 1, λείψας, λείψασα, λείψαν.

Obs. 1.—Accent. The perf. in the infin. and participle, λελοιπέναι, λελοιπώς, and the aor. 2nd infin. and participle, throw the accent to the end: λιπεῖν, and λιπών, οὔσα, όν; also in the imperative, but only in the 2nd pers. sing. of εἰπέ, εὐρέ, ἐλθέ; with the Attics likewise in λαῖε, ἰδέ. A preposition prefixed draws the accent back: λαῖε, κατάλαῖε, ἰδέ, πρόσσιδε.

Obs. 2.—The aor. 1st infinitive has the accent on the penultimate: φυλάζειν, ποιῆσαι. The αι of the optat. with regard to accent is reckoned long; hence not λείψαι, φύλαξαι, ποιήσαι, but λείψαι, φυλάξαι, ποιήσαι.

Obs. 3.—In participles the accent syllable is the same for all three genders: φυλάττων, φυλάττουσα, φυλάττον. So ποιήσων, ποιήσουσα, ποιήσον.

FULL PARADIGM

| INDICATIVE. | CONJUNCTIVE. | IMPERATIVE. |
|---|-------------------------|--------------------|
| Present, I leave. | | |
| S. λείπω, εἰς, εἰ, | λείπω, ἦς, ἦ, | λείπε, ἔτω, |
| D. λείπομεν, ^(R) ετον, ετον, | λείπωμεν, ἦτον, ἦτον, | λείπετον, ἔτων, |
| P. λείπομεν, ετε, ουσι. | λείπωμεν, ἦτε, ωσι. | λείπετε, ἔτωσαν. |
| Imperfect, was leaving. | | |
| S. ἔλειπον, ες, ε, | | |
| D. ἐλείπομεν, ετον, ἔτην, | | |
| P. ἐλείπομεν, ετε, ον. | | |
| Perfect, have left. | | |
| S. λέλοιπα, ας, ε, | λελοίπω, ἦς, ἦ, | λέλοιπε, ἔτω, |
| D. λελοίπαμεν, ατον, ατον, | λελοίπωμεν, ἦτον, ἦτον, | λελοίπετον, ἔτων, |
| P. λελοίπαμεν, ατε, ασι. | λελοίπωμεν, ἦτε, ωσι. | λελοίπετε, ἔτωσαν. |
| Pluperfect, had left. | | |
| S. ἐλελοίπειν, εἰς, εἰ, | | |
| D. ἐλελοίπειμεν, εἰτον, εἴτην, | | |
| P. ἐλελοίπειμεν, εἰτε, εἰσαν. | | |
| Fut. 1, shall or will leave. | | |
| S. λείψω, εἰς, εἰ, | Wanting. | Wanting. |
| D. λείψομεν, ετον, ετον, | | |
| P. λείψομεν, ετε, ουσι. | | |
| Aor. 1, left. | | |
| S. ἔλειψα, ας, ε, | λείψω, ἦς, ἦ, | λείψον, ἄτω, |
| D. ἐλείψαμεν, ατον, ἄτην, | λείψωμεν, ἦτον, ἦτον, | λείψατον, ἄτων, |
| P. ἐλείψαμεν, ατε, αν. | λείψωμεν, ἦτε, ωσι. | λείψατε, ἄτωσαν. |
| Fut. 2, shall or will leave. | | |
| S. λιπέω, εἰς, εἰ, | Wanting. | Wanting. |
| D. λιπέομεν, ετον, ετον, | | |
| P. λιπέομεν, ετε, ουσι. | | |
| Aor. 2, left. | | |
| S. ἔλιπον, ες, ε, | λίπω, ἦς, ἦ, | λίπέ, ἔτω, |
| D. ἐλίπομεν, ετον, ἔτην, | λίπωμεν, ἦτον, ἦτον, | λίπετον, ἔτων, |
| P. ἐλίπομεν, ετε, ον. | λίπωμεν, ἦτε, ωσι. | λίπετε, ἔτωσαν. |

Obs.—The forms of the 2nd future λιπέω, λιπέομαι, are of which more fully un-

CV.

OF THE ACTIVE.

| OPTATIVE. | INFINITIVE. | PARTICIPLE. |
|--|-------------|--------------------------------------|
| λείποιμι, οἷς, οἱ, λείποιμεν, οἶτον, οἴτην, λείποιμεν, οἶτε, οἶεν. | λείπειν. | λείπων, λείπουσα, λείπον. |
| | | |
| λελοίποιμι, οἷς, οἱ, λελοίποιμεν, οἶτον, οἴτην, λελοίποιμεν, οἶτε, οἶεν. | λελοιπέναι. | λελοιπώς, λελοιπιῖα, λελοιπός. |
| | | |
| λείψοιμι, οἷς, οἱ, λείψοιμεν, οἶτον, οἴτην, λείψοιμεν, οἶτε, οἶεν. | λείψειν. | λείψων, λείψουσα, λείψον. |
| λείψαιμι, αἷς, αἱ, λείψαιμεν, αἶτον, αἴτην, λείψαιμεν, αἶτε, αἶεν. | λεῖψαι. | λείψας, λείψασα, λείψαν. |
| λιπέοιμι, οἷς, οἱ, λιπέοιμεν, οἶτον, οἴτην, λιπέοιμεν, οἶτε, οἶεν. | λιπέειν. | λιπέων, λιπέουσα, λιπέον. |
| λίποιμι, οἷς, οἱ, λίποιμεν, οἶτον, οἴτην, λίποιμεν, οἶτε, οἶεν. | λιπεῖν. | λιπών, λιποῦσα, λιπόν. |

always contracted in the common dialect, λιπῶ, λιποῖμι, &c.,
 der the contracted verbs.

OF THE PASSIVE CONJUGATION.

§ CVI.

PRELIMINARY REMARKS.

1. Both the passive aorists belong to an old form of conjugation without mood-vowels. They are therefore not included in the derivation of the passive forms, and will be explained hereafter. Meanwhile, for the sake of fulness, they are allowed to stand in the paradigm.

2. On the other hand the futures and aorists middle have complete passive forms, and are therefore included in the passive conjugation.

3. The mood-vowels are universally the same as in the active, only the exceptions find no place here, save in the aor. 1st mid., which retains its *α* in all moods but the conjunctive.

4. The perf. and pluperf. want the mood-vowel; hence their terminations are affixed immediately to the tense-root.

§ CVII.

TERMINATIONS.

1. *a.* Chief tenses in the indicative.

| | | | | | |
|----------|--------|----|-------|----|-------|
| Sing. 1, | μαι, | 2, | σαι, | 3, | ται, |
| D. 1, | μεθον, | 2, | σθον, | 3, | σθον, |
| P. 1, | μεθα, | 2, | σθε, | 3, | νται. |

b. Secondary tenses in the indicative.

| | | | | | |
|----------|--------|----|-------|----|-------|
| Sing. 1, | μην, | 2, | σο, | 3, | το, |
| D. 1, | μεθον, | 2, | σθον, | 3, | σθην, |
| P. 1, | μεθα, | 2, | σθε, | 3, | ντο. |

c. The imperative.

| | | | |
|----------|-------|----|---------|
| Sing. 2, | σο, | 3, | σθω, |
| D. 2, | σθον, | 3, | σθων, |
| P. 2, | σθε, | 3, | σθωσαν. |

d. The infinitive.

σθαι.

e. The Participles.

μενος, ωενη,
μενον.

2. A main difference between the terminations of the chief and secondary tenses is, that those of the former have the 3rd person dual always short (*τον, σθον*), those of the latter always long (*την, σθην*). The 3rd persons plural also differ: chief tenses *ντσι, νται*, secondary *ν, ντο*.

3. The passive conjugation is more regular than the active, and extremely simple. On this account, and by reason of the fulness and euphony of its forms, it must be considered the best example of the developement of the language.

§ CVIII.

CONJUGATION OF THE INDICATIVES.

1. Chief tenses.

a. Mood-vowel and terminations divided.

| | | | | | |
|----------|----------|----|---------|----|---------|
| Sing. 1, | ο-μαι, | 2, | ε-σαι, | 3, | ε-ται, |
| D. 1, | ο-μεθον, | 2, | ε-σθον, | 3, | ε-σθον, |
| P. 1, | ο-μεθα, | 2, | ε-σθε, | 3, | ο-νται. |

b. Combined.

| | | | | | |
|----------|---------|----|--------|----|--------|
| Sing. 1, | ομαι, | 2, | εαι,* | 3, | εται, |
| D. 1, | όμεθον, | 2, | εσθον, | 3, | εσθον, |
| P. 1, | όμεθα, | 2, | εσθε, | 3, | ονται. |

Obs.—* The *σ* of the 2nd pers. sing. is dropped throughout the passive conjugation, when it follows a mood-vowel; *εαι* is then, in the common dialect, contracted into *η*: *λείψεσαι, λείψεαι, λείψη*.

2. Secondary tenses.

a. Mood-vowel and terminations divided.

| | | | | | |
|----------|----------|----|---------|----|---------|
| Sing. 1, | ο-μην, | 2, | ε-σο, | 3, | ε-το, |
| D. 1, | ο-μεθον, | 2, | ε-σθον, | 3, | ε-σθην, |
| P. 1, | ο-μεθα, | 2, | ε-σθε, | 3, | ο-ντο. |

b. Combined.

| | | | | | |
|----------|---------|----|--------|----|--------|
| Sing. 1, | όμεν, | 2, | εο,* | 3, | ετο, |
| D. 1, | όμεθον, | 2, | εσθον, | 3, | έσθην, |
| P. 1, | όμεθα, | 2, | εσθε, | 3, | οντο. |

*Obs.**—Contracted into *ου*: *λείπεσο, λείπεο, λείπου*—in aor. 1st, *α-σο, αο, ω*: *λείψασο, λείψαο, λείψω*.

3. In this way are all passive forms in the indicative conjugated, except the perf. and pluperf., from their want of a mood-vowel.

4. Paradigm of the chief tenses.

| | | | |
|------------|----------|---|-----------------------|
| Pres. | λείπ- | } | ομαι, εαι (η), εται, |
| Fut. 1, m. | λείψ- | | |
| Fut. 2, m. | λίπε- | | |
| Fut. 1, p. | λειφθήσ- | | |
| Fut. 2, p. | λίπησ- | } | ομεθον, εσθον, εσθον, |
| | | | |
| | | | |
| | | | |
| | | } | ομεθα, εσθε, ονται. |
| | | | |
| | | | |
| | | | |

5. Paradigm of the secondary tenses.

| | | | |
|------------|--------|---|-----------------------|
| Imperf. | ἐλειπ- | } | όμην, εο (ου), ετο, |
| | | | |
| | | | |
| | | | |
| Aor. 2, m. | ἐλιπ- | } | όμεθον, εσθον, έσθην, |
| | | | |
| | | | |
| | | | |
| | | } | όμεθα, εσθε, οντο, |
| | | | |
| | | | |
| | | | |
| Aor. 1, m. | ἐλειψ- | } | άμην, αο (ω), ατο, |
| | | | |
| | | | |
| | | | |
| | | } | άμεθον, ασθον, άσθην, |
| | | | |
| | | | |
| | | | |
| | | } | άμεθα, ασθε, αντο. |
| | | | |
| | | | |
| | | | |

§ CIX.

CONJUGATION OF THE PERFECT AND PLUPERFECT.

1. In pure verbs the terminations are added without difficulty to the vowel which ends the root; in mute and liquid verbs the consonants collide, but are easily ejected and altered according to known rules. (Comp. § XXI, &c.)

Paradigms.

A. Pure Verbs.

a. Perfect.

| | | | |
|-------|---------------|-------|-------|
| Sing. | πεφίλη-μαι, | σαι, | ται, |
| D. | πεφιλή-μεθον, | σθον, | σθον, |
| P. | πεφιλή-μεθα, | σθε, | νται. |

b. Pluperfect.

| | | | |
|-------|----------------|-------|-------|
| Sing. | ἐπεφιλή-μην, | σο, | το, |
| D. | ἐπεφιλή-μεθον, | σθον, | σθην, |
| P. | ἐπεφιλή-μεθα, | σθε, | ντο. |

B. Mute Verbs.

1. With p sounds.

a. Perfect.

| | | | |
|-------|-------------|-------|-------|
| Sing. | λέλει-πμαι, | πσαι, | πται, |
| | μμαι, | ψαι, | |

| | | | |
|----|---------------|--------|--------|
| D. | λελεί-πμεθον, | πσθον, | πσθον, |
| | μμεθον, | πθον, | πθον, |
| | | φθον, | φθον, |
| P. | λελεί-πμεθα, | πσθε, | πνται, |
| | μμεθα, | πθε, | πται,* |
| | | φθε. | |

b. Pluperfect.

| | | | |
|-------|----------------|--------|--------|
| Sing. | ἐλελεί-πμην, | πσο, | πτο, |
| | μμην, | ψο, | |
| D. | ἐλελεί-πμεθον, | πσθον, | πσθην, |
| | μμεθον, | πθον, | πθην, |
| | | φθον, | φθην, |
| P. | ἐλελεί-πμεθα, | πσθε, | πντο, |
| | μμεθα, | φθε, | πτο.* |
| | | | |

2. With *k* sounds.

a. Perfect.

(of βρέχω, wet.)

| | | | |
|-------|---------------|--------|--------|
| Sing. | βέβρε-χμαι, | χσαι, | χται, |
| | γμαι, | ξαι, | κται, |
| D. | βεβρέ-χμεθον, | χσθον, | χσθον, |
| | γμεθον, | χθον, | χθον, |
| P. | βεβρέ-χμεθα, | χσθε, | χνται, |
| | γμεθα, | χθε, | χται, |

b. Pluperfect.

(of λέγω, say.)

| | | | |
|-------|---------------|--------|--------|
| Sing. | ἐλελέ-γμην, | γσο, | γτο, |
| | | ξο, | κτο, |
| D. | ἐλελέ-γμεθον, | γσθον, | γσθην, |
| | | γθον, | γθην, |
| | | χθον, | χθην, |
| P. | ἐλελέ-γμεθα, | γσθε, | γντο, |
| | | γθε, | γτο, |
| | | χθε, | κτο.* |

3. With *t* sounds.

a. Perfect.

(of ἀνύτω, finish.)

| | | | |
|-------|-------------|--------|--------|
| Sing. | ἥνυ-τμαι, | τσαι, | τται, |
| | σμαι, | σαι, | σται, |
| D. | ἥνύ-τμεθον, | τσθον, | τσθον, |
| | σμεθον, | σθον, | σθον, |

| | | | |
|--|---------------------------|-----------------|---------------------------|
| P. | ἡνύ-τμεθα, σμεθα, | τσθε, σθε, | τνται, τται, σται.* |
| b. Pluperfect. (of ἐρεῖδω, fix on.) | | | |
| Sing. | ἐρηρεῖ-δμην, σμην, | δσο, σο, | δτο, στο, |
| D. | ἐρηρεῖ-δμεθον, σμεθον, | δσθον, σθον, | δσθην, σθην, |
| P. | ἐρηρεῖ-δμεθα, σμεθα, | δσθε, σθε, | δντο, δτο, στο.* |

C. Liquid Verbs.

a. Perfect.

(of σφάλλω, shake.)

| | | | |
|-------|--------------|-----------------|------------------|
| Sing. | ἔσφα-λμαι, | λσαι, | λται, |
| D. | ἔσφά-λμεθον, | λσθον, λθον, | λσθον, λθον, |
| P. | ἔσφά-λμεθα, | λσθε, λθε, | λνται, λται.* |

b. Pluperfect.

(of κτείνω, kill, with ν ejected.)

| | | | |
|-------|-------------|--------------|-------|
| Sing. | ἐκτά-μην, | σο, | το, |
| D. | ἐκτά-μεθον, | σθον, | σθην, |
| P. | ἐκτά-μεθα, | σθε, ντο. | |

* *Obs. 1*—The 3rd persons plur. of the mutes and liquids, marked with asterisks, become by the ejection of the colliding consonants identical with the 3rd pers. sing.; hence they are not used. To obtain special forms for them, either the ν of the termination is changed into α, and the *p* and *k* sounds are aspirated: λελεῖπνται, λελείφεται, τετάχεται, ἐφθάραται, τετράφαται, &c.—or a periphrasis is employed, as in Latin: λελειμμένοι εἰσί, *relicti sunt*, &c. When, however, the position of words, and presence of a plural subject, leave no doubt, these forms may be used: αἱ αἱ κέκρανται ξυμφοραί, Eur. Hip. 1255.^(R)

Obs. 2—The liquids in ν treat this letter,

a. According to the rule:

αἰσχύνω, ἥσχυμαι, ξηραίνω, ἐξήραμμαι,

whence it is retained in the 2nd pers. before σ in φαίνω πέφανσαι.

- b.* While they also make the form from the root without *ν*, and assume *σ*: φαίνω, μαιάινω, μολύνω. Primitive roots: φα, μια, μολυ.
 Perfects: πέφασμαι, μεμείασμαι, μεμόλυσμαι.

§ CX.

CONJUGATION OF THE OTHER MOODS.

1. Conjunctive.

a. Mood-vowel and terminations divided.

| | | | |
|----------|----------|------------|------------|
| Sing. 1, | ω-μαι, | 2, η-σαι, | 3, η-ται, |
| D. 1, | ω-μεθον, | 2, η-σθον, | 3, η-σθον, |
| P. 1, | ω-μεθα, | 2, η-σθε, | 3. ω-νται. |

b. Combined.

| | | | |
|----------|---------|-------------|-----------|
| Sing. 1, | ωμαι, | 2, ηαι (η), | 3, ηται, |
| D. 1, | ώμεθον, | 2, ησθον, | 3, ησθον, |
| P. 1, | ώμεθα. | 2, ησθε, | 3, ωνται. |

2. Optative.

a. Mood-vowel and terminations divided.

| | | | |
|----------|----------|-------------|-------------|
| Sing. 1, | οι-μην, | 2, οι-σο, | 3, οι-το, |
| D. 1, | οίμεθον, | 2, οι-σθον, | 3, οι-σθην, |
| P. 1, | οίμεθα, | 2, οι-σθε, | 3, οι-ντο. |

b. Combined.

| | | | |
|----------|----------|------------|------------|
| Sing. 1, | οίμην, | 2, οιο, | 3, οι-το, |
| D. 1, | οίμεθον, | 2, οισθον, | 3, οίσθην, |
| P. 1, | οίμεθα, | 2, οισθε, | 3, οιντο. |

Paradigm.

a. Conjunctive.

| | | | | | |
|------------|-------|---|---------|----------|--------|
| Pres. | λείπ- | } | ωμαι, | ηαι (η), | ηται, |
| Aor. 1, m. | λειψ- | | ώμεθον, | ησθον, | ησθον, |
| Aor. 2, m. | λιπ- | | ώμεθα, | ησθε, | ωνται. |

b. Optative.

| | | | | | | |
|-------------|----------|---|--------|----------|---------|---------|
| Pres. | λείπ- | } | οίμην, | οιο, | οιτο, | |
| Fut. 1, m. | λειψ- | | } | οίμεθον, | οισθον, | οίσθην, |
| Aor. 1, m.* | | | | | | |
| Fut. 2, m. | λιπε- | } | | | | |
| Aor. 2, m. | λιπ- | | | | | |
| Fut. 1, p. | λειφθησ- | | | | | |
| Fut. 2, p. | λιπησ- | | | | | |

| | | | |
|---------|----------|---------|----------|
| * Δειψ- | αίμην, | αιο, | αιτο, |
| | αίμεθον, | αισθον, | αίσθηγν, |
| | αίμεθα, | αισθε, | αιντο. |

3. Imperative.

a. Mood-vowel and terminations divided.

| | | |
|----------|---------|--------------|
| Sing. 2, | ε-σο, | 3, ε-σθω, |
| D. 2, | ε-σθον, | 3, ε-σθων, |
| S. 2, | ε-σθε, | 3, ε-σθωσαν, |

b. Combined.

| | | |
|----------|----------|-------------|
| Sing. 2, | εο (ου), | 3, έσθω, |
| D. 2, | εσθον, | 3, έσθων, |
| P. 2, | εσθε, | 3, έσθωσαν. |

4. Infinitive and participle.

Infinitive mood - vowel and termination : ε-σθαι, εσθαι.
 Partic. ό-μενος, ο-μένη, ό-μενον. The aorist 1st mid. has here also universally α, and ends the 2nd pers. imperative in αι.

Paradigm.

a. Imperative.

| | | | |
|-------------|-------|----------|----------|
| Pres. | λείπ- | εο (ου), | έσθω, |
| Aor. 1, m.* | | εσθον, | έσθων, |
| Aor. 2, m. | λίπ- | εσθε, | έσθωσαν, |

| | | |
|---------|--------|----------|
| * Δειψ- | αι, | άσθω, |
| | ασθον, | άσθων, |
| | ασθε, | άσθωσαν. |

b. Infinitive.

| | | |
|------------|---------------|--------------------|
| Pres. | λείπ-ε-σθαι, | λειπόμενος, η, ον, |
| Fut. 1, m. | λείψεσθαι, | λειψόμενος, |
| Aor. 1, m. | λείψασθαι, | λειψάμενος, |
| Fut. 2, m. | λιπέεσθαι, | λιπέόμενος, |
| Aor. 2, m. | λιπέσθαι, | λιπόμενος, |
| Fut. 1, p. | λειφθήσεσθαι, | λειφθησόμενος, |
| Fut. 2, p. | λιπήσεσθαι, | λιπησόμενος. |

c. Participle.

5. Perfect.

1, In the conjunctive and optative there are no proper forms on account of the want of a mood-vowel ; circumlocution is therefore resorted to : λελειμμένος ᾧ, *relictus sim*. Optative : λελειμένος εἴην.

Obs.—There is an exception in the case of pure verbs, the optatives of which are contracted, but easily recognised by the subscribed *ι*: *μνα*, *μεμναιοιτο*, *μεμνῶτο*, Xen. Cyrop., 1, 6, 3; in Homer with *ε* prefixed: *μεμνέωτο*, Il., ψ, 361, like *λαός*, *λεώς*.—In other forms only *ι* of the mood-vowel *οι* is added to the lengthened vowel of the root: *μεμνῆτο*, Aristoph. Plut., 992, though there another reading is *μεμνῆτο*; likewise Plat. Repub., VII, p. 517, *μεμνῆτ' ἄν*; so *κεκλῆ' ἅμα*, i. e. *κεκλήο ἅμα*, Soph. Phil., 119, and Brunck *ad. loc.* *λελυτο*, Od., σ, 238, as optative would be better written *λελυῖτο*, only that it is an old rule of the grammarians, that *υι* must be changed to *υ* before a consonant.—Of the still rarer conjunctive there are examples: (*μεμνωμεσθαι*) *μεμνώμεθα*, Plat. Politicus, p. 285, c., and *κεκτῆται*, Xen. Cyrop., 1, 8, which Matthiæ (Gr. Gr., p. 204, *orig.*) gives instead of *κέκτῃται*.

2. In the imperative, infinitive, and participle, the forms are produced, as in the indicative, by the ejection or change of consonants: imp. (*λελειπ-σο*) *λέλειψο*, from *πείθω* (*πεπειθ-σω*), *πέπεισω*, *πεπείσθω*, &c.; infinitive (*λελειπσθαι*) *λελειφθαι*; part. (*λελειπ-μένος*) *λελειμμένος*, η, ον.

Obs. 1.—Accent. The accent, in the passive conjugation, inclines to the end,

a. In the infin. and part. of the perf.:

λελειφθαι, *τετύφθαι*, *πεφιλῆσθαι*,

λελειμμένος, *τετυμμένος*, *πεφίλημένος*.

b. In the sing. of the imperat., aor. 1st mid., *λιποῦ*, *γενοῦ*, *γένεσθω*; but *γένεσθε*, *πίθεσθε*.

Obs. 2.—In compounds the general rule prevails: *ἐπιγένου*, *ἐπιλάθου*.

Obs. 3.—The imper. aor. 1st mid. has *αι* short for the accent: *λέλῃσαι*, and takes the accent according to the general rule on the radical syllable: *φύλαξαι*, *ποιήσαι*, by which it is distinguished from the optat. act. *φυλάξαι*, *ποιήσαι*, and the infin. *φυλάξαι*, *ποιῆσαι*.

FULL PARADIGM

| INDICATIVE. | CONJUNCTIVE. | IMPERATIVE. |
|-------------------------------------|---------------------------|---------------|
| Present, I am left. | | |
| S. λείπομαι, η, εται, | λείπωμαι, η, ηται, | λείπου, ἐσθω, |
| D. λειπόμεθον, ἐσθον, ἐσθον, | λειπώμεθον, ησθον, ησθον, | λείπεσθον, |
| P. λειπόμεθα, ἐσθε, ονται. | λειπώμεθα, ησθε, ωνται. | ἐσθων, |
| | | λείπεσθε, |
| | | ἐσθωσαν. |
| Imperf., I was being left. | | |
| S. ἐλειπόμην, ου, ετο, | | |
| D. ἐλειπόμεθον, ἐσθον, ἐσθην, | | |
| P. ἐλειπόμεθα, ἐσθε, οντο. | | |
| Perfect, I have been left. | | |
| S. λέλειμμαι, ψαι, πται, | Wanting. | λέλειψο, φθω, |
| D. λελείμμεθον, φθον, φθον, | | λέλειφθον, |
| P. λελείμμεθα, φθε.* | | φθων, |
| | | λέλειφθε, |
| | | φθωσαν. |
| Pluperfect, I had been left. | | |
| S. ἐλελείμμην, ψο, πτο, | | |
| D. ἐλελείμμεθον, φθον, φθην, | | |
| P. ἐλελείμμεθα, φθε.* | | |
| Fut. 1, mid., I shall leave myself. | | |
| S. λείψομαι, η, εται, | Wanting. | Wanting. |
| D. λειψόμεθον, ἐσθον, ἐσθον, | | |
| P. λειψόμεθα, ἐσθε, ονται. | | |
| Aor. 1, mid., I left myself. | | |
| S. ἐλειψάμην, ω, ατο, | λείψωμαι, η, ηται, | λείψαι, ἀσθω, |
| D. ἐλειψάμεθον, ἀσθον, ἀσθην, | λειψώμεθον, ησθον, ησθον, | λείψασθον, |
| P. ἐλειψάμεθα, ἀσθε, ατο. | λειψώμεθα, ησθε, ωνται. | ἀσθων, |
| | | &c. |
| Fut. 2, mid., I shall leave myself. | | |
| S. λιπέομαι, η, εται, &c. | Wanting. | Wanting. |
| Aor. 2, mid., I left myself. | | |
| S. ἐλιπόμην, ου, ετο, | λίπωμαι, η, ηται, | λιποῦ, ἐσθω, |
| &c. | &c. | &c. |

CXI.

OF THE PASSIVE.

| OPTATIVE. | INFINITIVE. | PARTICIPLE. |
|---|-------------|---------------------|
| λειποίμην, οιο, οιοτο, λειποίμεθον, οισθον, οίσθην, λειποίμεθα, οισθε, οιντο. | λείπεσθαι. | λειπόμενος, η, ον. |
| | | |
| Wanting. | λελειφθαι. | λελειμμένος, η, ον. |
| | | |
| λειψοίμην, οιο, οιοτο, &c. | λείψεσθαι. | λειψόμενος. |
| λειψαίμην, αιο, αιτο, &c. | λείψασθαι. | λειψάμενος. |
| λιποίμην, οιο, οιοτο, &c. | λιπέεσθαι. | λιπόμενος. |
| λιποίμην, οιο, οιοτο, &c. | λιπέσθαι. | λιπόμενος. |

| INDICATIVE. | CONJUNCTIVE. | IMPERATIVE. |
|--|--|--|
| Fut. 1, pass., I shall be left. S. λειφθήσομαι, η, εται, &c. | Wanting. | Wanting. |
| Aor. 1, pass., I was left. S. ἐλείφθην, θης, θη, D. ἐλείφθημεν, θητον, θήτην, P. ἐλείφθημεν, θητε, θησαν. | λειφθῶ, ῆς, ῆ, λειφθῶμεν, ῆτον, ῆτον, λειφθῶμεν, ῆτε, ῶσι. | λείφθητι, τω, τον, των, τε, τωσαν. |
| Fut. 2, pass., I shall be left. S. λιπήσομαι, η, εται, &c. | Wanting. | Wanting. |
| Aor. 2, pass., I was left. S. ἐλίπην, ης, η, D. ἐλίπημεν, ητον, ήτην, P. ἐλίπημεν, ητε, ησαν. | λιπῶ, ῆς, ῆ, λιπῶμεν, ῆτον, ῆτον, λιπῶμεν, ῆτε, ῶσι. | λίπηθι, τω, τον, των, τε, τωσαν. |

| OPTATIVE. | INFINITIVE. | PARTICIPLE. |
|--|---------------|-------------------------------------|
| λειφθησοίμην, οιο, οιοτο, &c. | λειφθήσεσθαι. | λειφθησόμενος. |
| λειφθείην, θείης, θείη, λειφθείμεν, θείητον, θείητην, λειφθείμεν, θείητε, θείησαν. | λειφθῆναι. | λειφθείς, λειφθεῖσα, λειφθέν. |
| λιπησοίμην, οιο, οιοτο, &c. | λιπήσεσθαι. | λιπησόμενος. |
| λιπείην, είης, είη, λιπείμεν, είητον, είητην, λιπείμεν, είητε, είησαν. | λιπῆναι. | λιπείς, λιπεῖσα, λιπέν. |

OF CONTRACTION IN THE CONJUGATION OF VERBS.

§ CXII.

OF THE POSSIBLE CASES OF CONTRACTION.

1. Contraction, in verbs as in substantives, unites the final vowel of the root with the following vowel, which, in the case of verbs, is the mood-vowel, either alone or blended with the termination.

2. Hence these are subjected to contraction, *α*, verbs pure, and commonly only such of them as end a root of more than one syllable in *α*, *ε*, *ο*; *β*, the 2nd fut. act. and mid. of other verbs: e. g. τιμά-ω, φιλέ-ω, χρυσό-ω, and fut. 2nd, λιπέω, λιπέομαι.

3. Further, in the pure verbs contraction enters only into the present and imperfect, since in all the other tenses consonants succeed the radical vowel, whence contraction is impossible.

4. In the verbs in *αω*, *εω*, *οω*, the vowels *α*, *ε*, *ο*, unite, in the pres. and imperf. indicative, with the mood-vowels *ο*, *ε*, from which we perceived to arise, by the addition of the terminations, in the active *ω*, *ει*, *ου*, and in the passive *η*. The conjunctive gave *ω*, *η*, and *η*, the optative *οι*, the imperative *ε*, *ο*, *ου*, the infinitive *ε* and *ει*, the participle *ω*, *ου*, *ο*, thus the whole series is:

ο, *ε*, *ω*, *ει*, *ου*, *η*,—*ω*, *η*, *η*,—*οι*,—*ε*, *ο*, *ου*,—*ε*, *ει*,—*ω*, *ο*, *ου*.

5. The *ι* in *ει* and *η* suffers, except in a few cases marked below, no change through contraction, but is, where it is possible, only subscribed: τιμάεις, τιμῶς, and τιμάης, τιμῶς: *ει* and *η* having here no more effect than *ε*, *η*.

6. If then we except *ει* and *η*, take no notice of repetitions, and arrange the other vowels in proper order, we have

ε, *ο*, *η*, *ω*, *οι*, *ου*,

i. e. the two short vowels, the two long, and the two diphthongs of *o* (*oi, ou*).

7. With these *α, ε, ο* collide; so that there are to be contracted :

| | | | | | | | |
|-----------|-----------|------------|------------|------------|------------|-------------|-------------|
| <i>A.</i> | <i>α-</i> | <i>αε,</i> | <i>αο,</i> | <i>αη,</i> | <i>αω,</i> | <i>αοι,</i> | <i>αου.</i> |
| <i>B.</i> | <i>ε-</i> | <i>εε,</i> | <i>εο,</i> | <i>εη,</i> | <i>εω,</i> | <i>εοι,</i> | <i>εου.</i> |
| <i>C.</i> | <i>ο-</i> | <i>οε,</i> | <i>οο,</i> | <i>οη,</i> | <i>οω,</i> | <i>οοι,</i> | <i>οου.</i> |

§ CXIII.

RULES OF CONTRACTION.

1. For *α* with an *e* sound (*ε, η,*) long *α* is pronounced, for *α* with an *ο* sound (*ο, ω, οι, ου,*) is pronounced *ω* : e. g.

for *τίμαε, τιμάης, τιμάόμεθα, τιμάωνται, τιμάοιμι, ἐτιμάου,*
pronounce *τίμᾱ, τιμᾶς, τιμάόμεθα, τιμᾶνται, τιμᾶμι, ἐτιμᾶ.*

2. For *εε* is pronounced *ει*, for *εο, ου*. *E* before the long vowels and diphthongs disappears :

φιλέετε, φιλέομεν, φιλέηται, φιλεώμεθα, φιλέοιντο, φιλέου,
φιλεῖτε, φιλοῦμεν, φιλήται, φιλάμεθα, φιλοῖντο, φιλοῦ.

3. For *ο* with a short vowel (*ε, ο*) is pronounced *ου*, but for *ο* with a long (*η, ω*) *ω*. *O* before the diphthongs (*οι, ου*) disappears :

χρυσόεσθον, ἐχρύσοον, χρυσόητε, χρυσόωσι, χρυσόοιεν, χρυσόου.
χρυσοῦσθον, ἐχρύσουν, χρυσῶτε, χρυσῶσι, χρυσοῖεν, χρυσοῦ.

Obs. 1.—For *ο* with *ει* of the indicative or with *η* (*η with ι subscribed,*) the contraction is *οι* :

χρυσόεις, χρυσόει, χρυσόης,
χρυσοῖς, χρυσοῖ, χρυσοῖς; but χρυσόειν, χρυσοῦν,

as if contracted from *χρυσόεν.*^(R)

Obs. 2.—In the optative, besides the common terminations, the following appear : sing. *ην, ης, η,* du. *ημεν, ητον, ητην,* pl. *ημεν, &c.,* being the termination of the secondary tenses united with *η*,—called the *Attic optative* : e. g. *τιμάοιμι, τιμῶμι,* and *τιμαοίην, τιμῶην, &c.*

Obs. 3.—When the accent is upon one of the open syllables, it adheres

to that which is formed by contraction : τιμάω, τιμῶ, not τίμω, but τίμας, τίμα; τιμάοις, τιμῶς, but ἐτίμαες, ἐτίμας.

Obs. 4.—The ν ἐφελκυστιπρόν is dropped in contraction : ἐφίλει αὐτόν, ἐφίλει αὐτόν.

Obs. 5.—The *Attic* optative forms with the terminations ην, ης, &c., are usual in the singular, and also in the plural of those in α; but the 3rd pers. plur. is not thus used, not τιμῶσαν, φιλοῖσαν, but τιμῶεν, φιλοῖεν.

Obs. 6.—The following contract αε into η: ζάω, live, διψάω, thirst, πεινάω, hunger, χράομαι, use; thus, ζῆς, ζῆ, χρεῖται, ζῆν, διψῆν, πεινῆν, χρεῖσθαι, &c., with the *Attics* also κνάω, scrape, σμάω, wipe, ψάω touch.

Obs. 7.—Pure verbs with a monosyllabic root, as δέω, πνέω, &c., contract only the vowels before ε and ει: πνέει, πνεῖ; πνέειν, πνεῖν; but πνέομεν, πνέουσι, πνέη. Except δέω, when it signifies *bind*: δέων, δῶν; δέον, δοῦν; δέομαι, δοῦμαι.

Obs. 8.—‘*Πρίγω* has in its contractions ω, ω, instead of ου, οι: ῥιγῶν for ῥιγβειν, ῥιγοῦν; ^(R)ῥιγῶντι for ῥιγοῦντι; ῥιγῶη for ῥιγοίη. (*Buttmann de rarioribus quibusdam verborum formis in Museo Antiqq. Studd. p. 237.*)

§ CXIV.

ACTIVE OF THE CONTRACTED VERBS.

| Present. | | τιμ- | φιλ- | χρυσ- |
|-------------|----|-------------------|--------------------|--------------------|
| Indicat. | S. | άω, -ῶ, | έω, -ῶ, | όω, -ῶ, |
| | | άεις, -ῃς, | έεις, -ῃς, | όεις, -ῃς, |
| | | άει, -ῃ, | έει, -ῃ, | όει, -ῃ, |
| | D. | άομεν, -ῶμεν, | έομεν, -οὔμεν, | όομεν, -οὔμεν, |
| | | άετον, -ᾶτον, | έετον, -εἶτον, | όετον, -οὔτον, |
| | | άετον, -ᾶτον, | έετον, -εἶτον, | όετον, -οὔτον, |
| | P. | άομεν, -ῶμεν, | έομεν, -οὔμεν, | όομεν, -οὔμεν, |
| | | άετε, -ᾶτε, | έετε, -εἶτε, | όετε, -οὔτε, |
| | | άουσι, -ῶσι. | έουσι, -οὔσι. | όουσι, -οὔσι. |
| Conjunct. | S. | άω, -ῶ, | έω, -ῶ | όω, -ῶ, |
| | | άης, -ῃς, | έης, -ῃς, | όης, -ῃς, |
| | | άη, -ῃ, | έη, -ῃ, | όη, -ῃ, |
| | D. | άωμεν, -ῶμεν, | έωμεν, -ῶμεν, | όωμεν, -ῶμεν, |
| | | άητον, -ᾶτον, | έητον, -ῆτον, | όητον, -ῶτον, |
| | | άητον, -ᾶτον, | έητον, -ῆτον, | όητον, -ῶτον, |
| | P. | άωμεν, -ῶμεν, | έωμεν, -ῶμεν, | όωμεν, -ῶμεν, |
| | | άητε, -ᾶτε, | έητε, -ῆτε, | όητε, -ῶτε, |
| | | άωσι, -ῶσι. | έωσι, -ῶσι. | όωσι, -ῶσι. |
| Optative. | S. | άοιμι, -ῶμι, | έοιμι, -οἶμι, | όοιμι, -οἶμι, |
| | | άοις, -ῶς, | έοις, -οἶς, | όοις, -οἶς, |
| | | άοι, -ῶ, | έοι, -οἶ, | όοι, -οἶ, |
| | D. | άοιμεν, -ῶμεν, | έοιμεν, -οἶμεν, | όοιμεν, -οἶμεν, |
| | | άοιτον, -ῶτον, | έοιτον, -οἶτον, | όοιτον, -οἶτον, |
| | | αοίτην, -ώτην, | εοίτην, -οίτην, | οοίτην, -οίτην, |
| | P. | άοιμεν, -ῶμεν, | έοιμεν, -οἶμεν, | όοιμεν, -οἶμεν, |
| | | άοιτε, -ῶτε, | έοιτε, -οἶτε, | όοιτε, -οἶτε, |
| | | άοιεν, -ῶεν. | έοιεν, -οἶεν. | όοιεν, -οἶεν. |
| Imperat. | S. | αε, -α, | εε, -ει, | οε, -ου, |
| | | άετω, -άτω, | έετω, -είτω, | όετω, -ούτω, |
| | D. | άετον, -ᾶτον, | έετον, -εἶτον, | όετον, -οὔτον, |
| | | άετων, -άτων, | έετων, -είτων, | όετων, -ούτων, |
| | P. | άετε, -ᾶτε, | έετε, -εἶτε, | όετε, -οὔτε, |
| | | άετωσαν, -άτωσαν. | έετωσαν, -είτωσαν. | όετωσαν, -ούτωσαν. |
| Infinitive. | | άειν, -ᾶν. | έειν, -εἶν. | όειν, -οῦν. |
| articip. | M. | άων, -ῶν, | έων, -ῶν, | όων, -ῶν, |
| | F. | άουσα, -ῶσα, | έουσα, -οὔσα, | όουσα, -οὔσα, |
| | N. | άον, -ῶν. | έον, -οὔν. | όον, -οὔν. |

| Imperfect. | | ἔτιμ- | ἐφίλ- | ἐχρῆς- |
|------------|----|---------------|----------------|----------------|
| Indicat. | S. | αον, -ων, | εον, -ουν, | οον, -οουν, |
| | | αες, -ας, | εες, -εις, | οες, -ους, |
| | | αε, -α, | εε, -ει, | οε, -ου, |
| | D. | ἀομεν, -ῶμεν, | ἐομεν, -οῦμεν, | ὀομεν, -οῦμεν, |
| | | ἀετον, -ᾶτον, | ἐετον, -εῖτον, | ὀετον, -οῦτον, |
| | | ἀετην, -άτην, | ἐέτην, -είτην, | ὀέτην, -οὔτην, |
| | P. | ἀομεν, -ῶμεν, | ἐομεν, -οῦμεν, | ὀομεν, -οῦμεν, |
| | | ἀετε, -ᾶτε, | ἐετε, -εῖτε, | ὀετε, -οὔτε, |
| | | αον, -ων. | εον, -ουν. | οον, -οουν. |

§ CXV.

PASSIVE OF THE CONTRACTED VERBS.

| Present. | | τιμ- | φιλ- | χρῆς- |
|-----------|----|--------------------|---------------------|---------------------|
| Indicat. | S. | ἀομαι, -ῶμαι, | ἐομαι, -οῦμαι, | ὀομαι, -οῦμαι, |
| | | ἀη, -ᾷ, | ἐη, -ῇ, | ὀη, -οῇ, |
| | | ἀεται, -ᾷται, | ἐεται, -εῖται, | ὀεται, -οὔται, |
| | D. | ἀόμεθον, -ώμεθον, | ἐόμεθον, -οῦμεθον, | ὀόμεθον, -οῦμεθον, |
| | | ἀεσθον, -ᾶσθον, | ἐεσθον, -εῖσθον, | ὀεσθον, -οῦσθον, |
| | | ἀεσθον, -ᾶσθον, | ἐεσθον, -εῖσθον, | ὀεσθον, -οῦσθον, |
| | P. | ἀόμεθα, -ώμεθα, | ἐόμεθα, -οῦμεθα, | ὀόμεθα, -οῦμεθα, |
| | | ἀεσθε, -ᾶσθε, | ἐεσθε, -εῖσθε, | ὀεσθε, -οὔσθε, |
| | | ἀονται, -ῶνται. | ἐονται, -οῦνται. | ὀονται, -οῦνται. |
| Conjunct. | S. | ἀωμαι, -ῶμαι, | ἐωμαι, -ῶμαι, | ὀωμαι, -ῶμαι, |
| | | ἀη, -ᾷ, | ἐη, -ῇ, | ὀη, -οῇ, |
| | | ἀηται, -ᾷται, | ἐηται, -ῇται, | ὀηται, -ῶται, |
| | D. | αῶμεθον, -ώμεθον, | εῶμεθον, -ώμεθον, | οῶμεθον, -ώμεθον, |
| | | ἀησθον, -ᾷσθον, | ἐησθον, -ῇσθον, | ὀησθον, -ᾷσθον, |
| | | ἀησθον, -ᾷσθον, | ἐησθον, -ῇσθον, | ὀησθον, -ᾷσθον, |
| | P. | αῶμεθα, -ώμεθα, | εῶμεθα, -ώμεθα, | οῶμεθα, -ώμεθα, |
| | | ἀησθε, -ᾷσθε, | ἐησθε, -ῇσθε, | ὀησθε, -ᾷσθε, |
| | | ἀωνται, -ῶνται. | ἐωνται, -ῶνται. | ὀωνται, -ῶνται. |
| Optative. | S. | αοίμην, -ώμην, | εοίμην, -οίμην, | οοίμην, -οίμην, |
| | | ἀοιο, -ῶο, | ἐοιο, -οῖο, | ὀοιο, -οῖο, |
| | | ἀοιτο, -ῶτο, | ἐοιτο, -οῖτο, | ὀοιτο, -οῖτο, |
| | D. | αοίμεθον, -ώμεθον, | εοίμεθον, -οίμεθον, | οοίμεθον, -οίμεθον, |
| | | ἀοισθον, -ῶσθον, | ἐοισθον, -οῖσθον, | ὀοισθον, -οῖσθον, |
| | | αοίσθην, -ώσθην, | εοίσθην, -οῖσθην, | οοίσθην, -οῖσθην, |
| | P. | αοίμεθα, -ώμεθα, | εοίμεθα, -οίμεθα, | οοίμεθα, -οίμεθα, |
| | | ἀοισθε, -ῶσθε, | ἐοισθε, -οῖσθε, | ὀοισθε, -οῖσθε, |
| | | αοιντο, -ῶντο. | εοιντο, -οῖντο. | οοιντο, -οῖντο. |

| Present. | | τιμ- | φιλ- | χρυσ- |
|-------------|----|---|--|--|
| Imperat. | S. | άου, -ᾶ, άεσθω, -άσθω, | έου, -οῦ, έεσθω, -είσθω, | όου, -οῦ, όεσθω, -ούσθω, |
| | D. | άεσθον, -άσθον, άεσθων, -άσθων, | έεσθον, -εῖσθον, έεσθων, -είσθων, | όεσθον, -οῦσθον, όεσθων, -ούσθων, |
| | P. | άεσθε, -ᾶσθε, άεσθωσαν, -άσθωσαν. | έεσθε, -εῖσθε, έεσθωσαν, -είσθωσαν. | όεσθε, -οῦσθε, όεσθωσαν, -ούσθωσαν. |
| Infinitive. | | άεσθαι, -ᾶσθαι. | έεσθαι, -εῖσθαι. | όεσθαι, -ούσθαι. |
| Particip. | S. | αόμμενος, -ώμμενος, | εόμμενος, -ούμμενος, | οόμμενος, -οούμμενος, |
| | D. | αομμένη, -ωμμένη, | εομμένη, -ουμμένη, | οομμένη, -ουμμένη, |
| | P. | αόμμενον, -ώμμενον. | εόμμενον, -ούμμενον. | οόμμενον, -οούμμενον. |
| Imperfect. | | ἔτιμ- | ἔφιλ- | ἔχρυσ- |
| Indicat. | S. | αόμην, -ώμην, άου, -ᾶ, άετο, -ᾶτο, | εόμην, -ούμην, έου, -οῦ, έετο, -εῖτο, | οόμην, -οούμην, όου, -οῦ, όετο, -οῦτο, |
| | D. | αόμεθον, -ώμεθον, άεσθον, -ᾶσθον, άεσθην, -άσθην, | εόμεθον, -ούμεθον, έεσθον, -εῖσθον, έεσθην, -είσθην, | οόμεθον, -οόμεθον, όεσθον, -οῦσθον, όεσθην, -ούσθην, |
| | | αόμεθα, -ώμεθα, άεσθε, -ᾶσθε, άοντο, -ᾶντο. | εόμεθα, -οόμεθα, έεσθε, -εῖσθε, έοντο, -ούντο. | οόμεθα, -οοόμεθα, όεσθε, -οῦσθε, όοντο, -οῦντο. |
| | P. | | | |
| | | | | |
| | | | | |

§ CXVI.

OF THE COMBINATION AND ANALYSIS OF VERBAL FORMS.

1. For the sake of completely mastering the difficulties of Greek conjugation, it is an useful exercise to combine out of their elements single and unconnected parts of different tenses and moods; or, such parts being given, to analyse and resolve them into these elements.

2. Take, for example, to be formed, the 1st aor. mid., 3rd pers. plur. optat. of λείπω. At the mention of the tense, we combine this out of the verb-root (λείπ,) and the termination σάμην, ἐλειψάμην, then alter the changeable parts of the ending; viz. the mood-vowel (α,) and termination (μην), as soon as the mood and person are named. Here it is the optative, therefore αι, and the 3rd pers. plural, therefore ντο; consequently λείψαιντο. The same person in the conjunctive,

λείψ-ω-νται. Of τέλλω: τείλ-ω-νται—in the dual, τείλ-η-σθον; in the 2nd aorist, λίπωνται, λίποντο; in the dual, λιποίσθην, &c. The combination of the forms thus proceeds from the tense to the mood, and from the mood to the person.

3. The analysis of the forms, on the contrary, begins with the person, then proceeds to the designation of mood, and thence to that of tense; the conjugation is generally recognised at sight of the termination. Given, for example, λειφ-θησοίσθην: the division into λειφθησ-οι-σθην is self-evident; σθην points to the 3rd pers. of the dual, οι to the optative; the remaining part, λειφθησ, will immediately suggest the ending θησομαι (λειφθήσομαι), and thus λειφθησοίσθην be known as the 3rd pers. dual opt. fut. 1st, pass. of λείπω.

4. It is not always possible to reach by analysis the real root of the verb. Thus when φύγης, i.e. φύγ-η-ις, is recognised as the 2nd pers. conjunctive, 2nd aor. active, we can from φυγ, according to the rules of abbreviation, recover the long root φευγ, and hence φεύγω, but even this φύγης would be a present, if the verb were φύγω. So likewise when ἔτευξα is given to analyse, it can be ascertained only that the root ends in a *k* sound, without determining whether it be τευκ, τευγ, τευχ. Thus from ἤκουσμαι we arrive as well at ἐκουθ as at ἀκου. These are limits to rule, which the very nature of the language prescribes.—It is, therefore, the teacher's part to assist in such analysis, until it becomes easy from an extended acquaintance with words. When ἀκούω, κτείνω are once known to the learner, he will have no difficulty in analysing ἤκουσμαι, ἔκταμαι.

5. Finally, in spite of the variety of the Greek conjugation, the persons of different moods and tenses are often alike: λείψω may be fut. 1st, ind. act., and aor. 1, conj. active. In such cases the context and sense of a passage must determine concerning the form; frequently also the accent will do so.

OF THE CONJUGATION WITHOUT MOOD-VOWELS.

§ CXVII.

GENERAL REMARKS.

1. Besides the conjugation already explained, there is found in some verbs another method of conjugating, which, principally because the mood-vowel is almost entirely wanting in many tenses, exhibits peculiar forms arising from the combination of the radical part with the terminations.

2. This is found in many pure verbs of a monosyllabic root in *α, ε, ο*, and in others to the roots of which the syllable *ννυ* is attached: *σκεδα, σκεδαννυ* (in mute and liquid verbs only *νυ*: *μιγ, μιγνυ; δεικ, δεικνυ; ἄρ, ἄρνυ*).

3. It comprises pres. and imp. act. and pass., and aor. 2nd act. and mid.

4. Thus: roots *φα, στα, ε, θε, δο*, from which *φημί*, say, *ἵστημι*, set, *ἵημι*, send, *τίθημι*, place, *δίδωμι*, give.

5. Many roots of this conjugation are increased in the present and imperfect by the prefixture of *ι*, before which, where it is possible, the initial consonant is repeated:

φα, ἵστα, ἱε, τιθε, διδο. (The student will perceive why not *σιστα* and *διθε*.)

6. Peculiar are *πιμπλε* from *πλε*, *πιμπρα* from *πρα* with *μ* taken in.

7. The terminations are, with a few exceptions, the common. The conjunctive has the mood-vowel of ordinary verbs (*ω, η*), and the optative has as mood-vowel *ι* after the radical vowel: *ἵστα, ἵσται; ἱε, ἱει, &c.*

§ CXVIII.

ACTIVE CONJUGATION.

1. Indicative.

The radical vowels are always doubled in the singular before the terminations: *δίδω, δίδω; ἴε, ἴη; φα, φη.*

2. Present.

The terminations of the present are in the singular irregular, 1, *μι*, 2, *ς*, 3, *σι*: e. g. *φημί, φής, φησί*; in the other numbers as usual: dual, *μεν, τον, τον*; plural, *μεν, τε, ντσι*. Thus *δο, δίδω, δίδω*, in the

Paradigm.

| | | | |
|-------|-----------------|-----------------|----------------------------|
| Sing. | <i>δίδωμι,</i> | <i>δίδως,</i> | <i>δίδωσι,</i> |
| D. | <i>δίδομεν,</i> | <i>δίδοτον,</i> | <i>δίδοτον,</i> |
| P. | <i>δίδομεν,</i> | <i>δίδοτε,</i> | <i>(δίδοντσι) δίδουσι.</i> |

So also *φημί, ἴστημι, ἵημι, τίθημι, δείκνυμι, σκεδάννυμι, &c.*

3. The last persons are properly *φαντσι, ἴσταντσι, ἱεντσι, τιθεντσι, δίδοντσι, δεικνυντσι*, from which, according to the general rule, the forms,

φᾶσί, ἰστάσι, ἱέσι, τιθεῖσι, δίδουσι, δεικνύσι, proceed, or also,

ἱέασι, τιθέασι, δίδόασι, δεικνύασι,

where *ν* is exchanged for *α*, and *τ* ejected before *σ*. The accent upon the former shows, that they were considered to be contracted from the latter, *ἱέσι* from *ἱέασι*, &c.

4. Imperfect and aor. 2nd.

The terminations are as usual,

Sing. *ν, ε (-).* Dual, *μεν, τον, την.*

Plural, *μεν, τε, ν;*

and the difference between these two forms then lies merely in the prefixure of the *ι*. Both are found in the same verb only when it has this prefixure:

| | | | |
|--------------------|--------------------|---------------------|-------------------|
| Imp. <i>ἴστην,</i> | Aor. <i>ἔστην,</i> | Imp. <i>ἐτίθην,</i> | Aor. <i>ἔθην,</i> |
| <i>ἔδιδαν,</i> | <i>ἔδω.</i> | <i>ἵην,</i> | <i>ῆν.</i> |
| <i>ἔφην.</i> | | <i>ἐδείκνυν.</i> | |

Paradigm.

| | | | |
|-------|----------|----------|----------|
| Sing. | ἴστην, | ἴστης, | ἴστη, |
| D. | ἴσταμεν, | ἴστατον, | ἰστάτην, |
| P. | ἴσταμεν, | ἴστατε, | ἴσταν. |

The last person may end also in *σαν*: ἴστασαν, ἐτίθεισαν, as in the plup. active.

Obs.—The same forms are observable in the pass. aorists of the other conjugations, as : ἐλείφθην, ἐλίπην, from the tense-roots λειφθε, λιπε; but so that the duplication of the vowel runs here through all the numbers, and recurs even in the imperative and infinitive. So likewise in the 2nd aor. of ἴστημι, ἔστην to ἔστησαν, and ἔδυν to ἔδυσαν.

5. Conjugation of the other moods.

Since the imperfect wants all moods but the indicative, we find these only in the pres. and aor. 2nd, distinguished merely by the prefixture.

6. Conjunctive.

a. The conjunctive has, as before mentioned, its own mood-vowel, and always appears contracted.

| | | | | | |
|-------|---------|-------|---------|--------|------|
| Pres. | ἰστιάω, | ἰστώ, | Aor. 2, | στιάω, | στώ, |
| | διδύω, | διδώ, | | δύω, | δώ, |
| | τιθέω, | τιθώ. | | δέω, | δώ. |

b. The following contractions are peculiar, *ω* (not *οι*) for *οη*, and *η* (not *α*) for *αη*.

Paradigm.

Present.

| | | | | | | |
|----|----------|----------|----------|---------|---------|---------|
| S. | διδῶ, | διδῶς, | διδῶ, | στώ | στῆς, | στῆ, |
| D. | διδῶμεν, | διδῶτον, | διδῶτον, | στώμεν, | στῆτον, | στῆτον, |
| P. | διδῶμεν, | διδῶτε, | διδῶσι, | στώμεν, | στῆτε, | σῶσι. |
| | S. | δῶ, | δῆς, | δῆ, | | |
| | D. | δῶμεν, | δῆτον, | δῆτον, | | |
| | P. | δῶμεν, | δῆτε, | δῶσι. | | |

So also the pass. aorists, λειφθῶ and λιπῶ, ῆς, ῆ, &c.

7. Optative.

The terminations of the secondary tenses are here combined with *η*:

| | | | | | |
|----|------------|----|-------------------|----|------------------|
| S. | ην, ης, η. | D. | ημεν, ητον, ητην. | P. | ημεν, ητε, ησαν. |
|----|------------|----|-------------------|----|------------------|

The optative is composed of these terminations, the tense-root, and *ι* between them:

στα-ι-ην, Aor. σταίην, Pres. ισταίην, Δε, Aor. Δείην,
Pres. τιθείην.

Paradigm.

Present.

| | | | |
|----|-----------|------------|------------|
| S. | διδοίην, | διδοίης, | διδοίῃ, |
| D. | διδοίμεν, | διδοίητον, | διδοίητην, |
| P. | διδοίμεν, | διδοίητε, | διδοίησαν. |

Aor. 2.

| | | | |
|----|--------|---------|---------|
| S. | εἶην, | εἶης, | εἶῃ, |
| D. | εἶμεν, | εἶητον, | εἶητην, |
| P. | εἶμεν, | εἶητε, | εἶησαν. |

In the dual and plural *η* may be dropped before the termination, and the last person ended in *εν*: εἶμεν, εἶτε, εἶεν.

8. The imperative has the full terminations (Δι, τω, τον, των, τε, τωσαν).

| | | | |
|---------------|-------------|-------------|------------|
| Pres. ἴσταθι, | Aor. στήθι, | Pr. τίθετι, | Aor. Δέτι, |
| δίδοθι. | δόθι. | ἔθι. | ἔθι. |

στήθι with the long vowel, τίθετι for τίτεθι (from τίθεθι),—the first *θ* maintains itself according to the general rule, since it belongs to the root. So also aor. 1st pass., λείφθῃ for λείφθῃ. The stronger aspiration destroys the weaker. The forms Δέτι, δόθι, ἔθι, were shortened into Δές, δός, ἔς, as the preposition *πρὸς* into *πρός*.

Paradigm.

| | | | | | |
|----|----------|------------|----|--------|----------|
| S. | ἴσταθι, | ιστάτω, | S. | Δές, | δέτω, |
| D. | ἴστατον, | ιστάτων, | D. | δέτον, | δέτων, |
| P. | ἴστατε, | ιστάτωσαν. | P. | δέτε, | δέτωσαν. |

9. Infinitive.

The termination is in the common dialect *ναι*, before which in the 2nd aor. *α* of *σταναι* was doubled, *στήναι*, and the vowels in *δοναι*, *δεναι*, *έναι*, were extended: *δοῦναι*, *δεῖναι*, *εἶναι*.

| | | | |
|--------------|-----------------|--------------|-----------------|
| Pr. ιστάναι, | Aor. 2. στήναι. | Pr. τιθέναι, | Aor. 2. δεῖναι. |
| Pr. διδόναι, | Aor. 2. δοῦναι. | Pr. ἰέναι, | Aor. 2. εἶναι. |

10. Participles.

The terminations are in the nom. *ντς*, *ντσα*, *ντ*, where from *ντ* the *τ* is dropped.

| | | | |
|-------|-----------|-----------|-----------|
| Pres. | ἴσταντς, | ἴσταντσα, | ἴσταντ, |
| Nom. | ἴστάς, | ἴστᾱσα, | ἴστάν, |
| Gen. | ἴστάντος, | ἴστάσης, | ἴστάντος. |

| | | | |
|-------|-----------|-----------|-----------|
| Pres. | τιθεντς, | τιθεντσα, | τιθεντ, |
| Nom. | τιθείς, | τιθεῖσα, | τιθέν, |
| Gen. | τιθέντος, | τιθείσης, | τιθέντος. |

| | | | | | | | |
|---------|----------|-----------|----------|---------|-------|--------|------|
| Aor. 2, | στάς, | στᾱσα, | στάν, | Aor. 2, | θείς, | θεῖσα, | θέν, |
| Pres. | ίείς, | ίεισα, | ίέν, | | είς, | είσα, | έν, |
| | διδούς, | διδοῦσα, | διδόν, | | δούς, | δοῦσα, | δόν. |
| | φάς, | φᾱσα, | φάν, | | | | |
| | δεικνῦς, | δεικνῦσα, | δεικνύν. | | | | |

The formation of the passive aorists will be found, on comparison with the paradigm, in all respects agreeable to the rules of this conjugation.

Obs.—With regard to the other tenses, which belong not to the conjugation without mood-vowel, it is to be remarked only, that their vowels are doubled before the termination in the active, but remain short in the passive: ἴδω, ἑτέθην, στήσω, ἐστάθην, &c.

§ CXIX. PARADIGM OF THE ACTIVE

ἵστημι, I set, root στα.

τίθημι, I place,

| | PRESENT. | AORIST 2. | PRESENT. |
|--------------|---|---|---|
| Indicative. | ἵστημι, ἵστης, ἵστησι, ἵσταμεν, to ἵστασσι. | ἔστην, ἔστης, ἔστη, ἔστημεν, to ἔστησαν or ἔσαν. | τίθημι, τίθης, τίθησι, τίθεμεν, to τιθεῖσι. |
| Conjunctive. | ἵστω, ἵσῃς, ἵσῃ, ἵστωμεν, to ἵστωσι. | στω, σῃς, σῃ, στωμεν, to στωσι. | τιθῶ, τιθῇς, τιθῇ, τιθῶμεν, to τιθῶσι. |
| Optative. | ἵσταίην, ἵσταίης, ἵσταίῃ, ἵσταίημεν, to ἵσταίησαν or ἵσταῖεν. | σταίην, σταίης, σταίῃ, σταίημεν, to σταίησαν or σταῖεν. | τιθείην, τιθείης, τιθείῃ, τιθείημεν, to τιθείησαν. |
| Imperative. | ἵσταθι, ἱστάτω, ἵστατον, to ἱστάτωσαν. | στήθι, στήτω, στήτον, to στήτωσαν. | τίθετι, τιθέτω, τίθετον, to τιθέτωσαν. |
| Infinitive. | ἱσtάναι. | στήναι. | τιθέναι. |
| Participle. | ἱστάς, ἱστᾶσα, ἱστάν. | στάς, στᾶσα, στάν. | τιθείς, τιθεῖσα, τιθέν. |
| | IMPERFECT. | | IMPERFECT. |
| | ἵστην, ἵστης, ἵστη, ἵσταμεν, to ἵσαν or ἵτασαν. | | ἐτίθην, ἐτίθης, ἐτίθη, ἐτίθεμεν, to ἐτίθεσαν. |

OF VERBS WITHOUT A MOOD-VOWEL.

root Δε.

Δίδωμι, I give, root δο.

| AORIST 2. | PRESENT. | AORIST 2. |
|---|---|---|
| ἔθην, ἔθης, ἔθη, ἔθεμεν, to ἔθεσαν. | δίδωμι, δίδως, δίδωσι, δίδομεν, to δίδουσι. | ἔδαν, ἔδως, ἔδω, ἔδομεν, to ἔδοσαν. |
| ᾤδω, ᾤδης, ᾤδῃ, ᾤδωμεν, to ᾤδωσι. | διδῶ, διδῶς, διδῶσι, διδῶμεν, to διδῶσι. | ᾔδω, ᾔδως, ᾔδω, ᾔδωμεν, to ᾔδωσι. |
| δείην, δείης, δείῃ, δείωμεν, to δείησαν. | διδοίην, διδοίης, διδοίῃ, διδοίωμεν, to διδοίησαν. | δοίην, δοίης, δοίῃ, δοίωμεν, to δοίησαν. |
| δέξ, δέτω, δέτον, to δέτωσαν. | δίδοθι, διδότω, δίδοτον, to διδότωσαν. | δόξ, δότω, δότον, to δότωσαν. |
| δεῖναι. | διδόναι. | δοῦναι. |
| δείς, δεῖσα, δέν. | διδούς, διδούσα, διδόν. | δούς, δοῦσα, δόν. |
| | IMPERFECT. | |
| | ἐδίδων, ἐδίδως, ἐδίδω, ἐδίδομεν, to ἐδίδοσαν. | |

§ CXX.

PASSIVE CONJUGATION.

1. The terminations here exactly resemble those of the common conjugation ; σ in the second person singular, being disturbed by no mood-vowel, generally remains : *ἵσταμαι*, *ἵστασαι* ; except in the optative : *ἵσταίμην*, *ἵσταιο*, and in some forms : *ἵστάμην*, *ἵστασο*, *ἵσταο*, *ἵστω*.

2. Paradigm.

Present.

| | | | |
|-------|--------------------|-------------------|-------------------|
| Sing. | <i>τίθεμαι</i> , | <i>τίθειςαι</i> , | <i>τίθεται</i> , |
| Dual, | <i>τίθέμεθον</i> , | <i>τίθεςθον</i> , | <i>τίθεςθον</i> , |
| Plur. | <i>τίθέμεθα</i> , | <i>τίθεςθε</i> , | <i>τίθενται</i> . |

Imperfect.

| | | | |
|-------|----------------------|--------------------|--------------------|
| Sing. | <i>ἐπιθέμην</i> , | <i>ἐτίθεσο</i> , | <i>ἐτίθετο</i> , |
| Dual, | <i>ἐπιθέμεθον</i> , | <i>ἐτίθεςθον</i> , | <i>ἐπιθέςθην</i> , |
| Plur. | <i>ἐπιθεμέμεθα</i> , | <i>ἐτίθεςθε</i> , | <i>ἐτίθεντο</i> . |

Aor. 2.

| | | | |
|-------|-------------------|------------------|------------------|
| Sing. | <i>ἐθέμην</i> , | <i>ἔθεσο</i> , | <i>ἔθετο</i> , |
| Dual, | <i>ἐθέμεθον</i> , | <i>ἔθεςθον</i> , | <i>ἐθέσθην</i> , |
| Plur. | <i>ἐθέμεθα</i> , | <i>ἔθεςθε</i> , | <i>ἔθεντο</i> . |

3. So also the other moods in their proper order.

| | Present. | Aor. 2, M. |
|---------|---------------------------------|--|
| Conj. | <i>τιθῶμαι</i> , | <i>θῶμαι</i> , |
| | <i>τιθῇ</i> , &c. | <i>θῇ</i> , &c. |
| Opt. | <i>τιθείμην</i> , | <i>θείμην</i> , |
| | <i>τιθείῃ</i> , &c. | <i>θείῃ</i> , &c. |
| Imper. | <i>τίθεσο</i> or <i>τίθου</i> , | <i>δέσο</i> or <i>δοῦ</i> , ⁽¹⁾ |
| | <i>τίθესθω</i> , &c. | <i>δέσθω</i> , &c. |
| Infin. | <i>τίθесθαι</i> , | <i>δέσθαι</i> , |
| Partic. | <i>τιθέμενος</i> , | <i>δέμενος</i> . |

4. On account of this great regularity no full paradigm is required, only a list of the first persons.

Indicative.

| | | | | | |
|----------|-----------------|------------------|-------------------|----------------|-------------------|
| Pres. | <i>φαμαί</i> , | <i>ἵσταμαι</i> , | <i>τίθεμαι</i> , | <i>ἵμαι</i> , | <i>δίδομαι</i> , |
| Imperf. | <i>ἐφάμην</i> , | <i>ἵστάμην</i> , | <i>ἐπιθέμην</i> , | <i>ἵεμην</i> , | <i>ἐδιδόμην</i> , |
| A. 2, m. | | <i>ἑστάμην</i> , | <i>ἐθέμην</i> , | <i>ἥμην</i> , | <i>ἐδόμην</i> . |

Conjunctive.

| | | | | | |
|----------|--------|----------|----------|--------|----------|
| Pres. | φᾶμαι, | ἰστᾶμαι, | τιθᾶμαι, | ἰῶμαι, | διδᾶμαι, |
| A. 2, m. | | στᾶμαι, | θᾶμαι, | ᾶμαι, | δᾶμαι. |

Optative.

| | | | | | |
|----------|---------|-----------|-----------|--------|-----------|
| Pres. | φαίμην, | ἰσταίμην, | τιθείμην, | εἶμην, | διδοίμην, |
| A. 2, m. | | σταίμην, | δείμην, | εἶμην, | δοίμην. |

Imperative.

| | | | | | |
|----------|-------|---------|---------|------|---------|
| Pres. | φάσο, | ἴστασο, | τίθεσο, | ἔσο, | δίδοσο, |
| A. 2, m. | | στάσο, | δέσο, | έσο, | δόσο. |

Infinitive.

| | | | | | |
|----------|---------|-----------|-----------|--------|-----------|
| Pres. | φάσθαι, | ἴστασθαι, | τίθεσθαι, | ἔσθαι, | δίδοσθαι, |
| A. 2, m. | | στάσθαι, | δέσθαι, | έσθαι, | δόσθαι. |

Participles.

| | | | | | |
|----------|----------|------------|------------|---------|------------|
| Pres. | φάμενος, | ιστάμενος, | τιθέμενος, | έμενος, | διδόμενος, |
| A. 2, m. | | στάμενος, | δέμενος, | έμενος, | δόμενος. |

§ CXXI.

OBSERVATIONS.

1. Several persons in the active conjugation of these verbs are formed with mood-vowels :

1, τιθέω, 2, τιθέεις, τιθεῖς, 3, τιθέει, τιθεῖ.

So ἰστᾶ, διδοῖ, &c., from ἰστάει, διδόει, imperat. τίθει, δίδου, from τίθεε, δίδοε, imperf. ἐτίθουν from ἐτίθειον, ἐδίδουν from ἐδίδοον, &c.

2. In the 2nd pers. of the imperf. and imperat. the σ is often ejected : δίδου for δίδοσο, τίθου for τίθεσο, ἴστω for ἴστασο. —Likewise θι is dropped from στήθι in compounds : παρᾶστα, ἀπόστα.

3. The perfect makes its forms from the root στα with ἐ prefixed, i. e. ἔστα, e. g. ἑστᾶσι, ἐστάναι, and similarly τεθνᾶσι, τεθνάναι, &c. ; so the participles (τεθναώς) τεθνεώς, ἐστώς ; opt. τεθναίην, &c. ; and in the pluperf. ἑστασαν together with εἰστήκεισαν, ἐτέθνασαν, &c.

4. Several verbs form only the 2nd aorist according to this conjugation : e. g. βαίνω, I go, root βα, aor. 2, ἔειν like ἔστην ; γιγνώσκω, root γνο, aor. 2, ἔγνων like ἔδων ; δύω, ἔδυν,

infin. δύναι, part. δύς, δῦσα, δύν. In these η, ω, and υ remain throughout the numbers : ἔξησαν, ἔγνωσαν, ἔδῦσαν.

5. Some of these aorists take a middle or neuter signification : ἑστην, set myself, stood, ἔδυν, sank myself, sank, ἔξην, caused myself to go, went.

6. Several verbs, which follow this conjugation, appear only in the passive, and sometimes with a long vowel : δύναιμαι, σαι, ται, can, κείμεαι, lie, imperf. ἐκείμεν, δίξηναι, δίξησθαι, &c., seek, οἶμαι, think. The termination ασαι loses its σ in δύναιμαι, δύνασαι, δύνῃ ; ἐπίστασαι, ἐπίστα (Schaefer ad Soph. Philoct. Matthiae ad Eur. Hecub., 798).

7. Other verbs, which in the pres. and imperf. have attached νυ or ννυ to their roots, form the other tenses from the original root :

δεικν, δαίννυμι, imperf. ἐδείκνυν, fut. δείξω, ἔδειξα, &c.

8. The Attics form the moods of τίθεμαι, ἔμαι, δίδομαι, entirely after the analogy of common verbs with accent drawn back, and οι in the optative :

| | | | |
|----------|-----------|------------|-----------|
| τίθωμαι, | τίθεται, | πρόσθεται, | πρόηται, |
| τίθοιο, | τίθοιτο, | περίθοιτο, | πρόοισθε, |
| δίδωται, | ἀπόδοιτο, | | |

an analogy which, as far as regards the position of the accent, is followed by the other verbs without mood-vowel also :

δύναμαι, δύνωμαι, δύνηται, δύναιτο, &c.

9. The other tenses of these verbs are formed according to the ordinary verbs ; only that the aor. 1, act. and mid. of τίθημι, ἵημι, δίδωμι, has a κ : ἔθηκα, ἔθηκάμην, &c ; the perf. of τίθημι and ἵημι has ει : τέθεικα, pass. τέθειμαι, &c. and that of ἵστημι also ει as augment.

| | Active. | Middle. | Passive. |
|----------|--|-----------|--|
| Perf. | εἴστηκα, τέθεικα, εἶκα, δέδωκα, | | τέθειμαι, εἶμαι, δέδομαι. |
| Pluperf. | εἰστήκειν, ἔτεθείκειν, εἶκειν, ἔδεδώκειν, | | ἔτεθείμην, εἶμην, ἔδεδόμην. |
| Fut. 1, | στήσω, | στήσομαι, | σταθήσομαι, |

| | | | |
|---------|---------|------------|------------|
| | θήσω, | θήσομαι, | τεθήσομαι, |
| | ήσω, | ήσομαι, | έθήσομαι, |
| | δώσω, | δώσομαι, | δοθήσομαι. |
| Aor. 1, | έστησα, | έστησάμην, | έστάθην, |
| | έθηκα, | έθηκάμην, | έτέθην, |
| | ήκα, | ήκάμην, | έθην, |
| | έδωκα, | έδωκάμην, | έδόθην. |

§ CXXII.

OF CERTAIN SMALL VERBS.

1. The radical sound of ϵ serves as a form to express the ideas of existence, motion, and impulse. ^(R) Originally, in order to denote the difference between them, it must have stood in connection with consonants, afterwards dropped. Thus $\epsilon\acute{\iota}\nu\alpha\iota$ compared with Germ. *seyn* (to be), and $\acute{\iota}\nu\alpha\iota$ with *eo* and Germ. *gehn* (to go), show that with the former σ , with the latter a guttural was associated.—Together with ϵ another analogy had ι , whence $\acute{\iota}\omega$, comp. $g\acute{\iota}$ (go), in Thuring. for *geh*, and $s\acute{\iota}$ in *ges\acute{\iota}* (been), Schwab. for *gewesen*, which point to a similar original formation.

2. E is extended when the personal syllable $\mu\iota$ is attached: $\epsilon\acute{\iota}\mu\iota$, I am, $\epsilon\acute{\iota}\mu\iota$, I am going; and takes, to express the transitive nature of motion, the prefixture of ι : $\acute{\iota}\eta\mu\iota$ (like $\tau\acute{\iota}\theta\eta\mu\iota$), set in motion, send. Thus first:

3. $\epsilon\acute{\iota}\mu\iota$, I am, the oldest, and therefore in all languages an irregular verb. In Greek it is also extremely defective, because it was not used, as in other tongues, for the formation of tenses and persons, which proceed almost entirely from the root. ^(R)

4. Paradigm.

| | | | | | | | | | | |
|-------------|---|----|--------|------------|--------|------|---|----------------------|---------|---------|
| Pres. I am, | { | S. | εἰμί, | εἷς or εἶ, | ἐστί, | Opt. | { | εἶην, | εἶης, | εἶη, |
| | | D. | ἐσμέν, | ἐστόν, | ἐστόν, | | | | | |
| | | P. | ἐσμέν, | ἐστί, | εἰσί. | | | | | |
| Conj. | { | S. | ᾧ, | ᾗς, | ᾗ, | Opt. | { | εἶην, | εἶητον, | εἶήτην, |
| | | D. | ᾶμεν, | ᾗτον, | ᾗτον, | | | | | |
| | | P. | ᾶμεν, | ᾗτε, | ᾧσι. | | | | | |
| | | | | | | | | or εἰμεν, εἰτον, &c. | | |

| | | | | | | |
|---------|----|-------------------------------------|------|----------|-------|------------------|
| Imper. | S. | ἴσθι, ἔστω, | Inf. | εἶναι. | Part. | ὄν, οὔσα, ὄν. |
| | D. | ἔστον, ἔστων, | | | | |
| | P. | ἔστε, ἔστωσαν. | | | | |
| Imperf. | S. | ῆν, ῆς, ῆ (or 2, ῆσθα, 3, ῆν), | | | | |
| | D. | ῆμεν, ῆτον, ῆτην (or ῆστον, ῆστην), | | | | |
| | P. | ῆμεν, ῆτε, ῆσαν (or 2, ῆστε). | | | | |
| Fut. | | ἔσομαι, ἔσῃ, ἔσεται or ἔσται. | | | | |
| Opt. | | ἔσοίμην. | Inf. | ἔσεσθαι. | P. | ἔσόμενος. |

Obs. 1.—The σ occurs in the forms $\acute{\epsilon}\sigma\acute{\tau}\iota$, $\acute{\epsilon}\sigma\tau\acute{\omicron}\nu$, &c. for $\acute{\epsilon}\tau\acute{\iota}$, $\acute{\epsilon}\tau\acute{\omicron}\nu$, just as in $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\mu\alpha\iota$ for $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\mu\alpha\iota$, $\eta\kappa\omicron\upsilon\sigma\mu\alpha\iota$, &c. Further, $\acute{\iota}\sigma\theta\iota$ from $\acute{\epsilon}\theta\iota$, is formed as,

| | | |
|----------------------------------|--|------------------------------------|
| $\acute{\epsilon}\delta\omega$, | $\acute{\epsilon}\sigma\delta\omega$, | $\acute{\iota}\zeta\omega$, |
| $\acute{\epsilon}\theta\iota$, | $\acute{\epsilon}\sigma\theta\iota$, | $\acute{\iota}\sigma\theta\iota$. |

Obs. 2.—Of the imperf. appears also in mid. $\eta\mu\eta\nu$, and of the imperat. $\acute{\epsilon}\sigma\sigma\omicron$.

5. $\acute{\epsilon}\acute{\iota}\mu\iota$, am going, makes its forms from ι as well as from the root ϵ , and from ι with as well as without mood-vowel.

| | | | |
|---------------------------------|-----------------------------------|---|---|
| Pres. | { from ϵ from ι | S. | $\acute{\epsilon}\acute{\iota}\mu\iota$, $\acute{\epsilon}\acute{\iota}\varsigma$ or $\acute{\epsilon}\acute{\iota}$, ^(R) $\acute{\epsilon}\acute{\iota}\sigma\iota$, |
| | | D. | $\acute{\iota}\mu\epsilon\nu$, $\acute{\iota}\tau\omicron\nu$, $\acute{\iota}\tau\omicron\nu$, |
| | | P. | $\acute{\iota}\mu\epsilon\nu$, $\acute{\iota}\tau\epsilon$, $\acute{\iota}\alpha\sigma\iota$. |
| — Conj. | | | $\acute{\iota}\omega$, $\acute{\iota}\eta\varsigma$, &c. $\acute{\iota}\omega\sigma\iota$, |
| — Opt. | | | $\acute{\iota}\omicron\iota\mu\iota$, $\acute{\iota}\omicron\iota\varsigma$, $\acute{\iota}\omicron\iota\epsilon\nu$ or $\acute{\iota}\omicron\iota\acute{\eta}\nu$, $\acute{\iota}\omicron\iota\acute{\eta}\varsigma$, &c. |
| — Imper. | | | $\acute{\iota}\theta\iota$, $\acute{\iota}\tau\omega$, $\acute{\iota}\tau\omega\sigma\alpha\nu$ or $\acute{\iota}\acute{\omicron}\nu\tau\omega\nu$, |
| — Inf. | | | $\acute{\epsilon}\acute{\iota}\nu\alpha\iota$, |
| — Part. | | | $\acute{\iota}\acute{\omega}\nu$, $\acute{\iota}\acute{\omicron}\upsilon\sigma\alpha$, $\acute{\iota}\acute{\omicron}\nu$. |
| Pluperf. from $\epsilon\iota$, | { | $\eta\acute{\iota}\alpha$, $\eta\acute{\alpha}$, | |
| | | $\eta\acute{\epsilon}\iota\nu$, $\eta\acute{\epsilon}\iota\varsigma$, $\eta\acute{\epsilon}\iota$, $\eta\acute{\epsilon}\iota\mu\epsilon\nu$, $\eta\acute{\epsilon}\iota\tau\epsilon$, | |
| | | | $\eta\acute{\epsilon}\iota\sigma\alpha\nu$. |

Passive.

| | | | |
|-------|--|---------|---|
| Pres. | $\acute{\iota}\epsilon\mu\alpha\iota$, $\acute{\iota}\epsilon\sigma\alpha\iota$. | Imperf. | $\acute{\iota}\acute{\epsilon}\mu\eta\nu$, $\acute{\iota}\acute{\epsilon}\sigma\omicron$. |
|-------|--|---------|---|

Obs.— $\acute{\iota}\alpha\sigma\iota$ from $\iota\nu\tau\sigma\iota$, whence also $\acute{\iota}\sigma\iota$, Theogn., 536.— $\acute{\iota}\acute{\epsilon}\nu\alpha\iota$ from ϵ with ι prefixed, as in $\acute{\iota}\epsilon\mu\alpha\iota$, $\acute{\epsilon}\acute{\iota}\acute{\iota}\epsilon\mu\alpha\iota$ — $\eta\acute{\iota}\alpha$ refers to ϵ , extended $\epsilon\iota$, where ϵ passes into η , like $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\delta\varsigma$, Ionic $\beta\alpha\sigma\iota\lambda\acute{\eta}\tau\omicron\varsigma$, &c. From the Homeric termination of the pluperf. $\epsilon\alpha$: e. g. $\acute{\epsilon}\tau\epsilon\theta\acute{\eta}\pi\epsilon\alpha$, &c. we may

infer, that these forms arose out of ἡῖεα, with ε ejected after ι, while it contributed to the formation of ἡῖεν, like ἐτεθήπεα, ἐτεθήπειν.—Of the imperative appears likewise a form εἶ in compounds: πάρεϊ, πρῶσει.

6. The meaning is, to set oneself in motion, to be in the act of going, hence *to be about to go*, so that the perf. would mean, I have set myself in motion, *I go*, and the pluperf. means, I had set myself, &c. *I was going* or *I went*.

7. Ἰημι, send, is inflected like τίθημι, thus pres. ἴημι, ἴης, . . . ἰέασι, ἰᾷσι or ἰῆσι, both from ἰεντσι, ἰᾷ, ἰείην, ἰέθι and ἰεῖ from ἰε, like τίθει.

Imperf. ἴην and ἴεον, ἴουν, and compounded ἐφίουν, ἀφίουν and ἡφίουν.

Perf. εἶκα. Pluperf. εἶκειν.

Fut. ἴσω. Aor. 1, ἦκα.

Aor. 2, ἔμεν, εἶμεν, ἔτε, εἶτε, ἔσαν, εἶσαν.

Conj. ᾷ.

Opt. εἶην, εἶης, . . . εἶήμεν, εἶμεν, . . . εἶεν.

Imp. ἔς, ἔτω. Inf. εἶναι.

Passive.

Pres. ἴεμαι. Imperf. ἰέμην. Perf. εἶμαι. Pluperf. εἶμην.

Aor. 1, ἔθην, εἶθην, ἀφείθην, ἀφειθείς.

Middle.

Aor. 1, ἠκάμην. 2, ἔμην, εἶμην. Conj. ᾧμαι. Opt. εἶμην.

Imp. οὔ, hence ἐφοὔ, ἀφοὔ. Inf. ἐσθαι. P. ἔμενος.

8. Together with ἴημι there come from the same aspirated root, forms with the cognate meaning of *set*: εἶσα, I set, εἰσάμην, I set myself. This meaning appears especially in the real perfect pass.

Ἦμαι, have set myself, *sit*.

Pres. ἦμαι, ἦσαι, ἦται, ἦσται, . . . ἦνται.

Imperf. ἦμην, ἦσο, ἦτο, ἦστο, . . . ἦντο.

Inf. ἦσθαι. Imper. ἦσο, ἦσθω, . . . ἦσθωσαν.

Obs. 1.—In compounds the accent is thrown back, and the formation of the moods is as in verbs with a mood-vowel.

κάθημαι, κάθωμαι, καθοίμην, κάθου.

Obs. 2.—With the addition of ννυμι, ἐννυμι, it means *clothe*, and is then in prose, always compounded with ἐπί or ἀμφί: e. g. ἀμφίεσω, ἡμφίεσα, ἡμφίεσμαι, εσαι, εσται, ἀμφιέσασθαι, &c.

9. Φημί, say.

Pres. φημί, φής (not φής), ^(R) φησί, φασί.

Conj. φῶ, φῆς, . . . φῶσι. Opt. φαίην, -ης, . . . φαῖεν.

Imp. φαθί, φάτω, . . . -τωσαν. Inf. φάναι. P. φάς.

Imperf. ἔφην, ἔφης and ἔφησθα, . . ἔφασσαν.

Fut. φήσω, . . . -ουσι. Aor. 1, ἔφησα.

Middle.

Aor. 2, ἐφάμην, . . . ἔφαντο.

Passive.

Perf. Imper. πεφάσθω. Part. πεφασμένος.

Obs.—The imperf. ἔφην has the meaning of the aorist, and where the aor. infin. is necessary, φάναι is taken. In connection with δ' ἐγώ, δ' ὅς (he), it stands without φ: ἦν δ' ἐγώ, said I, ἦ δ' ὅς, said he.

10. Εἶδω, I see, in perf. οἶδα, have seen, know, plup. ᾔδειν, knew, makes the forms belonging to both tenses from εἶδ, οἶδ, and the abbreviated ἰδ: viz.

| | | | |
|--------------|--------|--------|--------|
| Perf. Indic. | οἶδα, | οἶσθα, | οἶδε, |
| | ἴσμεν, | ἴστον, | ἴστον, |
| | ἴσμεν, | ἴστε, | ἴσασι. |

| | | | | | |
|-------|-----------------|-------|----------|----------|-------|
| Conj. | εἶδῶ, ἦς — ῶσι. | Opt. | εἰδείην. | Imperat. | ἴσθι. |
| Inf. | εἰδέειναι. | Part. | εἰδώς. | | |

| | | |
|-------------|-----------|---------------------|
| Pluperf. S. | ᾔδειν and | Att. ᾔδη from ᾔδεα, |
| | ᾔδεις, | ᾔδειςθα, ᾔδησθα, |
| | ᾔδει, | ᾔδειν, ᾔδη. |

| | | |
|----|----------|--------|
| P. | ᾔδειμεν, | ᾔσμεν, |
| | ᾔδεῖτε, | ᾔστε, |
| | ᾔδεσαν, | ᾔσαν. |

Obs.—The forms ἴσμεν, ἴστον, ἴστε, and ἴσθι may be derived from the root ἰδ as well as ἰσ. In support of the first we find the analogy of ᾔδειμεν passing through ᾔδμεν into ᾔσμεν, and ᾔδεσαν through ᾔδσαν

into ᾔσαν; in support of *ισ* there is the 3rd pers. plur. ἴσασι, as well as the fact that the Homeric and Doric forms ἴσαν, ἴσαμι, &c., together with the German *wissen* (to know), from the root *ισ*, bear the same meaning.

OF THE ANOMALIES IN VERBS.

§ CXXIII.

DEFINITION OF ANOMALY IN VERBS.

1. Anomaly in verbs arises, when the root is altered by the addition of new letters, or by the transposition and change of the original elements.

2. The added letters are sometimes vowels, sometimes consonants, sometimes single, sometimes several. They either extend the syllables of the root or add to their number.

Obs.—Originally the alteration of the word through such additions must have likewise altered the meaning, as a comparison with other languages, especially the Oriental, and some surviving traces in the Greek tongue itself demonstrate. In the case of γαῖνω, βαῖνω, φαῖνω, the old forms from γγα, βα, φα, have disappeared, but in the instance of δῆάω, δῆαῖνω from δῆα, both the primitive (δῆάω) and the derived (δῆαῖνω) are found, the former signifying *to do*, the latter *to desire to do* (Germ. *draeuen*), Il. x, 96. The approximation is closer between ἰγμᾶω, *rouse myself*, and ἰγμᾶῖνω, properly *desire to rouse myself*, then also *rouse myself*. The insertion of *σx* still changes the meaning in many words: φα, φᾶς, *saying*, φάσκων, *giving out*, *pretending*, from βα, βάσκω, *I cause myself to go*, hence connected with ἴθι in

the phrase βάσκη' ἴθι. Elsewhere σκ denotes *continuance* or *repetition*: ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε Στάσκει μέγα ἰάχων, Il., σ, 159. Likewise when the root is increased by the addition of ε, α, ια, αν, εθ, έε, σθ, &c., we may recognise an increase of weight or intensity in the meaning. Thus φέρειν is simply *to bear*, *to bring*, but φορέειν, *to carry up and down*, *to carry about*, as *ornament*, *finery*, *emblems of dignity*, and the like: ἄγλαίας . . . Τὰς νῦν ὑβρίζων φορέεις, Od., ρ, 245, σκῆπτρον . . . ὕψες Ἀχαιῶν Ἐν παλάμῃς φέρουσι, Il., α, 238, not ἐν παλάμῃσι φέρουσι, although in many instances the meaning of the two forms is identical. Νέμω, *I cause to take* (Germ. *nehmen*), *divide*, *pasture*, νεμέθω, *I feed with eagerness*, Il., λ, 635, νωμάω, *I divide*, *manage*, *observe*, (*with attention*, *application*): ἐπώχετο μακρὰ βιβάσθων (strengthening of βιβάς by addition of σθ βιβάσθω) Νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν, Il., ο, 676. In the same relation stand στρέφω and στρωφάω, τρέπω and τρωπάω, &c. Ἀεῖδω, *I sing*, ἀοιδιάω, *I sing loud and clear*: καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν, Od., κ, 227. Comp. Od., ε, 61. Μειδᾷω, *I smile*, μειδιᾷω in μειδιῶν βλοσυροῖσι προσώπασι, Il., η, 212, to designate the glance of the dreadful eyes lightening with the joy that inspires Ajax as he advances to the combat against Hector, in aid of which also the form of πρόσωπα is increased by the fuller termination προσώπασι, instead of πρόσωποις.—Φλέγειν, *to burn*, φλεγέθειν denotes the might and fierceness of the flame; so likewise for *ward off* we find ἀμύνειν and ἀμυνάθειν, ἐρύκειν and ἐρυκάνειν, for *flee*, φεύγειν, φυγγάνειν, for *sleep*, δέρθειν, δαρθέειν, δαρθάνειν.—It were worth while to follow out these traces in a treatise expressly devoted to the subject, and thus to revive an almost forgotten trait of the variety and precision of the Greek tongue. In the case of many such alterations, however, no difference of meaning is any longer visible, and while other languages have carefully observed to give a different sense to different shapes of a word, the lively volubility of the Greek has frequently interchanged these as various forms for one and the same signification.

§ CXXIV.

OF α AND THE LETTERS ADDED TO IT.

3. A is increased to α in $\kappa\lambda\acute{\alpha}\omega$, $\kappa\lambda\alpha\acute{\iota}\omega$, weep, $\kappa\acute{\alpha}\omega$, $\kappa\alpha\acute{\iota}\omega$, burn, to $\nu\alpha$, $\acute{\alpha}\pi\omicron\nu\alpha\acute{\iota}\omega$, lead out a colony.

4. To this α is added also ν , in $\delta\rho\alpha$, $\delta\rho\acute{\alpha}\omega$, do, $\delta\rho\alpha\acute{\iota}\nu\omega$, desire to do, $\gamma\rho\alpha\acute{\iota}\nu\omega$, gnaw, $\beta\alpha$, $\beta\alpha\acute{\iota}\nu\omega$, go, $\phi\alpha$, $\phi\alpha\acute{\iota}\nu\omega$, fut. $\delta\rho\acute{\alpha}\sigma\omega$, $\gamma\rho\acute{\alpha}\sigma\omega$, $\beta\acute{\eta}\sigma\omega$.

5. N without ι appears in $\phi\theta\alpha$, $\phi\theta\acute{\alpha}\nu\omega$, anticipate.

6. Sometimes the whole syllable $\alpha\iota\nu$ is added to the root : $\acute{\alpha}\lambda\omega$ and $\acute{\alpha}\lambda\alpha\acute{\iota}\nu\omega$, dry, $\acute{\alpha}\lambda\phi\omega$ and $\acute{\alpha}\lambda\phi\alpha\acute{\iota}\nu\omega$, discover, $\epsilon\chi\theta\epsilon$ (in $\epsilon\chi\theta\rho\acute{\omicron}\varsigma$) $\epsilon\chi\theta\rho\alpha\acute{\iota}\nu\omega$, $\tau\rho\epsilon\sigma\omega$ and $\tau\rho\epsilon\sigma\alpha\acute{\iota}\nu\omega$, dry, $\kappa\rho\epsilon\delta$ (in $\kappa\rho\epsilon\delta\omicron\varsigma$, gain), $\kappa\rho\epsilon\delta\alpha\acute{\iota}\nu\omega$.

7. Forms thus produced derive from themselves particular tenses : e. g. fut. 2nd, $\kappa\rho\epsilon\delta\alpha\nu\tilde{\omega}$, aor. 1st, $\epsilon\tau\rho\epsilon\sigma\eta\nu\alpha$.

8. Or the syllable $\alpha\nu$ without ι is added : $\alpha\acute{\iota}\sigma\theta$, $\alpha\acute{\iota}\sigma\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$, perceive, $\acute{\alpha}\mu\alpha\rho\epsilon\tau$, $\acute{\alpha}\mu\alpha\rho\epsilon\tau\acute{\alpha}\nu\omega$, err, $\alpha\acute{\upsilon}\xi$, $\alpha\acute{\upsilon}\xi\acute{\alpha}\nu\omega$, increase, $\beta\lambda\alpha\sigma\tau$, $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$, sprout, $\delta\alpha\rho\theta$, $\delta\alpha\rho\theta\acute{\alpha}\nu\omega$, sleep, $\epsilon\rho\acute{\upsilon}\kappa\omega$ and $\epsilon\rho\upsilon\kappa\acute{\alpha}\nu\omega$, keep off, $\epsilon\chi\theta$ in $\tau\omicron$ $\epsilon\chi\theta\omicron\varsigma$, hate, $\acute{\alpha}\pi\epsilon\chi\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$, am hated, $\acute{\iota}\kappa$, $\acute{\iota}\kappa\acute{\alpha}\nu\omega$, come, $\kappa\acute{\iota}\chi$, $\kappa\acute{\iota}\chi\acute{\alpha}\nu\omega$, reach. The old roots still reveal themselves in the 2nd aor. : $\eta\sigma\theta\acute{\omicron}\mu\eta\nu$, $\eta\mu\alpha\rho\epsilon\tau\omicron\nu$, $\eta\tilde{\upsilon}\zeta\omicron\nu$, $\epsilon\beta\lambda\alpha\sigma\tau\omicron\nu$, $\acute{\alpha}\pi\eta\chi\theta\acute{\omicron}\mu\eta\nu$, $\epsilon\delta\alpha\rho\theta\omicron\nu$, $\acute{\iota}\kappa\omicron\nu$, $\epsilon\kappa\acute{\iota}\chi\omicron\nu$.

9. Both forms are found in $\omicron\lambda\acute{\iota}\sigma\theta\acute{\alpha}\nu\omega$ (from $\omicron\lambda\acute{\iota}\sigma\theta$), $\omicron\lambda\acute{\iota}\sigma\theta\alpha\acute{\iota}\nu\omega$, slip. Aor. 2nd, $\acute{\omega}\lambda\acute{\iota}\sigma\theta\omicron\nu$.

10. In not a few short roots ending in a mute, there appears an addition of α with ν repeated (ν - $\alpha\nu$), of which one ν is placed before the final mute, and the other behind the α : $\pi\epsilon\nu\theta$, $\pi\upsilon\theta$, $\pi\upsilon\theta\alpha\nu$, $\pi\upsilon\nu\theta\acute{\alpha}\nu\omega$, $\pi\upsilon\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$, I enquire, $\lambda\eta\theta$, $\lambda\alpha\theta$, $\lambda\alpha\nu$, $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$, am concealed : so,

| | | | | | |
|--------------|---|--|---|---|---|
| short roots, | $\mu\alpha\theta$, | $\acute{\alpha}\delta$, | $\phi\upsilon\gamma$, | $\tau\upsilon\chi$, | $\lambda\acute{\iota}\pi$. |
| extended, | { $\mu\alpha$ - $\nu\theta$ - $\alpha\nu$, | $\acute{\alpha}$ - $\nu\delta$ - $\alpha\nu$, | $\phi\upsilon$ - $\nu\gamma$ - $\alpha\nu$, | $\tau\upsilon$ - $\nu\chi$ - $\alpha\nu$, | $\lambda\acute{\iota}$ - $\nu\pi$ - $\alpha\nu$. |
| | { $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$, | $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, | $\phi\upsilon\gamma\gamma\acute{\alpha}\nu\omega$, | $\tau\upsilon\gamma\chi\acute{\alpha}\nu\omega$, | $\lambda\acute{\iota}\mu\pi\acute{\alpha}\nu\omega$. |

original

| | | | | | |
|--------|------------------------------------|----------------------|--|--|---|
| forms, | ($\mu\acute{\eta}\theta\omega$), | $\eta\delta\omega$, | $\phi\epsilon\acute{\upsilon}\gamma\omega$, | $\tau\epsilon\acute{\upsilon}\chi\omega$, | $\lambda\epsilon\acute{\iota}\pi\omega$, |
| | learn, | please, | flee, | make, | leave. |

11. Further, α is combined with υ ($\lambda\alpha$, $\acute{\alpha}\pi\omicron\lambda\alpha\acute{\upsilon}\omega$, enjoy), which was the Cæolic digamma ($\acute{\alpha}\pi\omicron\lambda\acute{\alpha}\phi\omega$).

12. Sometimes this *υ* appears no longer in the present, but in other parts of the verb, as in fut. and aor. *κάω* (*κάψω*, afterwards *καίω*), *καύσω*, *ἔκαυσα*, *κλάω*, weep, complain (*Germ.* klage), *κλαίω*, *κλαύσω*, *χράω*, graze, *χραύσω*.

13. *Υ* is combined with *ν* in *ἐλα*, *ἐλαύνω*, drive. Fut. 1st, *ἐλάσω*. Aor. 1st, *ἤλασα*.

Observations.

14. Besides *α*, likewise *ε*, *ι*, and *υ* assume *ν*, *κτα* (*ἔκταμαι*), *κτε* (in *κτέω*): *κτεν*, *κτείνω*, kill, *κταν*, *ἔκτανον*, *τε* and *τα* (in *τέταμαι*): *τεν*, *τείνω*, stretch, *τίω*, *τίνω*, pay, fut. *τίσω*, *πι*, *πίνω*, drink, aor. 2nd, *ἔπιον*, *πλύνω*, wash, fut. 1st, *πλύσω*.

15. *Υ* is interchanged with *ου*: *λῦμα*, filth washed off, *λούω*, wash, *σπυδ*, *σπεύδω*, hasten, *σπουδή*, haste, zeal, *κωλύω* and *κολλούω*, weaken, hinder.

16. The inserted *α* assumes also *θ* in

| | | | |
|------------------|------------------|-----------------|------------------|
| <i>ἀμύνω</i> , | <i>διώκω</i> , | <i>εἴκω</i> , | <i>κίω</i> , &c. |
| <i>ἀμυνάθω</i> , | <i>διωκάθω</i> , | <i>εἰκάθω</i> , | <i>κιάθω</i> , |
| ward off, | pursue, | yield, | go. |

17. *Α* is sometimes added to the root of mute and liquid verbs, the *ε* of which then commonly passes into *ω*: *μυκ*, *μυκάω*, roar, *βρέμω* and *βρωμάω*, roar, bray, *τρέχω* and *τρωχάω*, run, *στρέφω* and *στρωφάω*, turn.—*Ε* remains in *πετ*, *πετα*, *πέταμαι*, fly.

§ CXXV.

OF *ε* AND THE LETTERS ADDED TO IT.

18. *Ε* passes into *ει* in *κε*: *κειμαι*, lie, fut. *κείσομαι*, conj. *κέωμαι*. *Τέθεικα* and *τέθειμαι*, from *θε*, have been already noticed. This is still more frequent with the poets: *πνε*, *πνείω*; *φιλε*, *φιλείης*; *δε*, *δείης*, &c.

19. It unites with *υ*, which here also was the digamma: *κηδε* (in *κηδος*, *εος*, care), *κηδεύω*; *χατε*, *χατεύω*, crave; *στιβέω*, *στιβεύω*, tread; *μισέω* and *μισεύω*, hate; *ζητέω*, *ζητεύω*, seek.

20. This *υ* remains, though not in the present, in the fut.

and aor. 1st, in πλέω, πλεύσομαι, ἔπλευσα, sail; ῥέω, flow, ῥεύσομαι, ἔρρευσα; ῥέω, run, ῥεύσομαι; χέω, χεύσω, pour; πνέω, breathe, πνεύσομαι, ἐπνεύσθην.

21. And remains alone when the syllable is shortened: κέχυμαι, ἐχύθην. So κλέω, celebrate, ἐκλύθην, κλυτός, renowned, &c.

22. E is added to the root of mute and liquid verbs, the ε of which then passes into ο: φέρω, φορέω; τρέμω, τρομέω, tremble. The verbs thus formed are regular, and have their proper tenses: φορέσω, ἐφόρησα, &c.

23. E like α is added together with θ to the root: ἀγείρω, ἀγερέθω, assemble, φλέγω, φλεγέθω, &c.

24. E is often added to the roots of verbs of all kinds for the more convenient formation of the tenses: αὔω, blow, dry, from the root αὔ, αὔε, fut. αὔσω; εὖρ, εὖρε, εὐρέσω; θέλω, will, θέλε, θελήσω; τύπτω, strike, τυπτε, τυπτήσω; μάχομαι, fight, fut. μαχήσομαι; ὀφείλω, owe, ὀφειλήσω; ὀζω, smell, ὀζήσω; οἴχομαι, depart, οἰχήσομαι; τεύχω, τυχε, τετύχηκα, τετυχηκώς; γράφω, γραφε, γεγραφεκώς; χαίρω, rejoice, χαιρήσω; ἀναίνομαι, refuse, ἀνήνηνται; especially in liquids: μένω, μεμένηκα; νέμω, νενέμηκα; βρέμω, βεβρέμηκα, &c. ^(R)

25. E is not unfrequently changed into other vowels: into α, βελ in βέλος, dart, βαλ in ἔβαλον, I darted; κτεν and κταν in ἔκτεινα and ἔκτανον; κεντέω and κεντάω, goad; ἐμπολέω, traffic, and ἐμπολάω; πατέω, tread a path, ἀπατάω, beguile from the way, deceive.

26. Into ο: ριγέω and ριγώω, shiver; ἀσθενέω and ἀσθενώω, am weak.

Obs.—We must remark also the ejection of several radical vowels:

ἐλυθ, ἐλθ; πετα, πτα; κερα, κρα; in ἤλυθον and ἤλθον, πέταμαι and ἐπτάμην, &c.

§ CXXVI.

OF THE CONSONANTS THAT ARE ADDED.

Preliminary Remarks.

27. When a consonant is added, ε generally passes into ι:

ἔδος, ἔσδω, ἵζω, set ; στερέω, στερίζω, bereave ; τεκ, τίκτω, give birth to.

28. Not unfrequently *ι* with the initial consonant is prefixed to the root : τρο, τιτρο, τιτρώσκω, wound ; γνο, γιγνο, γιγνώσκω, know, &c.

29. Or the radical syllable is repeated with or without extension : μαρ, μαιρ, μαρμαίρω, gleam ; μα, μαίω, μαιμιάω, desire.

30. As δίδωμι, τίθημι prefix *ι* together with the initial consonant, so does also δα, διδάσκω, and, with ejection of the feeble ε, γεν (γιγενομαι), γίγνομαι ; πετ (πιπετω), πίπτω ; μεν μιμενω), μίμνω. As in these, so in other forms the ε disappears : (πενεθω) πένθω. Similar, only with τε, is τρε, τραν, τραιν, τετραίνω, bore.

31. If the final consonant of the root cannot unite with the added sound, it is dropped : διδαχ, διδαχσκ, διδάσκω, teach ; πραγ, πραγσσ, πράσσω, do.

Added Consonants.

32. Σ is usually prefixed to δ, which closes the root : φραδ, φράζω, tell ; κλυδ (in κλύδων, billow), κλύζω, wash ; σχιδ, σχίζω, cleave ; ἐδ, ἵζω, and,

33. In several hundred other verbs in ἵζω : as, ἀγίζω, consecrate, ἀγνίζω, purify ; ἀγωνίζω, contend ; ἀθροίζω, collect ; αἱματίζω, make bloody, &c., fut. 1st, ἀγνίσω, ἀγωνίσω, &c.

34. It appears also in certain forms of other mute verbs : μίγ, μίσγ ; ἔχ, ἔσχ ; ἔπ, ἔσπ.

35. Ζ is added in the root to vowels : σπάω, draw, ἀσπάζομαι, draw to myself, embrace ; βιάω, βιάζω, force ; στερέω, στερίζω, bereave ; ἀνθέω, bloom, ἀνθίζω, cause to bloom ; ἀρμόω, ἀρμόζω, fit ; βρι, βρίζω, sleep ; κνυ, κνύζω, scrape ; fut. 1st, σπάσω, βιάσω, &c.

36. Ζ is added in the root to γ and χ, which drop out : ἀκαγ (in ἀκαγή, point), ἀκάζω, κραγ (in κραυγή, cry), κράζω, ἀρπαγ (in ἀρπαγή, robbery), ἀρπάζω, στεναχ (in στοναχή, sigh), στενάζω, κριγ (perf. κικριγα), κρίζω, creak, fut. κράζω, ἀρπάζω, &c.

37. Τ is added in the root to the *p* sounds.

a. Το π, κλεπ (in κλέπος, theft), κλέπτω.

καπ (in κάπη, manger), *κάπτω*, devour.

τυπ (in τύπος, stamp), *τύπτω*, strike, &c.

38. *b.* To β, καλυβ (in καλύβη, hut), *καλύπτω*.

βλαβ (in βλάβη, hurt), *βλάπτω*, &c.

39. *c.* To φ, άφ (in άφή, touch), *άπτω*, fasten.

θαφ (in τάφος, grave), *θάπτω*.

ράφ (in ράφή, seam), *ράπτω*.

40. The tenses of such verbs are naturally formed from the original root. Fut. 1st, κλέψω, καλύψω, άψω, aor. 2nd, έβλαβον, έταφον, fut. 2nd, pass., ταφήσομαι, &c.

41. Ττ or σσ are taken into the root, especially to the k sounds, which are then dropped :

a. To κ, έλικ (in έλιξ, έλικος, coil), *ελίσσω* or *ελίττω*.

κηρυκ (in κήρυξ, κος, herald), *κηρύσσω* or *κηρύττω*.

φρικ (in φρίκη, fright), *φρίσσω*, &c.

42. *b.* To γ, πργ (in πργος, fact), *πράσσω* and *πράττω*.

άλλαγ (in άλλαγή, exchange), *άλλάσσω*.

πληγ (in πληγή, blow), *πλήσσω*, &c.

43. *c.* To χ, μελιχ (in μελίχος, sweet), *μελίσσω*.

ταραχ (in ταραχή, confusion), *ταράσσω*.

όρυχ (in διάρυξ, υχος, trench), *όρύσσω*, &c.

44. Here also the tenses are formed from the original roots : *ελίξω*, *εφριξα*, *επράχθην*, *πέφρικα*, *ηλλάγην*, &c.

45. Besides these the double σ is added to some t sounds : λιτ (in λιτή, prayer), *λίσσομαι* ; κορυθ (in κόρυς, κόρυθος, helmet), *κορύσσω* ; πλατ (πλατύς, broad), *πλάσσω*, press out, form ; έρετ (in έρετμός, oar), *ερέσσω* ; and the single σ to other mutes : *άλεκ*, *άλέξω*, avert ; *αύγ*, *αύξ*.

46. Also to some pure verbs :

νέομαι, *νίσσομαι*, go ; *λεω*, *λεύσσω*, look ; *άφυ*, *άφύσσω*, drain, &c. ; and single τ to κ in *τεκ*, *τεκτ*, *τίκτω*.

47. Σκ enters into a considerable number of roots ; especially of pure :

γηράω, *γηράσκω*, grow old, *ήλαος*, cheerful, *ήλάσκομαι*, propitiate, *άλύω*, *άλύσκω*, wander, *διδαχ*, *διδάσκω*, teach, *στερέω*, *στερίσκω*, bereave, *εύρε*, *εύρε*, *εύρίσκω*, find.

48. In which ο passes into ω : *βλο*, *βλώσκω*, come forth, *γνο*, *γινώσκω*, know ; α into η in *θνα*, *θνήσκω*, die. Lastly κ is aspirated in *παθ* (*παθσκω*), *πάσχω*, suffer.

49. N appears, besides in the case of vowels already mentioned, also in liquids :

τεμ, τέμνω, cut ; καμ κάμνω, labour. In mutes : δακ, δάκνω, bite ; λαβ, λανβ, λάμβω, Ionic for λαμβάνω, take ; likewise combined with ε in ικ, ικνέομαι, come, fut. ἵξομαι.

50. We find also the duplication of λ : e. g. βαλ, βάλλω, ἀγγελ, ἀγγέλλω, like that of vowels, λαβ, ληβ ; δακ, δηκ ; or their change into diphthongs (n. 13, 18, and 48), κτεν, κτειν ; φαν, φαιν ; λιπ, λειπ ; later departures from the original roots.

51. N appears combined with υ,—single after consonants, double after vowels, and,

52. The forms thus produced belong to the conjugation without mood-vowels :

ἀγ, break, ἄγνυμι ; οἶγω, open, οἴγνυμι ; ὀρέγω, stretch, ὀρέγνυμι ; δεικ, show, δείκνυμι, &c. ὅμ, swear, ὀμνυμι ; ἄρω, fit, ἄρνυμι ; πταίρω, (πταρ,) πτάρνυμι, sneeze, &c. Σκεδάω, scatter, σκεδάννυμι ; κτε, kill, κτίννυμι ; σβει, extinguish, σβέννυμι ; ζο, gird, ζώννυμι, &c. The ο becomes ω, as in n. 48.—Ὀλλυμι from ολ takes λυμι, thus λυ instead of νυ to the root.

§ CXXVII.

TRANSPOSITION OF LETTERS AND MIXTURE OF THE CONJUGATIONS.

53. The second source of anomaly is the transposition of letters in the root : βαλ in ἔβαλον, βλα in βέβληκα,—ἐρδ in ἔρδω, ρεδ in ῥέζω (ῥέδω with σ), do,—θαν in ἔθανον, θνα in τέθνηκα,—δέρθω, sleep, δερθ, θραθ, aor. 2, ἔδραθον,—πέρθω, destroy, περθ, πραθ, ἔπραθον,—δέρκω, see, ἔδρακον.

54. As another source of anomaly may still be named the want of mood-vowels : δύναμαι, am able, κείμει, lie,—or,

55. The formation of the aorist according to the conjugation which wants these vowels : βιώω, live, aor. ἐβίων ; γιγνώσκω, ἔγνων ; φύω, ἔφυν ; βαίνω, ἔειην.

§ CXXVIII.

DEFECTIVE VERBS.

56. Quite distinct from the anomalous, and only accidentally mixed with them, are the defective. In their forms there is nothing opposed to the general rules of formation; but the forms of their present are obsolete, and their other tenses are, therefore, arranged under an existing present of the same meaning. Thus with *ἔρχομαι*, I come, we find fut. 1, *ἐλεύσομαι*, which belonged to the obsolete *ἐλεύθω*; with *αἰρέω*, take, aor. 2, *εἶλον*, from the obsolete *ἔλω*, &c. Here, then, is a repetition of the same circumstances, which affected the irregular degrees of comparison, and the pronouns.

Obs.—The meaning of these verbs does not always coincide with their form, but active forms have sometimes a passive meaning, and *vice versa*, as the following list will show.

57. When a verb is anomalous in one only of the points already discussed, it may be analysed according to our previous observations.

58. But we require an alphabetic catalogue of those verbs in which a manifold anomaly appears,—a catalogue that will include also the defective verbs.—The numbers attached to the forms, refer to this and the foregoing sections, in which the §§ run from 1 to 58.

Obs.—Since it is not easy to give all the existing tenses in the catalogue, it must be remarked generally, that the tenses not given are either regular,—e.g. perf. pass. *ἤγμαι* from *ἄγω*, perf. act. *τέτευχα* from *τεύχω*, fut. *αἰρήσω* from *αἰρέω*,—or irregularly formed according to the analogy of the tenses given: e.g. *βέβλημαι* as *βέβληκα*, *δέδμημαι* as *δέδμηκα*, &c.

§ CXXIX.

CATALOGUE OF ANOMALOUS AND DEFECTIVE VERBS.

1. Ἀγνυμι, break.

ἄγ, ἄγνυ, n. 51.—Ἀγνυμι, perf. ἔαγα, with pass. meaning, am broken, fut. ἄξω, aor. ἔαξα, ἔαγην, Hom. ἦξα.

2. Ἀγω, lead.

ἄγ, ἄγε, n. 24.—ἄγαγ, n. 29.—Ἀγω, perf. (ἄγ,) ἦχα, ἄγε, ἦγεκα, ἄγηγεκα, Doric ἄγήοχα, aor. (ἄγαγ,) ἦγαγον, ἦγαγόμεν.

3. Αἰρέω, take.

αἶρε, ἔλ, n. 56.—Αἰρέω, perf. ἤρηκα, aor. ἤρέθην and (ἔλ,) εἶλον, εἰλόμην.

4. Αἰσθάνομαι, perceive.

αἰσθ, αἰσθε, n. 24.—αἰσθαν, n. 8.—Αἰσθάνομαι, perf. (αἰσθε,) ᾗσθημαι, fut. αἰσθήσομαι, aor. (αἰσθ,) ᾗσθόμην.

5. Ἀλέξω, ward off.

ἄλεκ, ἄλεξ, n. 45.—ἄλεξ, ἄλεξε, n. 24.—pres. ἄλέξω, fut. (ἄλεξε,) ἄλεξήσω, aor. (ἄλεκ,) ἄλέξασθαι.

6. Ἀλίσκομαι, am taken.

ἄλ, ἄλε, n. 24.—ἄλο, n. 26.—ἄλε, ἄλισκ, n. 27, 47.—Ἀλίσκομαι, perf. ἄλο, ἐάλωκα, have been taken, fut. ἄλώσομαι, aor. ἐάλων or ἦλων, was taken (ἐάλων from ἄλο like ἐλείφθην from λειφθε), conj. ἄλῶ, opt. ἀλοίην, inf. ἄλῶναι, part. ἀλούς.

7. Ἀμαρτάνω, err.

ἀμαρτ, ἀμαρτε, n. 24, ἀμαρταν, n. 8.—Ἀμαρτάνω, perf. ἡμάρτηκα, fut. ἀμαρτήσομαι, aor. 2, ἡμαρτον.

8. Αὐξάνω, increase.

ἀεγ, ἀεξ, n. 45.—ἀεγ, contracted ἄγ,—ἄγ, αὐγ, n. 11.—αὐγ, αὐξ, n. 45.—αὐξ, αὐξε, n. 24.—αὐξαν, n. 18.—pres. ἀέξω, αὐξω, αὐξάνω, fut. αὐξήσω, αὐξήσομαι, perf. (αὐξε,) ἠύξημαι, aor. (ἄεκ,) ἄεξε, ἀέξατο, Hom., (αὐξε,) ἠύξηθην.

9. Βαίνω, go.

βε, βα, n. 25.—βίβα, n. 28.—βα, βαιν, n. 3, 4.—Βαίνω, perf. (βα,) βέβηκα, fut. βήσω, will cause to go, βήσομαι, will go, aor. ἔβησα, have caused to go, ἔβην, went.

10. Βάλλω, throw.

βελ, βαλ, n. 25.—βλε, βλα, n. 53.—βελ βολε, n. 22.—

βαλ, βάλλ, n. 50.--βάλλε, n. 24.--Βάλλω, perf. (βλα,) βέβληκα, (βολε,) βεβόλημαι, Hom., fut. (βαλλε and βάλ,) βαλλήσω, βαλῶ, aor. ἔβαλον, (βλα), ἐβλήθην, opt. in Homer, (βλε,) βλείμην, βλεῖο.

11. Βιβρώσκω, eat.

βρο, βιβρο, n. 28.—βιβρωσκ, n. 24 and 48.—pres. Βιβρώσκω, fut. βρώσω, aor. ἔβρων.

12. Βλαστάνω, sprout.

βλαστ, βλαστε, n. 24.—βλασταν, n. 8.—pres. Βλαστάνω, fut. βλαστήσω, aor. ἔβλαστον.

13. Γίγνομαι, become.

γε, γα, n. 25.—γε, γεν, n. 14.—γεν, γεγεν, γεγν, γιγν, n. 30.—γεν, γενε, n. 24.—Γίγνομαι, perf. (γα,) γέγακα in the poets, (γεν,) γέγονα, (γενε,) γεγένημαι, fut. γενηθήσομαι, aor. ἐγενόμην, ἐγενήθην.

15. Γινώσκω, know.

γνο, γιγνο, n. 28.—γινωσκ, n. 47, 48.—Γινώσκω, perf. (γνο,) ἔγνωκα, ἔγνωσμαι, γνώσομαι, aor. ἔγνων, ἔγνως,---ἔγνωσαν, imp. γνώθι, inf. γνῶναι, part. γνούς.

15. Δάκνω, bite.

δακ, δηκ, n. 50.—δακ, δακν, n. 48.—pres. δάκνώ, perf. δέδηχα, fut. δήξομαι, aor. ἔδακον.

16. Δαμάω, subdue.

δαμ, δαμν, n. 49.—δαμ, δαμα, and δαμν, δαμνα, n. 17.—δαμ, δμα, n. 53.—pres. δαμάω, δαμνάω, δαμνημι, perf. (δμα,) δέδημκα, δέδημμαι, aor. (δμα,) ἐδμήθην, (δαμ,) ἐδάμην.

17. Δαρθάνω, sleep.

δαρθ, δραθ, n. 53.—δαρθε, n. 24.—δαρθαν, n. 8.—Δαρθάνω, perf. δεδάρθηκα, fut. δαρθήσομαι, aor. ἔδαρθον, and in the poets ἔδραθον, aor. ἐδάρθην, δαρθείς.

18. Δέμω, build.

δεμ, δειμ, n. 13.—δεμ, δμε, n. 53.—pres. δέμω, δείμω, perf. (δμε,) δέδημκα, aor. ἔδειμα, ἐδειμάμην.

19. Διδάσκω, teach.

δαχ, διδαχ, n. 28.—διδαχσκ, διδασκ, n. 31.—διδασκε, n. 24.—Διδάσκω, teach, perf. δεδίδαχα, fut. διδάξω, διδάξομαι, aor. ἐδίδαξα and (διδάσκε,) διδάσκησεν, Hesiod.

20. Διδράσκω, run away.

δρα, διδρα, n. 28.—διδρασκ, n. 47.—Διδράσκω, perf. δέδρακα,

fut. δρεάσομαι, aor. ἔδραν, imper. δρεᾶθι, inf. δρεᾶναι, part. δρεᾶς.

21. Ἑγείρω, wake.

ἐγερ, ἐγειρ, n. 18.—ἐγερ, ἐγρ, n. 26.—ἐγερ, ἐγρε, n. 53.—Ἑγείρω, perf. (ἐγρ—ἐγερ,) ἐγρήγορα, according to n. 29, ἐγήγερα, aor. (ἐγρ,) ἠγρόμην.

22. Ἔδω, eat.

ἐδ, ἐδε, n. 24.—ἐσθι, n. 56.—Ἔδω and ἐσθίω, perf. (ἐδε, ἐδῆδεκα,) ἐδῆδοκα, ἐδῆδесμαι, aor. ἠδέσθην.

22. * Εἶπον, I said.

εἶπ, εἶπ, n. 18.—Present in composition ἐνέπω, aor. (εἶπ,) εἶπον, εἶπέ, εἶποιμι, εἶπω, εἶπειν, εἶπών, &c. Forms with α: εἶπας for εἶπες, εἶπάτω.—imp. εἶπέ and εἶπόν.*

23. Ἔπω, am busied with.

ἐπ, ἐσπ, n. 34.—Ἔπω, ἔπομαι, follow, aor. ἔσπον (where ε is treated as an augment, and hence rejected in the moods, and compounded διέειπον), inf. σπεῖν, σπών in the poets, m. ἐσπόμην, σπῆσθαι, σποῦ, σπόμενος. Comp. ἔχω.

24. Ἐρχομαι, come.

ἐρχε and ἐλευθ, n. 56.—ἐλευθ, ἐλυθ, ἐλθ, n. 26.—ἐλυθ, ἐλουθ, n. 15.—Ἐρχομαι, perf. ἐλήλυθα and in Homer also εἰλήλουθα,^(R) fut. ἐλεύσομαι, aor. ἤλυθον and ἦλθον.

25. Εὕρισκω, find.

εὔρ, εὔρε, n. 24.—εὕρισκ, n. 27, 47.—Εὕρισκω, perf. εὔρηκα, εὔρημαι, fut. εὔρήσω, aor. εὔρον, εὔρόμην, εὔρέθην.

26. Ἔχω, have, hold.

ἐχ, ἐσχ, n. 34, and ἶσχ, n. 27.—ἐσχ, ἐσχε, n. 24.—ἐσχ, σχε, n. 53, σχε, σχεθ, n. 23.—Ἔχω, ἶσχω, imp. εἶχον, perf. ἔσχηκα, fut. ἔξω and σχήσω, aor. ἔσχον, ἐσχόμην, conj. σχᾶ, opt. σχοίην, imp. (σχέθι) σχέες, in composition also σχέ, πάρασχε, κάτασχε, ἐσχέθην; (and σχεθ) σχεθεῖν, σχεθών, not σχέθειν, &c.†

27. Ἐψω, boil.

ἐπ, ἐψ, n. 45.—ἐψ, ἐψε, n. 24.—Ἐψω, fut. ἐψήσω and the adj. ἐφθός and ἐψητός, ἐψητέος.

28. Θνήσκω, die.

θαν, θνα, n. 53.—Θνησκ, n. 47.—Θνήσκω, perf. θνα, τέθνηκα, fut. θαν, θανοῦμαι, aor. ἔθانون.

* Boeckh. ad Pind. Not. Crit., p. 381.

† Hermann ad Soph. Electr., ed. min. Erf., 744.

29. ἵζω, set.

ἔδ, ἔζ, n. 32.---ἵζ, n. 27.---ἵζε, n. 24.---ἵζ, ἵζαν, n. 8.---
pres. ἕζω, seat, ἵζω, sit, ἵζάνω, seat, and sit, fut. ἵζήσω,---
with πατά, καθίζω, fut. καθιῶ, aor. ἐκάθισα, ἐκαθίσάμην.

30. ἰκάνω, come.

ἰκ, ἰκαν, n. 8.---ἰκ, ἰκνε, n. 49.---ἰκάνω and ἰκνέομαι, perf.
ἰγμαι, fut. ἰξομαι, aor. ἰξα, ἰκόμην.

31. Καίω, burn.

κα, και, n. 3.---καυ, n. 12.---Κάω, καίω, burn, perf. κέκαυμαι,
fut. καύσω, καύσομαι, aor. ἔκηα, ἐκάην, ἐκαύθην.

32. Καλέω, call.

καλ, καλε, n. 24.---καλ, κλα, n. 53.---Καλέω, perf. (κλα,)
κέκληκα, fut. καλέσω, Attic καλῶ, καλοῦμαι, aor. ἐκάλεσα,
ἐκλήθην.

33. Κάμνω, labour.

καμ, κμα, n. 53.---καμν, n. 49.---Κάμνω, perf. (κμα,) κέκ-
μηκα, fut. καμοῦμαι, aor. ἔκαμον.

34. Κεράω, mix.

κερ, κερα, n. 17.---κερνα, κερνα, n. 49, 27.---κερα, κεραννυ, n.
52.---κερα, κερα, n. 26.---Κεράω, κεράννυμι and κερνάω, perf. (κερα,)
κέκρακα, κέκραμαι, (κερα,) κεκέρασμαι, fut. κεράσω, aor. ἐκέρασα,
ἐκεράσθην, (κερα,) ἐκραςάμην, ἐκράθην, (κερ,) ἐκερόμην, conj. κέ-
ρωνται in Homer.

35. Κρεμάννυμι, hang.

κρεμ, κρεμα, n. 17.---κρεμαννυ, n. 52.---Κρεμάννυμι, hang,
κρεμάννυμαι, am hanged and hang myself, κρέμαμαι, hang
(intransit.), fut. κρεμάσω, κρεμῶ, κρεμασθήσομαι, will be, &c.
(κρεμ,) κρεμήσομαι (will hang) (intransit.), aor. ἐκρεμάσθην,
aor. 2, m. conj. κρέμαμαι.

36. Κυνέω, kiss.

κυ, κυν, n. 13.---κυνε, n. 24.---pres. Κυνέω, fut. κύσω (ῥ),
κυνήσομαι (will kiss), aor. ἔκῦσα.

37. Λαγχάνω, get by lot.

λεχ, λαχ, n. 25.---λαχ, ληχ, n. 50.---λεχ, λενχ, λεγγχ, n. 44.
---λαχ, λαγγχαν, n. 10.---Λαγχάνω, perf. (ληχ,) εἴληχα, εἴληγ-
μαι, λεγγχ, λέλογχα, fut. λήξομαι, aor. ἔλαχον.

38. Λαμβάνω, take.

λαβ, ληβ, n. 50.---λαβ, λαβε, n. 24.---λαβ, λαμβ, n. 49.---
λαβ, λανβαν, λαμβαν, n. 10.---Λαμβάνω, perf. (ληβ,) εἴληφα,

fut. λήψομαι, aor. ἔλαβον. Ionic forms of λαμβ are, λέλαμμαι, λάμψομαι, ἐλάμψθην, and λελάβηκα from λαβει.

39. Λανθάνω, am concealed.

λαθ, ληθ, n. 50.—λαθ, λανθαν, n. 10.—Λανθάνω and λήθω, m. λανθάνομαι, forget, perf. λέληθα, λέλησμαι, have forgotten, aor. ἔλαθον, ἐλαθόμην.

40. Λούω, wash.

λο, λοε, n. 24, contracted λου.—Λοέω, λούω, inf. λούεσθαι, λοῦσθαι, λουόμενος, λούμενος, &c. fut. λοέσω, λούσω, aor. ἐλόεσα, ἔλουσα.

41. Μανθάνω, learn.

μαθ, μηθ, n. 50.—μαθ, μαθε, n. 24.—μαθ, μανθαν, n. 10.—Μανθάνω, perf. μεμάθηκα, fut. μαθήσομαι, aor. ἔμαθον.

42. Μείρομαι,

μερ, μαρ, n. 25.—μορ, n. 26.—μερ, μειρ, n. 18.—Μείρομαι, perf. ἔμμορα, εἴμαρμαι, εἴμαρται, is destined, aor. ἔμμορον, Hom.

43. Μίγνυμι, mix.

μιγ, μισγ, n. 34.—μιγ, μιννυ, n. 51.—Μίγνυμι, μίσγω, perf. μέμιγμαι, fut. μίξω, aor. ἔμιξα, ἐμίγην, ἐμίχθην, &c.

44. Μιμνήσκω, remind.

μνα, μνησκ, n. 47.—μιμνησκ, n. 28.—Μιμνήσκω, μιμνήσκομαι (μνῶμαι), remember, mention, perf. μέμνημαι, am mindful of, fut. μνήσω, μνησθήσομαι, μεμνήσομαι (shall be mindful of).

45. "Οῤω, smell.

οδ, οζ, n. 32.—οζ, οζε, n. 24.—"Οῤω, perf. (οδ,) ὄδωδα, fut. ὀξέσω and ὀζήσω.

46. Οἶομαι, think.

οῖ, contracted οι.—οῖ, οῖε, n. 24.—'Οῖω, οἶομαι, οἶω, οἶομαι, οἶμαι (n. 54), imperf. ᾔομην, ᾔμην, fut. οἴσομαι, aor. ᾔηθην, inf. οἴηθηναι.

47. Οἴχομαι, have departed.

οῖχ, οῖχε, n. 24.—οῖχο, n. 26.—Οἴχομαι, perf. (οῖχε,) ᾔχημαι, (οῖχο,) οἴχωκα, fut. (οῖχε,) οἴχσομαι.

48. 'Ολισθαίνω, glide.

ὀλισθ, ὀλισθε, n. 24.—ὀλισθ, ὀλισθαν and ὀλισθαιν, n. 8, 6, 9.—'Ολισθαίνω and ὀλισθάνω, perf. ὠλίσθηκα, fut. ὀλισθήσω, aor. ὠλίσθησα, ᾠλισθον.

49. "Ολλυμι, destroy.

ὀλ, ὀλε, n. 24.—ὀλλυ, n. 52.—"Ολλυμι, perf. (ὀλε,) ὀλώλεκα

and ολ ὅλωλα, fut. ὀλέσω, ὀλῶ, ὀλοῦμαι, aor. ὤλεσα, ὠλόμην, ὠλέσθην.

50. Ὀμνυμι, swear.

ομ, ομε, n. 24.—ομε, ομο, n. 26.—ομ, ομνυ, n. 51.—Ὀμνυμι, perf. (ὀμο,) ὀμώμοκα, ὀμώμοσμαι, fut. ὀμόσω, ὀμοῦμαι, aor. ὤμοσα.

51. Ὀνίνημι, profit.

ον, ονα, n. 17.—ονινα, with reduplication (ο-νι-να).—Ὀνίνημι and ὄνημαι, imperf. ὠνήμην, fut. ὀνήσω, aor. ὠνησα, aor. 2, mid. (ονα,) ὠνάμην, opt. ὀναίμην, inf. ὀνασθαι.

52. Ὀράω, see.

όρα and ὀπ (in ὄψ, ὀπ-ός), n. 56.—Ὀράω, imp. ὤρων, ἑάρων, perf. ὄπωπα, ὤμμαι, ἑώρᾱμαι, fut. ὄψομαι, aor. ὤφθην.

53. Ὀσφραίνομαι, smell.

ὀσφε, ὀσφρε, n. 21.—ὀσφεα, n. 24.—ὀσφραιν, n. 6.—Ὀσφραίνομαι, ὀσφράομαι, fut. ὀσφρήσομαι, aor. ὠσφράμην, ὠσφρόμην, ὠσφρησάμην.

54. Ὀφείλω, owe, must.

ὀφελ, ὀφειλ, n. 18.—ὀφειλε, n. 24.----Ὀφείλω, fut. ὀφειλήσω, aor. ὤφελον. With this,

55. Ὀφέλλω and Ὀφλω, owe.

ὀφελ, ὀφλ, n. 26.----ὀφλ, ὀφλε, n. 24.----ὀφελ, ὀφλισκ, n. 47, 27.----ὀφλισκαν, n. 8.----Ὀφλω and ὀφλισκάνω, fut. ὀφλήσω.

56. Παίζω, sport.

παιγ, παιδ, n. 56 (like ῥεγ, ῥεδ).----παιδ, παιζ, n. 32.----Παίζω, perf. (παιδ,) πέπαισμαι, fut. (παιγ,) παίζομαι, aor. ἔπαισα.

57. Πάσχω, suffer.

παθ and πεν.—πεν, πινεθ, n. 23.----πινεθ, πενθ, n. 30.----παθ, πηθ, n. 50.----παθ, παθσχ, πασχ, n. 48.----Πάσχω, perf. (πενθ,) πέπονθα, πέποσμαι (from πεπονθ-μαι), and (πηθ,) πέπηθα, fut. πείσομαι (πενθ-σομαι), (πηθ,) πήσομαι, aor. ἔπησα, commonly ἔπαθον.

58. Πέτομαι, fly.

πετ, πετα, n. 17.----πετ, ἔπτ, n. 53.----ίπτ, n. 27.----πετα, πτα, n. 26.----πετ, ποτε, n. 24.----Πέτομαι, πέταμαι, πετάομαι, ἵπταμαι, πέτασθαι and πετᾶσθαι, fut. πτήσομαι, aor. (πτα,) ἔπτην, opt. πταιήν, inf. πτῆναι, part. πτάς; also ἑπτάμην,

πτάσθαι, πτάμενος, (ἐπτ,) ἐπτόμην, πτέσθαι, πτόμενος, aor. 1, (πετα,) πετασθείς. (Comp. ἐσπόμεν, σπέσθαι.)

59. Πέρθω, waste.

περθ, παρθ, n. 25.----πρσθ, n. 53.----περθ, πορθε, n. 22.----Πέρθω, πορθέω, Hom., fut. πορθήσω, Hom., aor. ἔπερσε, Hom., (πρσθ,) ἔπρσθον.

60. Πήγνυμι, make fast, hard.

παγ, πηγ, n. 50.----πηγ, πηγνυ, n. 51.----Πήγνυμι, perf. πέπηγα, am made fast, fut. πήξω, aor. 2, pass. ἐπάγην.

61. Πίνω, drink.

πι, πιν, n. 14.—πο, n. 56.—Πίνω, perf. (πο,) πέπωκα, πέπομαι, fut. πίομαι, aor. ἔπιον, ἐπόθην.

62. Πιπράσκω, sell.

πρα, πιπρα, n. 28.—πιπρασκ, n. 47.—Πιπράσκω, perf. πέπρακα, aor. ἐπράθην.

63. Πίπτω, fall.

πετ, πεσ, n. 56.—πετ, πιπετ, πιπτ, n. 30.—πετ, πτε, πτο, n. 53, 26.—Πίπτω, perf. (πτο,) πέπτωκα, fut. πεσοῦμαι, aor. ἔπεσον.

64. Πλήσσω, strike.

πлаг, πληγ, n. 50.—πληсс, n. 42.—Πλήσσω, perf. πέπληγα, aor. ἐπλήγην and ἐπλάγην (was dismayed).

65. Πυνθάνομαι, enquire.

пυθ, пευθ, n. 50.—пυθ, пυνθαν, n. 10.—Πυνθάνομαι, πεύθομαι, Hom., perf. πέπυσμαι, fut. πεύσομαι, aor. ἐπυθόμην.

66. 'Ρέζω, do (in the poets).

ред and рег, n. 56.—ѣрд and ѣрг, n. 53.—ред, рѣз, n. 32.—'Ρέζω, ἔρδω, perf. (εργ,) ἔοργα, ἔργμαι, fut. ῥέξω, ἔρξω, aor. ἔρξα (ἔρξον), ἔρεξα, ἐρέχθην.

67. 'Ρέω, flow.

ре, рѣу, n. 19.—ръ, n. 21.—ръе, n. 24.—'Ρέω, perf. (ρѣуе,) ἔρρύηκα, fut. ῥύσομαι, ῥύησομαι, aor. 1, ἔρρευσα and ἔρρύην.

68. 'Ρήγνυμι, break.

раг, рηγ, n. 50.—ρηгнυ, n. 51.—раг, раг, n. 56 (like τραг, τραγ).—'Ρήγνυμι, perf. ἔρρωγα, am broken, fut. ῥήξω, aor. ἔρρηξα and ἔρράγην.

69. Σβέννυμι, extinguish.

сβε, сбенну, n. 52.—Σβέννυμι, perf. ἔσβηκα, ἔσβεσμαι, fut. σβέσω, aor. ἔσβην, ἔσβησαν, imper. σβῆναι, ἐσβέσθην.

70. Σμάω, smear.

σμα, σμη, n. 50.—σμηχ, n. 56.—Σμάω, 2nd pers. σμάεις, σμήης, fut. σμήσω, aor. ἐσμήχθην.

71. Στορέννυμι, strew.

στορ, στορε, n. 24.—στορ, στρο, n. 53.—στορ, στορνυ, στορε, στορεννυ, στρο, στρωννυ, n. 51, 52.—Στόρεννυμι, στορέννυμι, στρώννυμι, perf. ἐστρωμαι, fut. στορέσω, στρώσω, aor. ἐστόρεσα, ἐστρώσα, ἐστορέσθην.

72. Τέμνω, cut.

τεμ, ταμ, n. 25.—τεμν, ταμν, n. 49.—τεμ, τμε, n. 53.—perf. τέτμηκα, τέτμημαι, fut. τεμῶ, ταμῶ, aor. ἔτεμον, ἔταμον, ἐτμήθην.

73. Τίκτω, give birth to.

τεκ, τεκτ, τικτ, n. 46, 27.—perf. τέτοκα, fut. τέξω, τέξομαι, τεκοῦμαι, aor. ἔτεκον, ἐτεκόμην.

74. Τιτράω, bore.

τρα, τιτρα, n. 28.—τρα, τραν, n. 5.—τραιν, n. 3.—τετραιν, n. 30.—Ττραίνω, τετραίνω, perf. (τρα,) τέτρηκα, τέτρημαι, fut. τρήσω, aor. (τέτραιν,) ἐτέτρηνα.

75. Τρέχω, run.

δρεχ, δρεμ, n. 56.—δρεμ, δραμ, n. 25.—δραμ, δραμε, n. 24.—Τρέχω, perf. (δραμε,) δεδράμηνκα and (δρεμ,) δέδρομα, fut. δρέξομαι and δραμοῦμαι, aor. ἐδρεξα and ἔδραμον.

76. Τρώγω, eat.

τρωγ and τραγ, n. 56.—Τρώγω, fut. τρώξομαι, aor. ἔτραγον.

77. Τυγχάνω, chance upon.

τυγ, τυχε, n. 24.—τυχ, τυγχαν, n. 10.—τυχ, τευχ, n. 50.—Τυγχάνω, perf. τετύχηκα, fut. τεύξομαι, aor. ἔτυχον.

78. Τύπτω, strike.

τυπ, τυπτ, n. 37.—τυπτε, n. 24.—Τύπτω, fut. 1, (τυπτε,) τυπτήσω, τυπτήσομαι, aor. (τυπ,) ἔτυψα, ἐτύπην.

79. Φαίνω, cause to appear.

φα, φαν, n. 5.—φα, φαιν, n. 34.—Φαίνω, perf. (φαν,) πέφηναι, (φα,) πέφασμαι, fut. φανήσομαι, aor. ἔφανον, &c.

80. Φέρω, bear.

φερ, οἰ and ἐνεκ, n. 56.—ἐνεκ, ἐνενκ, n. 49.—Φέρω, perf. (ἐνεκ,) ἐνήνοχα, ἐνήνεγμαι, fut. αἰσω, ἐνεχθήσομαι, αἰσθήσομαι, aor. ἤνεγκα, ἤνεκα (formed like that of liquids), ἤνεχον, ἤνεχθην.

81. Φθάνω, anticipate.

φθα, φθαν, n. 5.—Φθάνω, perf. ἔφθακα, fut. φθάσω, φθήσομαι, aor. ἔφθασα, ἔφθην, opt. φθαιήν, imper. φθῆναι, part. φθάς.

82. Χαίρω, rejoice.

χαρ, χαιρ, n. 3.—χαρε, χαιρε, n. 24.—Χαίρω, perf. κεχάρηκα, κεχάρημαι, κέχαρμαι, fut. χαιρήσω, aor. ἐχάρην.

83. Χέω, pour.

χε, χευ, χυ, n. 20, 21.—Χέω, perf. κέχυκα, κέχυμαι, fut. χεύσω, aor. ἔχευα or ἔχεα (without σ), ἐχύθην.^(R)

OF THE PARTICLES.

§ CXXX.

DEFINITIONS.

1. Under the name of particles (μόρια λόγου,) may be conveniently comprised those words, which are employed for the closer designation of certain relations between ideas or propositions: e. g. ἔρχεσθαί τινος, to come from some one,—more closely expressed, ἔρχεσθαι ἀπό τινος. Τοῦτο ἐγένετο, ἐμοῦ οὐ παρόντος,—more closely, τοῦτο ἐγένετο, ὡς ἐμοῦ οὐ παρόντος.

2. They may be divided into, 1, *Prepositions* (προθέσεις); 2, *Particles expressive of time, cause, place, and mode*; 3, *Conjunctions* (σύνδεσμοι), which show that several parts of speech are to be considered as making up a whole, or that single ideas are to be viewed in certain connections.

3. We reckon not with these the words which denote an emotion of the mind,—e. g. woe, ἔἔ, ποποί, οἱ μοι, φεῦ, οὐαί, αἶ, ᾶ, ᾶέ, ἰώ; joy, ἰού, εὐοί, εὐάν; astonishment, ᾶ,—since these, as natural sounds, are the immediate signs of inward affections, and therefore independent words, the most ancient in all languages,—expressing, however, not ideas, but feelings.^(R)

4. The adverbs, also, do not appertain to this class, but, as a principal part of speech, take their place with the adjectives allied to them; yet many words indicative of time, cause, place, mode, and therefore properly particles, have been classed with the adverbs.

5. All particles have originally a definite sense, and belong to the root of some word, which represents a definite idea. This root, however, is often lost, or must be sought for in one of the tongues allied to the Greek: e. g. *μετά*, *with, among*, Germ. *mit*, is from *με*, which has remained in the Romaic, the root of *μέσος*, *medius* (Germ. *mitten*). The syllable *τα* is still shown in the Homeric *μέταστος*. The derivation of *ζύν*, *with*, from *ζυνός*, *κωνός*, is quite as clear; *ἀπό*, *from*, that which *proceeds from something*, and *παρά*, *from*, that which is *produced by something*, have their roots in the Oriental *abb*, father, *bar*, son. *Περί* belongs to *περί*, *περισσός*, over and above, and denotes something *that is still to be added*. In the same way *γε* is the root of *γεν*, *γίγνω*, Doric *γα* (the root of *γάω*), as *τε* is that of *τένω*, *τείνω*, which is perceived also by comparing *αὐτε* with *autem*. Hence *γε* also denotes *something additional*; *περ* and *γε* are, consequently, in conformity to their inward and original force and meaning, *strengthening particles*, added to an idea in order to raise it, to distinguish it above others,—the truth of which observation will be confirmed by the Syntax.—These remarks are given for the sake of pointing out, that nothing in the Greek tongue is a dead and empty sign, but that life and meaning extend themselves into the minutest of its ramifications.^(R)

§ CXXXI.

LIST OF PARTICLES.

1. The prepositions.

- a. For the genitive: *ἀντί*, *ἀπό*, *ἐκ* (or *ἐξ* before a vowel), *πρό*, *ἐνεκα* (or *ἐνεκεν*).
- b. For the accusative: *ἀνά*, *εἰς*, *ώς*.
- c. For the ablative: *ἐν* and *σύν*.

- d. For the genitive and accusative: *διά, κατά, μετά, ὑπέρ.*
 e. For the gen., accus., and ablative: *ἀμφί, ἐπί, περί, πρὸς, παρὰ, ὑπό.*

The meaning of these in construction is treated of in the Syntax.

2. Particles.

- a. Of *time*: *ἕως*, so long, *τέως*, until, *ἡνίκα*, when, *τηνίκα*, then, *ὅτε*, as soon as, *τότε*, then, *ὄφρα*, while, *τόφρα*, the while; and the interrogatives, *πηνίκα*, at what time? *πότε*, when?—*ἀεί, αἰεί, αἰέν*, always, *εἶτα, ἔπειτα, μετέπειτα*, afterwards, *ἐπεί*, after that, *ἤδη*, already, *πάλαι*, formerly, *ποτέ*, once, *πρίν*, before. With *ἄν* there are compounded out of these particles, (*ὅτε*,) *ὅταν, ὅποτε*; (*ἐπεί* from *ἐπε*) *ἐπεάν, ἐπήν*, or *ἐπάν*; *ἐπειδάν*; *εὖτ' ἄν*. Instead of *ἄν* the non-Attic writers have often *κεν*.
- b. Of *cause*: *εἰ*, if (non-Attic *αι*), properly *ε*, and hence with *ἄν*, *ἐάν*, also *ἦν* and *ἄν*, *εἴγε* and *εἴπερ*, if then; *ὅτι* and *ὅτιμή*, because, *οὖνεκα* (from *οὗ ἕνεκα*), wherefore, since, *γάρ*, for, *ἐπεί*, since, *ἐπεὶ τοί*, since indeed, *ἐπεὶ γε*, since however, *ἐπεὶ περ*, since then, *ἐπεὶ τοί γε*, since then at least.
- c. Of *purpose*: *ἵνα, ὄφρα, ὥς, ὅπως*, in order that. *Ἄν* is combined only with *ὥς* and *ὅπως*, *ὥς ἄν, ὅπως ἄν*, not *ἵν' ἄν, ὄφρ' ἄν*.^(R)
- d. Of *place*: *πόθεν*, whence? *ποθεν*, from some place, *ὅθεν, ὁπόθεν* (*not direct interrogatives*), from what place, *οὗ*, where, *ποῦ*, where? *πού*, somewhere, *ποῖ*, whither? *ποί*, to some place, *οἷ, ὅποι*, to what place, *ἐνθα, ἐνταῦθα*, here, *ἐνθεν, ἐντεῦθεν*, hence.
- e. Of *mode* and *way*: *πῶς, πῇ*, how? *πώς, πῆ*, somehow (qua), *τῶς, τῇ, ὥς, ὡδε, οὕτως, οὕτω*, thus, *ὥς, ὅπως, ὅπη*, how; and compounded, *ὅπωςοῦν*, howsoever, *ὅπωςδήποτε* and *ὅπωςδηποτοῦν*, in whatsoever way, *ἀμυγέπως, ἀμυγέπη*, in some one way, from *ἄμος*, one. So also *καθὰ (καθ' α')*, as, *καθάπερ, ὥσπερ*.
- f. For *affirmation*: *ναί, ναίχι*, yes, certainly;—for *assertion*: *ἦ, δή, δήπω, δήποτε*, indeed, *μήν*, verily, *καὶ μήν*, ἀλλὰ μήν;—for *strengthening*: *περ, γέ*;—for *illation*: *ἄρα, οὖν*, therefore, then;—for *exposition*: *δηλαδή*,

δηλονότι (δῆλον ὅτι), evidently, consequently ;—*continuation* : ἀλλά, δέ, but, καί τοι, however, γέ τοι, yet at least ;—γε δῆ, surely, γε μὴν, but yet ;—for *limitation* : ἀλλὰ μὴν, but verily, ἀλλά τοι, but yet, μενοῦνγε, howsoever ;—for *division* : ἤ, or, ἤγουν, or also ;—for *negation* : οὐ, and before vowels οὐκ (before an aspirate οὐχ), μὴ, οὐχί, not, οὐποτε, μῆπου, μῆποτε, never, οὐδαμοῦ, nowhere, οὐδαμῶ, in no way, οὐκ ἄρα, οὐκουν, not therefore, and interrogatively οὐκοῦν ;^(R)—for *wishing* : εἴθε, εἰ γάρ, if then.

- g. For marking *opposition* : μέν---δέ, ἤ---ἤ, ἡμέν---ἡδέ, εἴτε---εἴτε, either---or, μήτε---μήτε, neither---nor, τοτέ---ότέ, or ποτέ---ποτέ, at one time---at another time ;—for simple *connection* : καί, τε, and.

OF THE DERIVATION OF WORDS.

§ CXXXII.

OF THE RADICAL PARTS OF THE LANGUAGE.

1. The radical parts of the language are monosyllabic, and have their vowel, and when a consonant follows it, this consonant also, short or single : δε, δυ, λιπ, φα, στα.^(R)

2. In many polysyllabic roots their derivation from monosyllabic elements is still discernible : ἀλίσκω, φορέω, στερίζω, are derived, according to a known analogy, from άλ, φερ, στερ ; ἀγγέλλω, root γελ, γελλ, preserved in the German *jellen*, to sound, to echo ; ἀνθέω, to bloom, from ἀνα-θέω, to run up, to sprout up, root θε ; διδάσκω is traced through διδαχή to διδαχ, δαχ, and this to δοχ, δοκ, doceo ; ἀγείρω, from α, i. e. ἄμα and γερ, Latin *gero*, to bring together, &c.

§ CXXXIII.

FORMATION OF WORDS FROM THEIR ROOTS.

1. Out of many either primitive or already extended roots, substantives of all declensions are formed by the addition of a termination, out of these substantives new verbs, out of these again other substantives and adjectives: e. g. ἄγ in ἄγω, ἄγ-ός, or ἄγωγ, ἄγωγός, leader, hence adj. ἄγώγιμος; and, in another series, ἄγ, ἄαγε (i. e. ἅμα ἄγε), ἡγε, ἡγέομαι, lead on, hence ἡγεμών, leader, ἡγεμονικός, ἡγεμονία, leading, ἡγεμονεύω, am a leader, ἡγεμονεύς, leader, and ἡγεμονεία, leading.

2. The substantives, that are formed from the root, without passing through another formation, are very few in comparison with the rest. To this class belong several names of the limbs: ποῦς from ποῶ, χεῖρ from χερ, the ancient κᾶρ, head, and in an extended form, κέξ-ας, horn, ῥίς ῥινός, nose (comp. Germ. *ruessel*); whereas οὖς compared with the root οατ, and ὀφθαλμός with the root θαλ in the middle, point to roots taken from verbs.---There are also several original substantives, that denote a simple sensation, expressed by their root: κρύος, cold, θερός, heat, root θερ, Germ. *duerr*, Thuring. *derr* (in the same way, ἀγαθός from γαθ, Germ. *gut*, Eng. *good*, and ἀγλάος from γαλ, bright, old Germ. *chall*, ἄγαλμα, καλός, κάλλος, &c.), also several names of animals, fruits, liquids, and the like: οἶς, sheep, τὸ κρεῖ, later κριθόν, barley, γάλα, milk, μέλι, honey, &c.---(unless some of these had already passed through verbs, and in κρεῖ we trace the root of κρίνω, “the *separated*, the *cleaned* grain,” in γάλα the root of ἀγάλλω, “the *shining*,” in μέλι that of μέλω, the *desired*, *cared for*).

3. All other names of persons and things, as well as those which express a circumstance or quality, are derived from verbs as their basis: thus βοῦς, ox, root βο in βόσχω, “that is fed,” πρόβατα from προ and βα in βαίνω, τέγος, roof, from τεγ (Eng. *deck*, and Germ. *dek* in *Decke*, *decken*). So proceed λόγος, φόβος, πόνος, from λεγ, φεβ, πεν, in λέγω, I say,

φέω, I fear, πένω, I cause to labour, which words supply the analogy for such lost roots as φθεν, σεφ, in φθόνος, σοφός (comp. σέω). Thus φήμη is from φα in φάναι, βίος from βε in the Homeric βέειν, to live, or to move, and ζοή or ζωή from ζα in ζάειν, ζῆν, φύσις and φύη from φυ in φύειν, to beget, φυγή from φυγ in φυγεῖν.

4. Verbs proceed sometimes directly from their roots: λεγ, λέγω; βοα, βοάω; sometimes they assume the consonants, vowels, and whole syllables already pointed out: μαθ, μανθάνω; τρο, τιτρώσκω, &c.

§ CXXXIV.

SUBSTANTIVES FROM VERBS.

1. The meaning of the verb is raised to that of a substantive expressive of a person, by the addition of εως, της (gen. του), τωρ, to its root. From γράφειν, δικάζειν (root δικαδ), to judge, μανθάνειν (μαθε), ἐλαύνειν (ἐλα), σώζειν (σαο, contr. σω), ῥέειν, to speak, come as substantives: γραφεύς, the scribe, δικαστής, δικαστοῦ (δικαδ-της), the judge, μαθητής, the scholar, ἐλατής, the driver, σωτής, the preserver, ῥήτωρ, the speaker, orator.

2. The feminine terminations are from εως, εια and ισσα, from της, τας and τρια, from της and τωρ, τειρα, τρια and τρις: e. g. ἱερεύς, ἱερεία, priestess, βασιλεύς, βασίλισσα, ποιητής, ποιήτρια, poetess, ψάλτης, ἡ ψάλτρια, female player on the harp, ἀυλητής, ἀυλητίς, ἰδος, female player on the pipe, σωτήρ, σώτειρα, ὁ προφήτης, ἡ προφῆτις, ὁ προστάτης, ἡ προστάτις.

3. The signification of the verb is changed to that of a substantive without *personal* meaning, by the addition of η, ος, μη, μος, τος, to the root (μος generally becoming σμος when added to pures): e. g. φεύγω (φυγ), διατρίβω, delay, ἐλέγχω, confute, τύπτω (τυπ), γιγνώσκω (γνο), δύω, sink, πλεονάζω, have superfluity (πλεοναδ), δέω, bind, λύζω (λυγ), hiccup, ὀδύρομαι, lament, πίνω (πο), hence the substantives: φυγή, flight, διατριβή, delay, ἔλεγχος, confutation, τύπος, stamp, γνώμη, opinion, δυσμός, setting, πλεονασμός (πλεοναδ-μος),

superfluity, δεσμός, chain, λυγμός, hiccup, ὀδυρμός, lamentation, πότος, drink.

Obs.—Another substantive termination is *ια*: ἄγω, lead, ἀγυιά; μύω, μύια; ἀρπάζω, ἄρπυια; αἵω, αἵθυια, &c.

4. In this process the *ε* passes into *ο*: λέγω, τέμνω (τεμ), φθείρω (φθερ), destroy, ῥέω, flow, subst. λόγος, τομή, φθορά, ῥόος, which points to a connection with the perfect: λόγος, *that which has been said*, τομή, *that which has been cut*, ῥόος, *that which has been caused to flow*, &c.

5. Very rich is the class of those in *σις* and *σια* (corresponding to the German *ung*), which proceed from verbs of all kinds.

6. The monosyllabic pures make them without lengthening the radical vowel: στα, στάσις; βα, βάσις; δε, δέσις; φα, φάσις; δο, δόσις; φυ, φύσις; λυ, λύσις. Those compounded with prepositions have usually both terminations: σύνθεσις and συνθεσία, ἐπίστασις and ἐπιστασία, ἐπίΐσις and ἐπιΐασία; but from *ῥ* come both forms without a preposition, ῥσις and ῥσία (*Lobeck ad Phrynich.*, p. 527).—In the case of polysyllabic roots the vowel is generally lengthened, as in the formation of tenses: μιμε, μίμησις, but αἵρεσις; σκέδασις, scattering, but τίμησις.

Obs.—Verbs in *εω* make this form in *ια* with ejection of *υ*: ἱερεύω, ἱερεία; ἱκετεύω, ἱκετεία.

7. The formations from the roots of mutes exhibit like appearances: λεγ, λέξις; μιγ, μίξις; ἐπίμιξις and ἐπιμιξία, mixing, οπ, ὄψις, ὑποψία. Those in *δ* (ζ) have often both forms: εικάζω (εικαδ, εικαδ-σια), εικασία; ἐργαδ in ἐργάζω, ἐργασία, labour, ὀνομάζω, ὀνόμασις and ὀνομασία; γυμνάζω, γύμνασις and γυμνασία, exercise, with γυμνάσιον, the place of exercise.

8. The formations from liquid roots are few in number: ἄλ, ἄλσις, leaping, ἀρ, ἄρσις, raising. *N* is often dropped in these formations: ξησαν, ξήρασις and ξηρασία drying, θερμαν, θέρμανσις and θερμασία, warming.

9. Together with these in *σις* are generally associated those

in *μα*, which denote the thing produced by that act, which is expressed by *σις*: e.g. *μιμέομαι*, I imitate, *ἡ μίμησις*, the act of imitating, *μίμημα*, the thing produced by imitation, *πράσσω* (*πραγ*), *πρᾶξις*, the act of doing, *actio*, *πρᾶγμα*, the thing done, *factum*, *παράδεικνυμι* (*παράδεικ*), show forth, *παράδειξις*, shewing forth, *παράδειγμα*, the thing shewn, submitted to observation.

§ CXXXV.

SUBSTANTIVES FROM ADJECTIVES.

1. The substantives derived from adjectives agree with the German substantives in *heit*, *keit*, (the English in *dom*, *hood*, *ness*, *ity*, &c.), that are derived in the same way, and end in *ια*, *της* (gen. *τητος*), and *συνη*: e.g. *σοφός*, *κακός*, *ἀληθής* (root *ἀληθε*), *σοφία*, *κακία*, *ἀλήθεια*, wisdom, badness, truth; from *ἴσος*, *δήσιος*, *δίκαιος*, come *ἰσότης*, *δηϊότης*, *δικαιοσύνη*, equality, enmity, justice.

2. The compound verbals in *τος* form their substantives also in *ια*, but before *ια* the *τ* commonly passes into *σ*: *ἄκρᾱτος*, unmixed, *ἀκρᾱτία* and *ἀκρᾱσία*, *ἀκίνητος*, *ἀκίνησία*, unmovableness, *ἀνόητος*, *ἀνοησία*, unthinkingness, *ἄθρῡπτος*, *ἄθρῡψία*; *ἀδύνατος*, *ἀδυνασία*; and after this analogy *ἀθάνατος*, *ἀθανασία*, immortality. T maintains itself in those in *στ*: *ἀγέλαστος*, *ἀγελαστία*; *ἄγευστος*, *ἀγευστία*: and in *ἀναισχυντία*, shamelessness.

Obs.—The substantives from adjectives and verbals are generally found together: *δρῆγῃ δύσεργος*, *δυσεργία*, and *δυσέργητος*, *δυσεργησία*; *ἄριστον*, breakfast, *ἀνάριστος*, *ἀναριστία*, *ἀναρίστητος*, *ἀναρίστησία*;—even when both the fundamental forms are not in use: *δοκέω*, *εὐδοκία* (without *εὐδοκος*), and *εὐδόκητος*, *εὐδόκησις*; and on the other hand, *δξύθυμος*, *δξύθυμία*, and *δξύθύμησις* (without *δξύθύμητος*); *ἀμελῆς*, *ἀμέλεια*, carelessness, and *ἀμελησία* (without *ἀμέλητος*); *ἀπορία* and *ἀπορησία*, where only *ἀπορος* is extant.* The exigencies of language produced

* Lobeck ad Phryn., p. 514.

the one form as well as the other: e. g. from ἀπορέω, ἀπορησία, according to the same analogy which would have given ἀπόμεητος if required. Since the substantive expresses the abstract state or condition announced by the verbal as effected, grammar, according to its method of joining together cognate things, derives it from the verbal.

§ CXXXVI.

VERBS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives add to these the notions of *being* or *making*.

a. Of *being*, especially those in ᾶω, ἔω, εὖω: e. g. κόμη, hair, κομάω, am long-haired; λίπη, fat, λιπάω, am fat; πομπεύς, one who escorts, πομπεύειν, to act as escort; παρθένος, virgin, παρθενεύειν; θάλαττα, sea, θαλαττεύειν, to be on the sea, to live on the sea;* κοίρανος, master, κοισιανεύειν, to be master, to rule; φονεύς, murderer, φονεύειν, to be a murderer, to murder.

b. Of *making*, especially those in ἰζω and ὠω: e. g. αἷμα, blood, αἱματίζω, make bloody; χρέηματα, riches, χρηματίζεσθαι, to make riches, to enrich oneself; ἄγνός, pure, ἀγνίζειν, to make pure, to purify; πτερόν, wing, πτερόειν, to make wings for, to *bewing*; χρύσεος, golden, χρυσόειν, to make golden, to gild; δοῦλος, slave, δουλόειν, to make a slave, to enslave, but δουλεύειν, *to be a slave*.

2. Between both meanings vary those in ὥσσω or ὠττω: νέος, young, νεο, νεώσσω, make young; ὑγρός, moist, ὑγρώσσω, make moist, moisten; τυφλός, τυφλώσσω; but from the subst. λιμός, hunger, λιμώττω, am hungry; ὕπνος, sleep, ὑπνώσσω, am sleeping.

* Schol. ad Eurip. Phœn., 1271.

§ CXXXVII.

ADJECTIVES FROM SUBSTANTIVES, VERBS, AND
OTHER ADJECTIVES.

1. The terminations are :

- a. *Ios*, Germ. *lich*, Eng. *like* or *ly* : φίλος, friend, φίλιος, friendly ; ξένος, ξένιος ; έσπέρα, έσπέριος ; καθαρός, καθάρσιος, &c.
- b. *Eios*, Germ. *isch*, Eng. *ic*, *ean*, &c., of *persons* : 'Ομήρειος, Homeric, 'Επικούρειος, Epicurean, i. e. belonging to Homer, &c. So *ιος*, of *things* : γραφικός, σωματικός, εύρητικός, &c.
- c. *Pos*, *eros*, *ηρος*, *αλεος*, *εις*, *οεις*, Germ. *voll*, *reich*, *ig*, Eng. *ful*, *ous*, *y*, &c. : αίσχρός, shameful ; φθονερός, envious ; δολερός, deceitful ; λυπηρός, distressful ; θαρσαλέος, courageous ; χαρίεις, gracious ; ύλήεις, woody ; πυρόεις, fiery.
- d. *Inos*, Germ. *ern*, Eng. *en*, &c., *ώδης*, Germ. *artig*, Eng. *y*, *ly* : ξύλινος, wooden ; σκύτινος, leathern ; φλογώδης, flamy ; ανδρώδης, manly ; ποιώδης, grassy ; ίχθυώδης, &c.
- e. *Imos*, Germ. *bar*, Eng. *ful*, *able* : χρήσιμος, useful ; εδώδιμος, eatable ; πότιμος, drinkable.
- f. *Τέος*, *τος*. These are derived together from verbal roots : λέγω (λεγ-τεος), λεκτέος, λεκτός ; στέλλω (σταλ), σταλτέος, σταλτός ; εύρε, εύρετέος, εύρετός ; παύομαι (with σ), παυστέος ; φιλε (with ε doubled), φιλητέος. Those in *τέος* express the part. fut. pass. of Latin, *amandus*, *inveniens*, those in *τός* the part. perf. pass., *amatus*, *inventus* : φιλητέος, *amandus*, φιλητός, *amatus* ; ποιητέος, *faciendus*, ποιητός, *factus*. ^(R)

2. The correspondent terminations are often wanting both in German and English, in which case the Greek adjective must be translated by a periphrasis.

§ CXXXVIII.

FORMATION OF ADVERBS FROM DIFFERENT WORDS.

1. Besides the modes of forming adverbs already described,

there are others expressive of circumstance, chiefly with the terminations : ι, ει, τι, τει, δην, δις, δον : e. g. αὐτοχειρί, with one's own hand, ἀμαχεί, without a struggle, μεγαλωστί, at great length, ἀνιδρωτί, without sweat, ἀκηρυκτεί, without proclamation, μεταστοιχεί, in a row, συλλήδην, taken together, ἐπαμοιβαδίς, alternately, ἐμβαδόν, on foot, διακριδόν, distinctly.

2. Of the same kind are those in στι from national names : Ἑλλην, ἑλληνιστί, συριστί, ῥωμαϊστί, φρυγιστί.

§ CXXXIX.

PARTICULAR CLASSES OF SUBSTANTIVES AND ADJECTIVES.

1. *Diminutives.* Terminations : ιον, διον, ιδιον, αριον, ασιον, υδριον, υλλιον, υλλις, ις, ισκος, ισκη, &c. :

παιδίον, little boy, ἰχθύδιον, little fish, νησιδίον, islet, παιδάριον, κοράσιον (from κόρα, maiden), νησύδριον ; from εἶδος, εἰδύλλιον ; from ἄκανθα, ἀκανθυλλίς, little thorn ; from νῆσος also νησίς ; from νέος (through νέαν), νεανίσκος, νεανίσκη, &c.

2. *Amplificatives.* Terminations : ων, αῖ, γάστρων, big-bellied, κεφάλων, big-headed, πλούταξ, over-rich ; from ῥόος, ῥύαξ, a current, especially of lava.

3. *Gentiles.* Terminations : ος, ιος, ινος, ανος, ηνος, ιτης, ιατης, ωτης, ευς, &c. : Ἰταλός, Κορίνθιος, Ἀθηναῖος, Βυζαντῖνος, Ἀσιανός, Κυζικηνός, Ἀεδηρίτης, Σπαρτιάτης, Ἰταλιώτης, Αἰολεύς, &c.

4. *Patronymics.* a. Terminations : ἰδης (gen. ου), ιων (gen. ιονος) : e. g. Κρόνος, root Κρον, Κρονίδης, Κρονίων, son of Cronos ; Πηλεύς, root Πηλε, Πηλείδης, Πηλείων, son of Peleus ; Ἀτρεύς, root Ἀτρε, Ἀτρείδης, Ἀτρεΐων, son of Atreus.

b. To the roots in α of the first declension only δης is added : Ἰππότης, root Ἰπποτα, Ἰπποτάδης ; Ἀλεύας, Ἀλευάδης ; Αἰνέας, Αἰνεάδης ; so also to those in ιο of the 2nd : Ταλθύειος, Ταλθυειάδης ; Ἀλκίειος, Ἀλκιειάδης ; Ὀλύμπιος, Ὀλυμπιάδης.

Obs.—From a patronymic so formed, no new forms of the same kind are deduced, when it is used as a proper name ; but either a

periphrasis is employed, e. g. 'Ηρακλείδου υἱός, son of Heraclides, or the same word in the plural is taken as the patronymic of the singular; thus 'Ηρακλειῶναι stands either for the *Heraclidæ* or the *sons of Heraclides*,—also for *Hercules and his sons*, as Φινειῶναι means *Phineus and his children*, Πεισιστρατίδαι, *Pisistratus with his family*, in Herodotus. (*Valck. diatribe de Eurip. fragm.*, p. 196.)

5. The feminine terminations of these are : *ις, ας, ωνη, ινη* : Τάνταλ-ος, Τανταλ-ίς ; 'Ολυμπιάδης, 'Ολυμπιάς ; Νηρεύς, Νηρηΐ-ος, Νηρηΐ-ίς, daughter of Nereus ; 'Ατλας, 'Ατλαντίς ; 'Ακρισιώνη, 'Αδραστίνη, daughter of Acrisius, Adrastus.

Obs.—The derived names were called παράγωγα, *derivata*, or παρώνυμα, *denominativa*,—even those proper names which have a simpler word as their root, so that Πλάτων is the παρώνυμον of πλατύς, Φίλων of φίλος.

§ CXL.

OF THE MANNER OF COMPOUNDING WORDS IN GREEK.

1. In order to designate two ideas combined in one image, the one of which, as the fundamental idea, is more closely defined or limited by the other, the chief word is, in Greek, united,

- a. With prepositions : στάσις, ἀνάστασις, φυγή, ἀποφυγή.
- b. With adverbs : πάλαι, παλαιγενής, long ago born, ἄγχι, ἀγχίμολος, coming near. To this class belong also words compounded with *δυσ, εὖ*, as *δυσφημεῖν*, to speak ill of, *εὖφημεῖν*, to speak well of, *α* negative, intensive, and connective, and *ο* connective, of which hereafter.
- c. With a noun : ἰχθυοπώλης, fish-seller, fish-monger, φι-λάνθρωπος, philanthropic. In the former, *seller* is the chief idea, and is limited by *ἰχθύς*,—in the latter, the idea of *love* (φίλ.) is limited by *ἄνθρωπος* to the particular class, *mankind*.

2. When a verb is found in the composition, it always

marks the chief idea, which is more closely defined by the other, whether it stand first in the composition, as δάκνω, bite, in δακέθυμος, heart-gnawing, λυσίμαχος, battle-ending, παυσίχολος, rage-allaying; or stand second: σκιαμαχεῖν, to fight with a shadow.

Obs. 1.—The simple word is called ἀπλοῦν, *simplex*, as ἵππος, the compound, σύνθετον, *compositum*, as φίλιππος, that derived from a compound παρασύνθετον, *decompositum*. If the first word be altered, e.g. ναῦς in ναυμαχία, it is a proper composition (σύνθεσις, *compositio*), if it remain unaltered, it is merely a *juxta-position* (παράθεσις), e.g. εὐρυκρείων from εὐρύ and κρείων.

Obs. 2.—When there is merely a *parathesis*, the accent remains unaltered: μή τις, μή τις, ἡ τοι, ἡ τοι, εἶθε, ἥπερ, not where crasis occurs: τὸ ἔργον, τοῦργον, καὶ ὅσα, χῶσα, &c. (*Goettling Animadvers. ad Theodos. Gramm., p. 222.*)

Obs. 3.—A in composition has the three meanings alluded to in n. 1, *b*, according as it is derived from ἄνευ, without, ἄγαν, very much, or ἅμα, together.

a. A from ἄνευ, without, is equivalent to the English *un*, *in*, *less* (*a privativum*): e.g. ἄσοφος, unwise, ἄκακος, harmless, ἄπαις, childless.

Before a vowel *v* is inserted: ἀναίτιος from αἴτιος, guiltless.

b. A from ἄγαν, very much, strengthens the meaning of the word before which it stands; ἀτενής, much strained, ἄξυλος, abounding in wood, ἄσταχυς from στάχυς, a large ear of corn.

c. A from ἅμα, together, at the same time, expresses the connection between two objects: ἀδελφός, born from the same womb (δελφύς), brother, ἀκόλουθος from κέλευθος, one who goes on the same road, an attendant, ἄλοχος, ἄκοιτις (from λέχος, κοίτη, bed), the sharer of the bed, wife.

Obs. 4.—The derivation of the connective *a* from ἅμα is proved, both by the meaning and by the analogy of the similar *o*, together, from ὁμοῦ, in the Homeric words, ὅτριχες, like-haired, ὅπατρος, from the same father, ὅαροι, united together (ὁμοῦ, ἄρω), consorts.

Obs. 5.—Prepositions are united to other words without any alteration

except that which the collocation of letters may require: ἀμφί πόλιν, Ἀμφίπολις, σύν μάχῃ συμμαχία, συσσιτία, ὑπέχω, ὑφέξω, ἐφέρπω, &c. The same rule is observed by δύς, εὖ, and several other adverbs, as πάλιν in παλίντονος, bent-back, παλίμυθος, hacknied knave, παλίνλυτος, loosed again, παλίστρεπτος, turned back, πάλαι in Παλαίφατος, ἄγχι ἀγχίνοια, presence of mind, ὕψι Ὑψιπύλη, and ἴρι in Ἰριγένεια, &c.; and by some nouns: e.g. βοή βοηθέω, run to the cry (βοή), to help, and in poetic expression δορυ δορυύξενος, spear-friend, ally, δακρυ δακρυχέουσα.

Obs. 6.—In other compounds, however, the first word, whether noun or verb, is altered, and so that,

a. The noun returns to its root: ναῦς ναυμαχία, sea-fight, πᾶν πᾶνῶλης, all-destroyed, πᾶνυπέρτατος, the all-highest, πόλις πολιόπορθος, and so ἄγαν Ἀγαμέμνων. Thus also those in ος: δίκαιος δικαιοπόλις, ἀγαθοδαίμων, κακός, κακάγγελος, evil messenger, ὁ πόντος, the sea, ποντομέδων. The analogy thus founded is followed by other words also, which take ο from these forms as the combining sound: τὸ ἄχθος, root ἄχθε, ἄχθοφόρος, δίκη δικηγράφος. Many, which retain the proper termination of their roots, assume σ with a short vowel, to strengthen the syllable: τὸ τέλος, the end, root τελε, τελεσφόρος, end-bringing; κέρασ, root κερσ, κερσφόρος, horn-bearing, and in Homer from σάκος, root σακε, σακέσπαλος and σακεσφόρος; others take ι: κάλλος, gen. κάλλεος, beauty, root καλλε, Καλλίπολις, καλλιγράφος; αἶξ, root αἶγ, αἰγί-λοσις.

b. The verbal roots assume, when they make the first part of a compound word, ε or σι: δάκνω δακ δακέθυμος, ἔλ ἐλέπολις, μεν Μενέλαος, except where the combining vowel ο, already mentioned, occurs, or the lengthening of the root is altogether avoided: φυγ φυγόμαχος, battle-fleeing, λιπόπατρις, country-leaving, ληθ λήθαργος, lethargy, λιπ λειπ λειπόθυμος, in a swoon.—The inserted syllable σι is found as well in pures: λυ λυσίμαχος, battle-ending, παυσίπονος, toil-appeasing, as in mutes: τερπ τερψιχόρη, rejoicing in the dance, τερψίνοος and θελγ θελξίνοος, heart-soothing, and in Epic forms with μ before βρ: φασίμυρος, τερψίμυρος. Many of this sort, as e.g. λεξιθήρας

word-hunter, have for their immediate root a substantive in *ις*.

- Obs. 7.*—The root, as shown in the genitive, with *ο*, lies at the basis of many forms: *ἀνὴρ ἀνδρογόνος*, man-begetting, *ἰχθύς ἰχθύος ἰχθυοπώλης*, fish-monger, *ἰχθυοφάγος*, fish-eater, *ἀσπίδοφορεῖν*, to bear a shield; some have the dative: *ναυσιφόρητος*, ship-borne; or even the accusative: *δορυθαρής*, bold with the lance, *δακρυχέουσα*, tear-shedding.
- Obs. 8.*—Finally, *ε* in the middle belongs to the infinitive, and *ἐλε* in *ἐλέπολις* bears the same relation to *ἐλεῖν*, which *δυμο* in *δυμοφόρος* does to *δυμός*: moreover *σ* in the verbal roots above-mentioned: e. g. in *λυσι*— *παυσι*— proceeds from the same tendency, which produced *λύσις*, *τέρεψις*. ^(R)

§ CXLI.

OF THE MEANING AND DERIVATION OF COMPOUND WORDS.

1. When two nouns are combined in the mode described, the ideas represented by them are no longer thought of apart, but blended together in one image and expression: *μεγάλη πόλις*, *μεγαλόπολις*; *καλή πόλις*, *καλλίπολις*; *ἀνδρόπαις*, *ἀνδρογύνης*, man woman, *αἰνογίγας*, &c. When in this way a verb is raised to a noun, its signification remains even in the compound: *δικαιοκρίτης* is not equivalent to *δίκαιος κριτής*, but is one *who judges right*, *ὅς δικαίως κρίνει*; *Ἑλληνοδίκης*, *ὅς δικάζει τοὺς Ἕλληνας*.

- Obs. 1.*—When in the name of a city a proper name stands first, the connection may be dissolved in its derivatives. From *Νεάπολις* the paronym is only *Νεαπολίτης*, but from *Ἐξμόπολις* both *Ἐξμοπολίτης* and *Ἐξμουπολίτης*. So *Φιλιπποπολίτης* and *Φιλιππουπολίτης*.

- Obs. 2.*—Many roots are changed, in the synthesis, to adjectives, by the mere addition of *σ*: *γνω*, *ἀγνώς*, unknown, *ἀλλόγνωνς*, strange, gen. *ἀλλόγνωντος*; *βαλ*, *βλα*, *ἀελής*, unthrown, gen. *ἀελητός*. So *ἄδμῃς*, untamed, *ἀνδροβρώς*, man-eating, gen. *ἀνδροβρώτος*, *αἰγίλινψ*, goat-deserted, high, *οἰκοτεψ*, born in the house.

Obs. 3.—Nothing hinders to combine several, and even many words, prepared in the way which the foregoing section points out, into one expression,—as is especially practised in comic poetry: βατραχομουμαχία, i. e. ἡ τῶν βατράχων πρὸς τοῦς μῦς μάχη, battle-of-frogs-and-mice; σφραγιδονυχαραγοκομήται, *Aris. Nub.*, 331, idler (ἀργός) with long hair (κομήτης) having rings (σφραγίδας) to the very nails (ὄνυχες), i. e. having the whole fingers covered with rings. Compounded out of whole parts of speech are ἄλλοπρόσαλλος, who goes from one to another, unstable, ἀπροσδιόνυσας, which has nothing in reference to Bacchus, irrelevant.

2. Verbs (not *verbal roots*) refuse to combine except with prepositions, of which several are often compounded together: λάμπειν, ἐκλάμπειν, διεκλάμπειν, to shine *out through* all. Ulysses strikes Thersites with his staff (*Il.*, β, 267,) and σμᾶδιζ μεταφρένου ἐξυπανέστη, the wheel *stood* (ἔστη) or raised itself *up* (ἀνά) *out of* the back (ἐξ) *under* the staff (ὑπό).

3. Consequently, if a compounded verb be necessary, it must be formed from a compound noun: not εὐαγγέλλω, but from εὐάγγελος, εὐαγγελῶ; not ἀελπίζω, but from ἀελπεῖς, ἀελπῶ; not δυσσέβω, but from δυσσεβής, δυσσεβῶ; not καιροφυλάττειν, but from καιροφύλαξ, καιροφυλακεῖν; or from καιροφύλακτος, καιροφυλακτεῖν; not χρυσοχέειν, but from χρυσοχόος, χρυσοχοεῖν; and so, according to this analogy once established, always in case of paragoge, even when the word, from which the verb is to be derived, is not exactly in use: not μυραλείφειν, but μυραλειφεῖν, ξηραλειφεῖν, &c.*

Obs.—Many poetical participles form an exception to this rule: Ἀργῶ πασιμέλουσα, Ἀρηϊκτάμενος, εὐρυρέοντα, where the combination of the words is only external; also those words which are created by the negation of a positive meaning; ἀνομοιοῦσαι from ὁμοιοῦσαι (*Plato*

* Comp. Scalig. ad Phryn. Eclog., p. 266 of Lobeck's edition, and Lobeck, *ib.*, p. 560, sqq.

Parmenid., p. 156, B.); πᾶς τις πλούσιον ἄνδρα τίει, ἀτίει δὲ πενιχρόν, Theogn. 621;* some which have become current from frequent use: χερνίπτειν, and that which Euripides has hazarded, δυσθνήσκω instead of δυσθανατῶ from δυσθάνατος, but only in the participle, Electr. 843, Rhesus, 791; lastly, from πρήσσω, εὐπρήσσεσκον ἑκάστα, Od. θ, 259, but in the sense of order, arrange. Less remarkable are several derived verbs which appear in the simple state, and with δυσ, ἀ, εὐ, in similar forms: δηλόω, ἀδηλόω; ἡθίζομαι, ἀηθίζομαι, and εὐηθίζομαι; ἀγρέω, δυσαγρέω, and εὐαγρέω; μενεαίνω and δυσμενεαίνω; θυμαίνω, δυσθυμαίνω; κλείζω, εὐκλείζω; οἴζω, δυσοίζω; φημίζω, δυσφημίζω.

* "*Per antimetabolen quandam*," Lobeck, *ut supra*, p. 563.

OF THE VERSIFICATION AND DIALECT OF HOMER.

§ CXLII.

INTRODUCTION.

. . . . ᾠδαῖος μάθε τάξιν Ὀμήρου,
 "Ὀφρα δαεῖς πάσης μέτρον ἔχης σοφίης.
On the Iliac Table.

AFTER learning the rudiments of the Greek language, when we have acquired a sufficient familiarity with the common forms, and a knowledge of the most necessary words, the next step properly conducts to HOMER. In order to facilitate this step, a treatise upon the Homeric versification, and another upon the Homeric dialect, are here subjoined. For the same reason, and after the example of the ancient Grammarians, the syntax is grounded, to a great extent, upon examples taken out of Homer; from an accurate acquaintance with whose writings, all investigations into the language, the manners, and the knowledge of the Greeks, must proceed.

OF THE HOMERIC VERSIFICATION.

§ CXLIII.

ORIGIN OF THE HOMERIC OR EPIC VERSE

1. The Homeric verse arises out of the following series or combination of syllables:

- ~ ~ - or - - -

as, for example, in ἀντίθεω, δῶσ' ὁμῶν, ἀρνείων, Ἑρμείων.

2. In the first place of these series, ἀντ, δῶσ, ἀρν, Ἑρμ, the tone is raised, hence here is the *Arsis*, which may be marked by an oblique stroke:

ὄυλ' ὁμῶν, ἥρῶν.

3. After this *rise* the tone sinks again in the two short syllables, or the long one answering to them, and this part of the series is therefore called the *Thesis*.

4. In this Thesis the tone, as it were, fluctuates without finding a point of rest: οὐλ' ὁμῶν . . . ἥρῶν . . . In order to attain a point of rest, it must light upon a second long syllable, by which the series of syllables may be closed, and made a whole, with *beginning*, *middle*, and *end*: οὐλομενην (ὄ ~ ~ ὄ), ἥρωων (ῆ ~ ῆ).

5. The *conclusion* may serve again as the *arsis* of a new series:

ὄ ~ ~ ὄ ~ ~ - ; e. g.

ἀλλ' ὄ μῶν Ἀιθίοπας

τίσειάν Δανάοι

πολλὰ δ' ὄγ' ἐν πόντῳ

ἥρῶων αὐτοῦς,

or it terminates the series, and then, in order to moderate the vehement flow of the syllables, a single syllable may be placed after it, which may, therefore, be called the *Catalexis* (the *leaving-off*, κατάληξις).

ὄ ~ ~ - ~ or
ὄ ~ ~ - - ; e. g.

Ἠελίοιο,

πήματα πάσχει,

or, in German: Wänn die Nätür | lieblich ěrneüt, where the impetuous flow of syllables will be moderated by the introduction of the *catalexis*:

Wann die Natur sich | lieblich erneut hat.

6. For the construction of the Homeric verse it is necessary,

a. That the series $\acute{\text{—}} \text{—} \acute{\text{—}} \text{—}$, in which, by the renewed *arsis*, measure and counter measure are produced, be repeated :

$\acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \mid \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—}$.

b. That both these series, which, as two wholes, again appear as measure and counter measure, have the *catalexis* :

$\acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—}$.

c. That both series, which thus stand without close coherence (*ἄσυνάρεστοι*), combine into a whole, which is effected by raising the *catalexis* in the middle (—) to a thesis (—), and, thus, the complete series attains the following form :

$\acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—} \acute{\text{—}} \text{—}$.

§ CXLIV.

OF THE COMBINATION AND SEPARATION OF THE SERIES.

1. The measure of epic verse, constituted as above described, runs through six similar metres, which are made up of the words united into a verse.

2. The conclusion of every word makes an incision (*τομή*, *cæsuræ*), in the verse, that is to say, the *series of metres* is broken by the portion of time, which intervenes between the pronunciation of two words : as, Il., α, 3.

πολλάς | δ' ἰφθίμους | ψυχὰς | "Αἶδι | προΐαψεν |

which verse, by the *cæsuræ*s, is divided into the following five series :

$\acute{\text{—}} \text{—} \mid \acute{\text{—}} \text{—} \acute{\text{—}} \mid \text{—} \acute{\text{—}} \mid \text{—} \text{—} \acute{\text{—}} \mid \text{—} \text{—} \acute{\text{—}} \mid$.

3. When the *cæsuræ* falls upon the *arsis*, it is called *masculine*, when after the first short of the metre ($\acute{\text{—}} \text{—} \mid \dots$)

feminine or *trochaic*, after the second ($\acute{\text{—}} \text{—} \text{—} \mid \dots$) *dactylic*,

after the second long ($\acute{\text{—}} \text{—} \mid \dots$) *spondaic*. So, in the line above quoted, the second, third, and fourth *cæsuræ*s are *masculine*, the first is *spondaic* ; in verse 5,

οἰωνοῖσί τε | παῖσι | Διὸς | δ' ἐτελείετο | βουλῇ,
 the second is *feminine* or *trochaic*, the fourth *dactylic*, and so also the first, since by *enclisis* τε so connects itself with the foregoing word, that both words may be considered rhythmically as one, οἰωνοῖσι τε.

4. Compound words also produce a cæsure, when the last syllable of their first word falls upon the arsis, as

Μοῦσα πολῦτροπον, πέμψαντες εὐσκοπον, θυγάτης ὀλοῦφρονος,
 at the dotted syllables.

5. Over many cæsuras the pronunciation glides along without their becoming very perceptible : e. g.

"Ανδρα μοι | ἔννεπε | Μοῦσα.

6. On the other hand, some are more marked, by a longer interruption to the flow of the verse, especially when long syllables follow the masculine cæsure, or when the cæsure coincides with punctuation, which breaks or concludes the thought : e. g.

Μῆνιν, αἶϊδε, θεά || Πηληϊάδῳ Ἀχιλλῆος, II., α, 1,
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες. || αὐτὰρ Ἀχαιοί, ib., 127, 128,
 Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, || αἱ κέ ποθι Ζεὺς,
 and of these we shall more especially speak in the sequel.

7. The chief thing required in the hexameter is, that it should unite the several series, of which it is constructed, into a whole, without losing variety, and thus attain *variety in unity*.

8. The verse wants *unity*, when the cæsuras of the words coincide with the terminations of the metres : thus,

Οἴσετε | Μοῦσαι | ἡμῖν | ὕμνων | ἀγλαὰ | δῶρα |
 εἰς φίλον | ἦτορ | .

9. Unity prevails when the cæsuras do not coincide with the ends of the metres, and thus the voice slides to the latter over the former, or at least over the most of them, as if the foregoing verse ran :

Οἴσετ' αἰοιδᾶν Μοῦσαι δόσιν ἀγλαοφάνων

ἦτορ ες ἡμέτερον, i.e.

- - - - - , - - - - - , - - - - - , - - - - - ,

where the ends of the metres are marked by commas, and the cæsuras by double points.

10. Hence the use of the dactylic and spondaic cæsuras,

strengthened by the sense and punctuation, is very much limited.—They occur however,

a. In the first metre :

Τρῶες.—τῶν αὐτ' ἤρχε Λυκάονος ἀγλαὸς υἱός, *Il.*, β, 826.

Ἑκτορα.—τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν, *ib.*, ω, 501.

b. The dactylic in the fourth metre, then named *bucolic* on account of its frequent use with the Bucolic poets, as in the first poem of Theocritus, v. 1, &c. :

ἀδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, || αἰπόλε, τήνα,

ἃ ποτι ταῖς παγαῖσι μελίσδεσθαι || ἀδὺ δὲ καὶ τύ
συρίσδες,

such lines are, through the abruptness of their sound, capable of great strength, where force is to be expressed:

e. g. of a billow in a storm,

πόντω μὲν τὰ πρῶτα κορύσσεται, || αὐτὰρ ἔπειτα

χέρσῳ ῥηγνύμενον μεγάλα βρέμει, || ἄμφι δέ τ' ἄκρας

κυρτὸν ἐὼν κορυφούται. *Il.*, δ, 424, &c.

Obs. 1.—Where in other places words terminate with the metres, the flow of the verse slides over them, without suffering them to be perceptible : as,

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι, *Il.*, α, 42,

where ἐμὰ δάκρυα flow together as if in one word, or κέρα ἔστασαν in

ὀφθαλμοὶ δ' ὥσει κέρα ἔστασαν, ἢ σίδηρος, *Od.*, τ, 211.

Obs. 2.—The following verses remain with remarkable cæsuras at the end of the third metre :

ἢ οὐ μέμνη, ὅτε τ' ἐκρέμω || ὑψόθεν, ἐκ δὲ ποδοῖν, *Il.*, ο, 18.

ἰμερβέν κιθάριζεν || Λητοῦς καὶ Διὸς υἱός, *Hesiod*, A, 202,

where Spitzner* transposes,

ἰμερβέν κιθάριζε Διὸς καὶ Λητοῦς υἱός.

That it was so written is proved by the Hymn to Apollo, 545, *Herm.*, and the Fragment in the Schol. to Pindar, 3, *Pyth.*, 14, which Asclepiades (ἐν τοῖς τραγωδουμένοις,) cites probably out of *Hesiod* :

* De Versu Homérico, p. 10.

Ἄρσινόη δὲ μιγεῖσα Διὸς καὶ Λητοῦς (prob. Λητόος) υἱῶ.

The first example is softened by this circumstance, that the adverb ὑψόθεν coheres closely with its verb ἐκρέμω, and thus may conceal the *hiatus* between the two series.

11. The *masculine* cæsure occurs in all places of the arsis, from the first, as

βάλλ' || αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμειαί, Il., α, 51,
to the very last,

γαῖαν ὁμοῦ καὶ πόντον, ὁρώρει δ' ουρανόθεν || νύξ, Od. ε, 294.

12. The *feminine* cæsure also may occur in every metre; in the fourth, however, it weakens the flow of the verse, when it is not strengthened by either the position or punctuation of the words: as,

Πηλεὺς Δὴν μοι ἔπειτα γυναῖκα || γαμέσσεται αὐτός, Il., ι, 394.
Μνησόμεθ' ὥς χ' ὁ ξεινὸς ἀνευθε || πόνου καὶ ἀνίης,* Od., η, 192.

Obs.—Some verses can be corrected in this respect by the assumption or rejection of the augment:

- . . . κρατερὸφρονε γείνατο παῖδε, Od., λ, 298.
- . . . θαλερῇ δ' ἐμιαίνετο χαίτη, Il., ς, 439.
- . . . αὐτὰρ οἱ Προῖτος κάκα μῆσατο θυμῷ, Il., ζ, 157.†

13. Almost universal is the audible cæsure, *masculine* or *feminine*, in the third metre or foot, where it divides the verse into two unequal portions, so that, for example, in the first book of the Iliad, of 611 verses only 7 are without this cæsure, either *masculine* or *feminine*, in the third foot. *Comp. Spitzner ut sup.*, p. 7. Thus, Iliad, α,

Masculine.

Feminine.

- | | |
|----------------------------|------------------------------|
| 1, μῆνιν αἶδε θεά, . . (´) | 2, οὐλομένην ἢ μυρί, (´~) |
| 3, πολλὰς δ' ἰφθίμους, (´) | 4, ἡρώων αὐτοὺς δέ, . . (´~) |

* Hermann ad Orph., p. 692.

† Hermann *ut supra*, p. 694. Spitzner *ut supra*, p. 13.

7, Ἀτρεΐδης τε ἄναξ, (´) 5, οἶανοῖσί τε πᾶσι, . . (´)

6, ἐξ οὗ δὴ τὰ πρῶτα, (´)

&c. &c.

14. Where the third foot is altogether without cæsura, we sometimes find it included in a proper name of at least three syllables :

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον, Il., β, 494.

Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν, ib., 714.

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, Il., γ, 148, &c.

sometimes in another longer word :

ξείνους τε στυφελιζομένους || δμῳάς τε γυναικάς, Od., π, 108.

ῥυστάζοντας αἰκελίως || κατὰ δῶματα καλά, ib., 109, &c.

and as, by cæsura in the third foot, the verse is divided into two portions, so here, by the cæsuras in the second and fourth feet, it is divided into three portions, as Il., α, 145, π, 224 :

ἢ Αἴας || ἢ Ἰδομενεύς || ἢ δῖος Ὀδυσσεύς

χλαινάων τ' || ἀνεμοσκεπέων || οὕλων τε ταπήτων,* &c.

Obs.—By this division into three parts or series it also happens, that the second foot has the spondaic or dactylic cæsura, Il., δ, 124, αὐτὰρ ἐπειδὴ | κυκλοτερές μέγα τόξον ἔτεινεν; ib., 329, αὐτὰρ ὁ πλησίον | ἐστήκει πολύμητος Ὀδυσσεύς. Comp. Il., ν, 715, Od., η, 120, λ, 582, 593, &c. The same thing happens, but very rarely, when the cæsura is in the third foot: ἠπείλησεν μῦθον, ὁ δὴ τετελεσμένος ἐστίν, Il., α, 388, where perhaps we should read, μῦθον ἐπηπείλησεν, κ.τ.λ. Comp. Il., ξ, 45. Lines of this sort have something ungainly in their sound, and have been therefore generally avoided.

§ CXLV.

EPIC PERIODS.

1. As the several portions of a verse are combined into a whole, by the blending together of the feet and the cæsuras,

* Spitzner, *ut supra*, p. 8.

and thus the *unity* of the verse is attained, so, in the junction of several hexameters, *variety* is attained, when the combination, in the several verses, takes place in different modes.

2. The combination of several hexameters, to the end of a proposition, is called a hexametrical or epic *period*.

3. The epic period is divided into different *series* by the close of the verses, and by those cæsuras which coincide with the punctuation. In the following passage, Od., α, 64, a dot marks the *feminine*, two dots mark the *masculine* cæsura, and a stroke the end of a series.

Τέκνον ἔμῳν, | ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; |
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, |
 ὅς περὶ μὲν νόος ἐστὶ βροτῶν, | πέρι δ' ἰσθ' ἀθανάτοισιν ἔδωκε, | τοὶ οὐρανὸν εὐρὺν ἔχουσιν; |
 ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ
 Κύκλωπὸς κεχόλωται, | ὃν ὀφθαλμοῦ ἀλάωσεν, |
 ἀντίθεον Πολύφημόν, | οὐκ ἐπὶ κράτος ἐστὶ μέγιστον
 πᾶσιν Κυκλάπεσσι, | Θόωσά δέ μιν τέκε Νύμφη.

4. The beauty of the hexametrical period depends upon this rule, that not only the feet should be varied as dactyls and spondees, but that also the different sorts of cæsura, both generally, and especially when they terminate *series*, should vary in position, i. e. should occur in different places of the verse.—The accumulation and rapid succession of different cæsuras produces a vigorous and manly flow of the verse, which is thus divided, now into long, now into short portions,—is at one time bold and impetuous, at another soft and tranquil.—As a model of a bold and free-flowing period, the following passage, Od., ε, 299, may be cited.

ὦ μοι ἐγὼ δειλὸς, | τί νύ μοι μήκιστα γένηται; |
 δεῖδω μὴ δὴ πάντα θεῶν νημερτεῖς ἔνισπεν, |
 ἥ μ' ἔφατ' ἐν πόντῳ, | πρὶν πατρίδα γαίαν ἰκέσθαι, |
 ἀλγέ' ἀναπλήσειν· | τὰδε δὴ νῦν πάντα τελεῖται, |
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, | ἐτάραξε δὲ πόντον, ἐπὶ σπέρχουσι δ' ἄελλαι
 παντοίων ἀνέμων. | νῦν μοι σῶς αἰπὺς ὄλεθρος.

5. As an example of a softer evolution of the series, with chiefly *feminine* transitions, comp. Od., τ, 204.

τῆς δ' αἶψ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρῆς·

ὥς δὲ χιῶν κατετήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν,
 ἦντ' Εὐρος κατέπηξεν, ἐπὴν Ζέφυρος καταχέυη,
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
 ὥς τῆς τήκετο καλὰ παρήϊα δακρυχεύουσης,
 κλαιούσης ἐὼν ἄνδρα παρήμενον.---Αὐτὰρ Ὀδυσσεύς
 θυμῷ μὲν γοόωσαν ἐὼν ἐλέαιρε γυναῖκα.

§ CXLVI.

OF THE QUANTITY OF SYLLABLES IN HOMERIC VERSE.

1. That which has been already said (§ 28,) concerning the quantity of syllables, applies also to Homeric verse, with a few limitations.

2. *Position* takes place even when the two consonants which produce it, are not in the same word with the vowel which they lengthen: οἱ μὲν δυσομένου,---τὸν ῥ' Ἀγαμέμνονιδης, ---μνήσατο γὰρ κατὰ θυμόν,---ἐν σπείσσι γλαφυροῖσι,---πᾶσι μνηστήρεσσι.

3. The combination of a mute with the liquid ρ or λ, produces for the most part a long syllable of no great force; hence before βρ in the compounds of βροτός, the letter μ likewise is inserted, to strengthen the sound: as, ἄμβροτος, τερψίμβροτος, φαεισίμβροτος, and, instead of ὄβριμος, ὀβριμοπάτρη, &c. it is more proper to write ὄμβριμος, ὀμβριμοπάτρη, &c.

4. Yet, in the collocation of several words, this position generally stands without any such aid, and rejects even the support of the paragogic N.

Νύκτα δι' ὀρφαίνην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι,

Il., η, 83, 386, ω, 363.

So ἄγῃ τρεῖς, Il., β, 671, ἤρχῃ Πρῶτος, ib., 765, &c., according to the authority of the old Grammarians, whom Wolf follows, but Hermann and Bekker oppose.

5. But if the beginning of the word which commences with ρ or λ after a mute be *iambic* (˘), so that, without the rejection of position, it could not come into epic verse, then the position may be rejected. The following combinations fall to be considered:

Π. πλ, πρ.—B. βλ,* βρ.—Φ. φλ,* φρ.
 K. κλ, κρ.—Γ. γλ,* γρ.—X. χλ, χρ.
 T. τλ, τρ.—Δ. . . δρ.—Θ. θλ,* θρ.

Before those marked with an asterisk, however, a vowel is never short.

6. The other combinations allow a violation of position in the case above specified: thus,

a. *In proper names*: οἱ δὲ Πλάταιαν, Π., β, 504.—'Εξεπάτησέ Προμηθεύς, Hes., E, 48. Comp. 86, Θ, 521, 546.—'Αφροδίτη is always ^υ—'. 'Εὐκτιμέναις τὲ Κλεωνάς, Π. β, 570.—Καὶ γάρ ῥα Κλυταιμνήστρης, Π., α, 113, &c.—Κρονίαν, always ^υ—', without position for the preceding syllable.—Οὐδὲ Δρύαντος, Π., ζ, 130.—Εἰρετρίαν, Π., β, 537.—'Εποντὸ Τρίκης, Π., δ, 202.—'Αμφιτέρων, Hes., A, 2, 37, 165, even 'Ηκλέκτρυωνος, ib. 3, 'Ηκλέκτρυάνης, 35, unless a synizesis of the syllables ω takes place in these instances (*Hermann ad Orph.*, p. 757).

Obs.—Even where there is not an absolute necessity, the force of position is sometimes suppressed to suit the convenience of the verse, as Πάτρυκλε, Π., τ, 287, ^(R)—'Εσθλὸν 'Οτρυντείδην, Π., υ, 383, νῆς 'Οτρυντῆϊ, ib., 384, Κεῖσαι 'Οτρυντείδη, ib., 389,—'Ιαπέτος τε Κρόνος τε, Π., 3, 479, and μεγάλιοιο Κρόνοιο, Π., ζ, 194.

b. *In other words*, which, without a short syllable preceding, cannot stand in the verse: ΠΑ. ἱκοῖο πλέων, Od., δ, 474, Παράρχηκεν δὲ πλέων νύξ, Π., κ, 252, &c.—ΠΡ. Words compounded with πρό, and πρόσ, which have a long vowel after the preposition: ἦσι προθυμῆσι, Π., β, 588, νῆας τε προπάσας, Π., ib., 493, προσανδᾶν, πρόσωπον, προῆκε, &c.—ΚΛ. κλιθῆναι, ἐκλίθη, κλύουσι.—ΚΡ. κρεαδᾶίνω, κρεταῖός, and the cognate κρεῶν, κρυφιδόν; φῆ δὲ δᾶκρυπλῶειν, Od., τ, 122.—ΤΡ. τράπεζα, τράγους, τρίτην, τρίτων, τρίτους, τρήκοντα, τραπίομεν, τραπέσθαι, τράπωνται, τροποῖς, ἐτράφημεν.—ΔΡ. δράκων, 'Αδρότητα καὶ ἥϊον, Π., χ, 363. Comp. ω, 6, where the reading used to be ἀνδρότητα.—ΘΡ. θρασείας, θρόνοις, ἄλλοθρόους.

7. Here also the violation of position is extended from the necessary to the convenient:

- ΠΑ. Αὐτὰρ ὁ πλησίον, Π., δ, 329, ὅθι πλεῖστα, ib., ι, 382, Od., δ, 127, Οὐδέϊ πλῆντ', Π., ξ, 468, προσέπλαζε, Od., λ, 583, εἰδάλων δὲ πλεόν, ib., υ, 355.
- ΠΡ. Οὐδ' ὅγε πρίν, Π., α, 97, ἐξολέσειε πρίν, Od., ρ, 597. — "Ἐκτορὶ Πριάμίδῃ, Π., η, 112. — "Οντινα πρῶτον, Od., γ, 320, and ἡὲ σὺ πρῶτος, ib., ρ, 275.
- ΦΡ. Ὑμῖν δ' ἐπὶ φράσσετ' ὀλεθρον, Od., ο, 444.
- ΚΛ. Τύπτετ' κληΐδεςσι, Od., μ, 215. — Προσέκλινε, ib., φ, 138, 165.
- ΚΡ. Εἴλετ'ο κρινάμενος, Π., λ, 697, δοίῃ τ'ε κράτος, ib., υ, 121, ἐνέκρυψε, Od., ε, 488, νῶϊ κ'ἐκρυμμένα, ib., ψ, 110, κατὰ κρᾶτα, ib., ρ, 92, δέ τ'ε κρατί, ib., μ, 99.
- ΧΛ. Ἀμφὶ δὲ χλαῖναν, Od., ξ, 529.
- ΧΡ. Ῥοδόεντι δὲ χρεῖν, Π., ψ, 186, οἴχοιτο χρέος, Od., ρ, 353.
- ΤΛ. The only passage under this head, Μή μ' ἔρεθι σχετλίῃ, Π., γ, 414, is explained under the next number (8).
- ΤΡ. Υἱε δύω Πριάμοιο· τρίτος δ' ἦν, Π., μ, 95, ἀμόργυνντο, τρέμον, Od., λ, 527.
- ΔΡ. Τὰ δὲ δρεάγματα, Π., λ, 69, μειωνέατο δρόμου, ib., ψ, 361.
- ΘΡ. Εἰνὶ θρόνῳ, Π., ρ, 199, ο, 150, ἐν δὲ θρόνοι, Od., η, 95.

Obs. 1.—Recent Grammarians * have sought to limit the violation of position, in the passages above cited, by rejecting *diæresis* (οὔδει), the augment (προσκλῖνε, ἐγκρυψε or ἐκρυψε) and other modes, not always with good success. Thus Hes. A, 199, "Ἐγχοῖς ἔχουσι ἐν χερσὶ· χρεῦσείην τε τρυφάλειαν should not be altered, with Spitzner, p. 96, into χερσὶν ἔχουσι ἔγχοις· χρεῦσείην τε τρυφάλειαν, since a *paroxyton* composed of two syllables long by position, as here ἔγχοις· χρεῦσι, does not fall with its last syllable into the *third arsis* of the verse, except when it is connected with the preceding words by a preposition (ἐς

* Hermann ad Orph., p. 756, f. Bekker in his review of Wolf's Homer, J. A. L. Zeit., 1809, Oct., p. 126, Spitzner *de versu heroico*, c. 3.

μέσσον, Il., δ, 79), or stands in close coherence with the following words: ἔγχος τε, ἔγχος μὲν, δὲ, ἔγχος μέγα, &c. So Il., ζ, 306, "Αἶξον δὴ ἔγχος Διομήδεος, ἥδ' αὐτόν. Εἴλετο δὲ ῥάεδον, Il., Ω, 343.

In the Hymn to Ceres, v. 336, is suspicious, εἰς "Ερεβος πέμψεν χρυσόρῥοαπιν Ἀργ., and we should perhaps read ὠτρυν' εἰς "Ερεβος, x. τ. λ.; in the verse of Hesiod we may read ἔγχος ἔχουσ' ἐν χερσίν ιδὲ χρυσέην τρυφάλειαν. Much obscurity still overhangs the *rhythmical position of words*, which had its certain laws as much as Dialect, or Syntax. To this topic belongs, for example, the valuable remark of Hermann *ad Gregor. Corinth.*, p. 879, that the names Ἀτρεΐδης, Πηλείδης, Τυδείδης, and the like, never have the *arsis* upon their middle syllable, always - ' - ', never - ' - '. So also Εὐρυσθέως and others.

Obs. 2.—The few instances, in which position was violated before KN, TN, have been properly corrected in the Homeric text: ἔγναμψαν, Il., ω, 274, at the end of the line, is now read ἔκαμψαν; moreover ἁνᾶγνοίη τοιον, Od., λ, 144, is now read ἀνᾶγνοίη τόν. In ᾧ ἀεῖγνωτε συῶτα, Od., ς, 375, ᾧ ᾱ must be read as one syllable, thus ᾧ ἀεῖγνωτε, and so also in ὅς δὴ ἀφνειότατος, Il., υ, 220, with the syllables δὴ ᾱ.—In Hesiod, however, these stand unalterable: ἀκρόκνέφαιος, E, 567, and ἔτικτε πνέουσας, Θ, 319. *Comp. Spitzner*, p. 98.

8. The law of position is violated also, in several words, especially in proper names, before Z, i. e. ΣΔ, and ΣΚ: Οἱ τῆ Ζάκυνθον ἔχον, Il., β, 634. *Comp. Od.*, α, 246, &c. Οἱ δὲ Ζέλειαν, Il., β, 824, ἄστν Ζελεΐης, *ib.*, δ, 103 and 121, Προχέοντ' Ὀσκαμάνδριον, *ib.*, β, 465, ἥδ' Ὀσκάμανδρος, *ib.*, ε, 774. *Comp. ib.*, μ, 21, φ, 124, 305, &c. To this class belong likewise ἔπειτα σκέπαρνον, Od., ε, 237, and πετραΐη τέ σκίη, Hes., E, 587; but Ἰστιάϊαν, Il., β, 537, Αἰγυπτίας ὄθι, *ib.*, ι, 382, and elsewhere, have a synizesis of ια into one syllable, and thus too may be explained σχετλίη, *ib.*, γ, 414, cited under the preceding number.

Obs.—Many suppose the primitive forms, used by Homer, to have

been *Δέλεια*, *Δάκυνθος*, *Κάμανδρος*, and recently Payne Knight * has referred, in support of this opinion, to the coins of Zancle (Messana) of the 7th century before Christ, which have the name of the town in the old form *ΔΑΝΚΛΕ*; this form, however, may have arisen from the defective orthography of ancient times. ^(R)

§ CXLVII.

OF SHORT SYLLABLES IN THE ARSIS.

1. A short syllable, which stands in the arsis, is, on account of the weight of this position, longer dwelt upon in enunciation, so that, in the measurement of the verse, it may be treated as long.

2. This happens, at the beginning of a word, in the following: *άνήρ*, *άορ*, *᾿Απόλλων*, *᾿Αρης*, *δαήρ*, *όφεις*, *φάος*, *ύδωρ*, of which the first syllables, although short in themselves, and always short in the thesis, are lengthened by the arsis. Thus, on the one hand, *ώρσε δὲ τοὺς μὲν ᾿Αρης*, *Il.*, δ, 439, *τῇ δ' ἄρ' ᾿Αρης*, *ib.*, ε, 363, *ἐν δ' ἄρ' ὑδωρ*, *ib.*, σ, 347, *Od.*, ϑ, 436; and, on the other hand, *᾿Αρης δ' ἐν παλάμῃσι*, *Il.*, ε, 594, *τοῦ δ' ᾿ώτρυνεν μένος ᾿Αρης*, *ib.*, 343, &c., *ἀγλαὸν ὑδωρ*, *ib.*, β, 307, &c., *ἀλμυρὸν ὑδωρ*, *Od.*, δ, 511, &c. So also, *ἀλλ' ὄδ' άνήρ*, *Il.*, α, 287, *ἐκαστος άνήρ*, *ib.*, β, 805, but *ἐπιχθόνιος γένετ' άνήρ*, *ib.*, β, 553. *Δάρδανος άνήρ*, *ib.*, π, 807. *Φοῖβος ᾿Απόλλων*, *ib.*, α, 64, and always short in the nominative, but *᾿Απόλλωνι ἀνακτι*, *ib.*, α, 36, *οὐ μὰ γὰρ ᾿Απόλλωνα*, *ib.*, α, 86, *δαήρ αὐτ' ἐμός*, *ib.*, γ, 180, but *δάεζων*, *ib.*, ω, 762, 769; *φάος* has α always short in the *singular*; *όφεις* is long only in the expression *αἰόλον όφιν*, *ib.*, μ, 208, with *δεινὸν άορ*, *ib.*, ξ, 385, *άορ όξύ*, *ib.*, φ, 173, occurs, *with the circumflex*, *μελάνδετον άορ άορτο*, *Hes.*, A, 221, as also *δάερ ἐμειο*, *ib.*, ζ, 344, 355, and *᾿Αρες*, *᾿Αρες βροτολογίε*, *ib.*, ε, 31, 455, which

* *Prolegg. ad Hom.*, p. 152. Conf. *Dawes. Misc. Crit.*, p. 6, 142, *Kidd.*, and for other words Schæfer ad *Dionys. de compos. verb.*, p. 289.

*Martial** quotes as an example that no license was forbidden to the Greek poets.

Obs.—The quantity of Ἀπόλλωνος is followed in ἐπειδὴ νῆας, Il., ψ, 2, ἐπειδὴ τὸ πρῶτον, Od., δ, 13. So αὐτὰρ Πυραΐχμης, Il., β, 848. Observe also δαΐζων ἵππους, ib., λ, 497, with διεμοῖράτο δαΐζων, Od., ξ, 434.

3. The longer forms of these words, ἄορι, Ἄρεος, Ἀρηος, ὕδατος, &c., follow the usage of the nominative; but, as Ἀπόλλων has always short α in the nominative, so ἀνὴρ and φάος have always long α in the longer forms: ἀνέρος, ἀνέρι, φάεα καλά, Od., π, 15, ρ, 39, τ, 417.†

4. The analogy of ἀνέρος is followed by all words which begin with three or more short syllables: as, ἀθάνατος, ἀκάματος, Il., ε, 4, ἀπάλαμος, Hes., E, 20, ἀνέφελος, Od., ζ, 45, ἀπονέεσθαι, Il., ξ, 46, ἀποδίωμαι, ib., ε, 763, ἀποπέσσει, Od., ω, 7, ἀγορεύσθαι, Il., β, 337, ἐπίτονος, Od., μ, 423. Also, Διογενής, Πριαμίδης, Σιδόνιος, Ζεφυρίη, δυναμένιοι, θυγατέρες, ὕλακόμωροι; and even when the dactyl thus formed is composed of two words: διὰ μὲν ἀσπίδος ἦλθε, Il., γ, 357, δρυὸς ἔλυμα, Hes., E, 436, φίλε κασίγνητε, Il., δ, 155, ε, 359, λύτο δ' ἀγών, ib., ω, 1, but only at the beginning of verses, which, on this account, were called *headless* (ἀκέφαλοι). A *monosyllabic* word, thus lengthened in the commencement of a verse, appears at Il., π, 228, τό ῥα τότ',—where, however, the pronunciation of ρ might be doubled so as to lengthen the foregoing syllable.

5. The force of the arsis, here exerted at the beginning of words, displays itself also at their end, and so universally, that there is no short syllable at the end of a word, which might not be lengthened by being in arsis. Generally, however, the *production* of a final vowel is followed by one of

* *Epigr. IX*, 12. Dicunt *Eiarinon* tamen poetæ, Sed Græci, quibus est nihil negatum, Et quos ἄρες ἄρες decet sonare.

† Comp. Hermann ad Hymn. ad Demet., 38, Græfe ad Meleagr., p. 83, 111, and Spitzner, p. 21.

the semivowels, λ, μ, ν, ρ, σ, the sound of which easily doubles itself, and thus strengthens the foregoing syllable : καὶ πεδία λωτεῦντα, Π., μ, 283, καὶ πόματᾱ νῦν, Od., δ, 685. The production is also favoured by punctuation, as in ὄνομα. Οὕ-τιν δέ με, Od., ι, 366, or a monosyllable following, as ἀθά-νατος ὥς, ib., ζ, 309, πόσει ᾗ, Π., ε, 71, τέκει ᾗ, Od., δ, 175, Π., ω, 36.

6. When, however, a short final syllable is lengthened by arsis, it stands, 1, between two long, 2, as first or last of three short, 3, as the middle of five short, 4, as third and sixth in a series of eight short : thus,

- - - - -
 - - - - -
 - - - - -
 - - - - -
 - - - - -
 - - - - -
 - - - - -
 - - - - -

7. Between two long : as, Λητῶ γάρ, ἥλκησε, Od., λ, 580. — Τρῶες δὲ λείουσι, Π., ο, 592, ἀνδρας δὲ λίσσεσθαι, ib., ι, 520, ἀγκῶνι νύξας, Od., ξ, 485, ἢ νῶϊν εἴρυτο, ib., ψ, 229, μετὰ πληθύν, ὅσοι, Π., β, 145.

8. Of *two* short neither can be lengthened by arsis, since the other would then stand alone in the thesis, and thus form a *trochee* ; but of *three*,

a. *The first* : τὰ περὶ καλὰ, Π., φ, 352, ἄσπαρτα καὶ ἀνήροτα, Od., ι, 109, σπεῖρα καὶ ἀποξύνουσι, ib., ζ, 269, οἰκῆας ἄλοχόν τε, Π., ζ, 366, ᾧ υἱὲ Πετρεῶο, ib., δ, 338, οἳ γε μεμαῶντε, ib., ρ, 735, Ἀχιλλῇι μεθέμεν, ib., α, 283, θηῦντο μέγα, ib., η, 444 ; also so that the first short is a monosyllable : εἰ μὲν κεν ἐμέ, ib., η, 77, ἥτοι μὲν ἐμ' ἔπαυσας, Π., λ, 442, οὗτ' ἄρ τι μεγαλίζομαι, Od., ψ, 174.

b. *The third* : Τῇ δὲ θ' ἄμα Νύμφαι, Od., ζ, 105, οὔνεκ' ἄρα Λητῶ, Π., ω, 607, μέροπες ἄνθρωποι, ib., σ, 288, δέπαϊ δειδισκόμενος, Od., γ, 41, παννύχιον εὔδειν, Π., β, 24, 61, ἀλλὰ πολὺ μείζον, Od., δ, 698.

9. *Four* short syllables do not stand in one series, but frequently *five*, when the middle syllable is lengthened by arsis (- - - - -) : e.g. σμερδαλέα ἰάχαν, Π., ε, 302, &c., ἡράμεθα μέγα κῦδος, Π., χ, 393, νισσόμεθα κενεάς, Od., κ, 42, ὁπόσα τολύπευσε, Π., ω, 7, ἀλείψατο δὲ λίπ' ἐλαίῳ, ib., ξ, 171, ἀπὸ δὲ λιπαρῇν, ib., χ, 406, ἐφράσατο, λιγέων, Od., γ, 289, and so in Soph. Antig., 134, ἀντίτυπα δ' ἐπὶ γᾶ πέσε τανταλωθείς.

10. In this manner is lengthened especially the last syllable of words, which consist of two short: as, *ἀνά, διά, κατά, μάλα, μέγα, ἐμέ, ἰδέ, ἐνί, ἐπί, ποτί, ὅτι, ἔο, ἀπό, ὑπό, &c.*: as, *ὁμάδῃσαν ἀνὰ μέγαζα σκιόεντα*, Od., α, 365, *πεδιόνδε διὰ νεφέων*, Il., χ, 309, *πεπληγυῖα κατὰ συφεοῖσιν*, Od., κ, 238, *ἀλλὰ μάλα λιγέως*, Il., γ, 214, *τίμησας μὲν ἐμέ, μέγα δ' ἵψαο*, ib., α, 454, *οἷσιν ἐνὶ μεράροισιν*, Od., α, 269, *ἄλλον, ὅθι μεθιέντα*, Il., ν, 229, *Ἀχιλλῆα, ἔο μέγ' ἀμείνονα*, Il., β, 239, *ποσσὶ δ' ὑπὸ λιπαροῖσι*, ib., β, 44.

Obs.—If the word be compound, then the third of three or of five short syllables, if it fall at the place of junction (*in commissura*), is lengthened by arsis: *πολλὸν ἀπενίζοντο*, Il., κ, 572, *κρατὶ κατ'ἀνεύων*, Od., ι, 490, *ἄλλοισιν γε κατ'ἀρίγηλα*, ib., ξ, 226, *πάντα διέμοιζ'ατο*, ib., ξ, 434, *σοὶ δέ, γύναι, τάδ' ἐπιτέλλω*, ib., ψ, 361 (*Spitzner ἐπιστέλλω*, p. 80), *μῆνιν ἀπ'οειπών*, Il., τ, 35, *ἔναυλος ἀπόεργη*, Il., φ, 283, supported by *μή μιν ἀπ'οέρσειε*, Il., φ, 329, but *κῦμ' ἀπ'οέρσε*, Il., ζ, 348 (in this word, however, the *digamma* assisted the verse), *ἀπ'ἀνευθε Διῖπτεός ποταμοῖο*, Od., η, 284, *διαμελεῖστί*, Od., ι, 291.

Besides these, of a similar nature are the following: *ποσσὶν ἐρῖδ' ἵσασθαι*, Il., ψ, 792, *θωρήσσοντο μεμῶντες ἐγχέρισι*, Il., β, 818, and *ἱᾶδότα*, Il., ι, 173, Od., σ, 421.

11. Six and seven short syllables do not follow in a series, but eight: Il., θ, 389, ε, 745, *ἐς δ' ὄχρεα φλόγεα ποσὶ βήσατο, λάζετο δ' ἔγχος*, and βῆ δὲ καταλοφάδια φέρον, Od., κ, 169 (*where, however, according to *Eustathius, καταλοφάδια may be read*), in which the two preceding cases are united, to wit, of the first five short syllables, the *middle*, and of the other three the *first* are lengthened by the arsis.

12. Two short measured as a long syllable, without synizesis (§ CXLIX,) are found in the arsis in *Βορέης καὶ Ζέφυρος*, Il., ι, 5, where, however, a various reading gives *Βορρέης*. In like manner *Βορέη καὶ Ζεφύρος*, ib., ψ, 195.

* Compare Hermann *Elementa doctr. metr.*, p. 43.

§ CXLVIII.

OF SHORT SYLLABLES IN THE THESIS.

1. Even in the thesis a short syllable occasionally stands between two long. In this case we cannot suppose a *production* of the syllable, there being no grounds for such a license, but merely a want of the second syllable in thesis, which is partly concealed by the long syllable preceding and following.

2. This takes place, in the middle of a word, chiefly when the vowel is iota: ^(R) ὑποδέξιη, Il., ι, 73, ἀκομιστή, Od., φ, 284, ιστή, ib., τ, 304, κακοεργίης, ib., χ, 374, ἀεργίης, ib., ω, 251, Ὑπερησίην, Il., β, 573, ἥς ὑπεροπλήσι, ib., α, 205 (and so, in Attic lyric poetry, πολλῶν ῥεύματι προσνισσομένους Χρυσοῦ καναχῇ δ' ὑπεροπλίης, which seems the true reading of Soph. Antig., 130), ἥσι προθυμίῃσι, Il., β, 558, ἀτιμίῃσι, Od., ν, 142. Add to these Ἰφίτου, Il., β, 518, Ἰλίου προπάροιθε, ib., ο, 66, φ, 104, χ, 6 (where, however, it would be well to read Ἰλιόφι, as it stands, ib., φ, 295, κατὰ Ἰλιόφι κλυτὰ τείχεα), ὁμοίου πολέμοιο, Il., ν, 358, 635, ο, 670, ἀγρίου πρόσθεν, ib., χ, 313, Ἀσκληπιοῦ δύο παῖδες, ib., β, 731 (but Ἀσκληπιοῦ υἱόν, ib., δ, 194, λ, 518), ἀνεψιοῦ κταμένοιο, ib., ο, 554, Ἀμφιος λινοθάρηξ, ib., β, 830, Ἀμφιον Σελάγου, ib., ε, 612, κρατερός Διώρης, ib., β, 622, Ἀμαρυγκεῖδην Διώρεα, ib., δ, 517, κρινάμενος τριηκόσι, ib., λ, 697, ἰθυπτίωνα, ib., φ, 169, μάντιος ἀλαοῦ, Od., κ, 492, μ, 367, where, however, Hermann would read μάντηος.*

3. Besides ι the other short vowels are sometimes so used, but only in single instances: A. τετράκυκλον ἀπ' οὔδεος (but τετράκυκλον ἀπήνην, Il., ω, 224), Νῶϊ δὲ καὶ κ' ἀγαθοῖσιν ἐπιστάμεσθα μάχεσθαι, ib., ν, 238 (where, however, we should read with the Venetian scholiast, ἐπισταίμεσθα)· ἄψ ἀνερχομένοι, ib., δ, 293, λίνου ἀλόντε, ib., ε, 487.—O. Αἰόλου μεγάλητορος, Od., κ, 36, and ὀλοῇσιν φρεσὶ θύει, Il., α, 342, ὀλοή Μοῖρ'.

* *Elem. doct. metr.*, p. 347.

ἐπέδησεν, Il., χ, 5, where the ancients preferred ὀλοῖη or ὀλῶη. Besides, the open syllables, in this word, were supported in their quantity by the digamma, ὀλόφη, —Υ. 'Υπ' ἰλύος κεκαλυμμένα, Il., φ, 318.

4. Short syllables, terminating a word, are so used at the end of the fourth foot: Γοργῶ βλοσυρῶπις ἐστεφάνωτο, Il., λ, 36, βοῶπι πότνια Ἥρη, Il., σ, 357, according to the Venetian MS., βοῦν ἦνιν εὐρυμέταπον, Il., κ, 292, Od., γ, 282,—also in other parts of the verse: Φόρκυς αὔ, Il., β, 862, πολλὰ λισσομένη, Il., χ, 91, πολλὰ λισσομένη, Il., ε, 358, πυκνὰ ῥα γαλήνη, Od., ρ, 198, πολλὰ ῥυστάζεσκεν, Il., ω, 755, Πήδαιον, πρὶν ἐλθεῖν, Il., ν, 172, where, however, as in similar examples, πρὶν γ' should be written.*

§ CXLIX.

OF SYNIZESIS IN HOMER.

1. As in the above cited instances both arsis and thesis were deficient in a *time* (χρόνος, *mora*), so, on the other hand, there is sometimes a redundance in the one or the other; and hence, to preserve the measure of the verse, two syllables must be set together (συνιζάνουσι, συνίζησις,) or pronounced together (συνεκφانوῦνται, συνεκφώνησις).†

a. The arsis in two syllables of two or three *times*.

b. The thesis in two syllables, or in three of three or four times, both cases having a short vowel followed by another short, a long, or a diphthong.

2. Synizesis is most frequent in the case of ε, thus,

* The passage, Hes., A, 54, αὐτὰρ Ἴφικλῆα γε δορυσσώφ' Ἀμφιτρεύωνι, quoted by Spitzner, p. 82, is corrupt. Several MSS. have λαοσσώφ, the most leave out γε. The verse had, like many of the ancient epos, a double reading:

Αὐτὰρ ἢ Ἴφικλῆα δορυσσώφ' Ἀμφιτρεύωνι, and

Αὐτὰρ ἢ Ἴφικλον λαοσσώφ' Ἀμφιτρεύωνι.

† Comp. Eustathius ad Il., p. 11, l. 25.

- a. With α , $\overline{\epsilon\alpha}$, $\overline{\epsilon\alpha}$, $\overline{\epsilon\alpha\iota}$, $\overline{\epsilon\alpha\varsigma}$: $\overline{\Delta\epsilon\omicron\epsilon\iota\delta\epsilon\alpha}$, Il., γ , 27, 450, $\overline{\Delta\iota\omicron\mu\eta\delta\epsilon\alpha}$, ib., δ , 365, ϵ , 881, $\overline{\sigma\tau\eta\theta\epsilon\alpha}$, ib., λ , 282, $\overline{\upsilon\psi\epsilon\rho\epsilon\phi\epsilon\alpha}$, Od., δ , 757, $\overline{\sigma\acute{\alpha}\kappa\epsilon\alpha}$, Il., δ , 113, $\overline{\beta\acute{\epsilon}\lambda\epsilon\alpha}$, ib., \omicron , 444, $\overline{\nu\epsilon\alpha}$, Od., ι , 283, $\overline{\rho\acute{\epsilon}\alpha}$, Il., μ , 381, at the end of the line, and $\overline{\rho\acute{\epsilon}\alpha}$ $\overline{\delta\iota\epsilon\lambda\epsilon\upsilon\sigma\epsilon\sigma\theta\alpha\iota}$, ib., ν , 144, υ , 263, $\overline{\alpha\upsilon\delta\rho\omicron\mu\epsilon\alpha}$ $\overline{\kappa\rho\epsilon\alpha}$, Od., ι , 347, and, in the middle of the word, $\overline{\sigma\tau\acute{\epsilon}\alpha\tau\omicron\varsigma}$, ib., ϕ , 178, $\overline{\epsilon\tilde{\alpha}}$, Il., ϵ , 256, in $\overline{\tau\rho\epsilon\iota\nu}$ μ' $\overline{\omicron\upsilon\kappa}$ $\overline{\epsilon\tilde{\alpha}}$ $\overline{\Pi\alpha\lambda\lambda\acute{\alpha}\varsigma}$ $\overline{\Lambda\theta\eta\eta}$,— $\overline{\gamma\nu\acute{\omega}\sigma\epsilon\alpha\iota}$, ib., β , 367, $\overline{\epsilon\upsilon\tau\acute{\upsilon}\nu\epsilon\alpha\iota}$, $\overline{\epsilon\pi\epsilon\iota}$ $\overline{\omicron\upsilon\tau\omicron\iota}$ $\overline{\epsilon\tau\iota}$ $\overline{\delta\eta\eta}$ $\overline{\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma}$ $\overline{\epsilon\sigma\sigma\epsilon\alpha\iota}$, Od., ζ , 33, and $\overline{\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota}$, ib., δ , 812, $\overline{\pi\epsilon\lambda\acute{\epsilon}\kappa\epsilon\alpha\varsigma}$, Il., ψ , 114, $\overline{\alpha\sigma\iota\acute{\nu}\epsilon\alpha\varsigma}$, Od., λ , 110, $\overline{\pi\omicron\lambda\acute{\epsilon}\alpha\varsigma}$, Il., α , 559. So $\overline{\eta\mu\acute{\epsilon}\alpha\varsigma}$, $\overline{\upsilon\mu\acute{\epsilon}\alpha\varsigma}$, $\overline{\sigma\phi\acute{\epsilon}\alpha\varsigma}$, and even $\overline{\Lambda\iota\acute{\nu}\epsilon\alpha\varsigma}$, ib., ν , 541, $\overline{\epsilon\tau\epsilon\theta\eta\pi\epsilon\alpha\varsigma}$, Od., ω , 90.
- b. With \omicron , $\overline{\epsilon\omicron}$, $\overline{\epsilon\omicron\varsigma}$, $\overline{\epsilon\omicron\nu}$, $\overline{\epsilon\omicron\iota}$, $\overline{\epsilon\omicron\iota\varsigma}$, $\overline{\epsilon\omicron\iota\tau}$: $\overline{\epsilon\delta\epsilon\upsilon\epsilon\omicron}$, Il., ϵ , 142, $\overline{\iota\sigma\chi\epsilon\omicron}$ $\overline{\kappa\lambda\alpha\upsilon\theta\mu\omicron\iota\omicron}$, Od., ω , 323, $\overline{\Pi\acute{\eta}\lambda\epsilon\omicron\varsigma}$ $\overline{\upsilon\iota\omicron\varsigma}$, Il., α , 489, $\overline{\text{Μηκιστέος υίος}}$, ib., β , 566, $\overline{\acute{\alpha}\phi\rho\epsilon\omicron\nu}$, ib., λ , 282, $\overline{\eta\rho\iota\theta\mu\epsilon\omicron\nu}$, Od., κ , 204, $\overline{\epsilon\phi\acute{\omicron}\rho\epsilon\omicron\nu}$, ib., χ , 456, $\overline{\pi\lambda\acute{\epsilon}\omicron\acute{\nu}\epsilon\varsigma}$ $\overline{\kappa\epsilon}$ $\overline{\mu\eta\eta\sigma\tau\acute{\eta}\rho\epsilon\varsigma}$, ib., σ , 247, $\overline{\alpha\epsilon\lambda\pi\tau\acute{\epsilon}\omicron\nu\tau\epsilon\varsigma}$, Il., η , 310, $\overline{\upsilon\mu\iota\eta}$ $\overline{\mu\acute{\epsilon}\nu}$ $\overline{\Delta\epsilon\omicron\iota}$ $\overline{\delta\omicron\iota\epsilon\nu}$, ib., α , 18 (and so frequently with the Attic poets), $\overline{\epsilon\pi\eta\epsilon\omicron\rho\gamma\upsilon\iota\omicron\iota}$, Od., λ , 312, $\overline{\Delta\epsilon\omicron\iota\sigma\iota\nu}$, ib., ξ , 251, $\overline{\chi\rho\upsilon\sigma\acute{\epsilon}\omicron\iota\varsigma}$, Il., δ , 3, $\overline{\omicron\iota\kappa\acute{\epsilon}\omicron\iota\tau\omicron}$, ib., δ , 18.
- c. With ω in $\overline{\epsilon\omega}$, $\overline{\epsilon\omega}$, $\overline{\epsilon\omega\nu}$, $\overline{\epsilon\omega\mu}$, $\overline{\epsilon\omega\varsigma}$, $\overline{\epsilon\omega\tau}$, $\overline{\epsilon\omega\tau}$: as, $\overline{\Pi\eta\lambda\eta\iota\acute{\alpha}\delta\epsilon\omega}$ $\overline{\text{Αχιλῆος}}$, Il., α , 1, $\overline{\acute{\alpha}\gamma\kappa\upsilon\lambda\omicron\mu\eta\tau\epsilon\omega}$, ib., ϵ , 205, $\overline{\eta\tau\iota}$ $\overline{\mu\acute{\alpha}\lambda\alpha}$ $\overline{\chi\rho\epsilon\omega}$, ib., ι , 197, 608, $\overline{\sigma\tau\eta\theta\epsilon\omega\nu}$, ib., κ , 95, $\overline{\pi\lambda\acute{\epsilon}\omega\nu}$ $\overline{\epsilon\pi\iota}$ $\overline{\omicron\iota\gamma\omicron\pi\alpha}$ $\overline{\pi\acute{\omicron}\nu\tau\omicron\nu}$, Od., α , 183, $\overline{\sigma\tau\acute{\epsilon}\omega\mu\epsilon\nu}$, Il., λ , 348, $\overline{\phi\theta\acute{\epsilon}\omega\mu\epsilon\nu}$, Od., π , 383, $\overline{\epsilon\iota\lambda\acute{\epsilon}\omega\sigma\iota\nu}$, Il., β , 294, $\overline{\acute{\alpha}\sigma\tau\epsilon\mu\phi\acute{\epsilon}\omega\varsigma}$, Od., δ , 419, 459, $\overline{\pi\epsilon\pi\tau\epsilon\omega\tau}$, Il., ϕ , 503, $\overline{\tau\epsilon\theta\nu\epsilon\omega\tau\iota}$, Od., τ , 331, $\overline{\mu\epsilon\mu\acute{\nu}\epsilon\omega\tau\omicron}$, Il., ψ , 361.
3. Synizesis is found in the case of
- A. $\overline{\eta\epsilon\mu'}$ $\overline{\acute{\alpha}\nu\acute{\alpha}\epsilon\iota\rho'}$ $\overline{\eta\epsilon\gamma\omega}$ $\overline{\sigma\acute{\epsilon}}$, Il., ψ , 724, $\overline{\acute{\alpha}\epsilon\theta\lambda\acute{\epsilon}\upsilon\omega\nu}$, where the Venetian ms. has $\overline{\acute{\alpha}\theta\lambda.}$, Il., ω , 734.
- I. $\overline{\iota\epsilon\rho\epsilon\upsilon\sigma\omicron\upsilon\sigma'}$, Od. ξ , 94 (Spitzner, p. 187, $\overline{\iota\epsilon\rho\epsilon\upsilon\sigma\omicron\upsilon\sigma'}$), $\overline{\pi\rho\omicron\pi\acute{\alpha}\rho\omicron\iota\theta\epsilon}$ $\overline{\pi\acute{\omicron}\lambda\iota\omicron\varsigma}$, Il. β , 811, ϕ , 567, $\overline{\iota\sigma\alpha\sigma\iota}$ $\overline{\pi\acute{\omicron}\lambda\iota\acute{\alpha}\varsigma}$, Od. ϑ , 560, to which $\overline{\Lambda\iota\gamma\upsilon\pi\tau\iota\acute{\alpha}\varsigma}$, Il. ι , 382, $\overline{\Lambda\iota\gamma\upsilon\pi\tau\iota\acute{\eta}}$, Od. δ , 229, $\overline{\Lambda\iota\gamma\upsilon\pi\tau\iota\acute{\eta}\varsigma}$, ib. 127, $\overline{\iota\sigma\tau\iota\acute{\alpha}\iota\alpha\nu}$, Ol. β , 537 (see Heyne ad loc.), may be added. But most mss. have instead of $\overline{\pi\acute{\omicron}\lambda\iota\omicron\varsigma}$, $\overline{\pi\acute{\omicron}\lambda\eta\omicron\varsigma}$, Heyne prefers $\overline{\pi\acute{\omicron}\lambda\epsilon\omicron\varsigma}$, Barnes

πόλεως; although the harsh synizesis in πόλιος is sufficiently supported by similar examples.

O. Ἀλλοεῖδέα φαινέσκετο, Od. ν, 194, ὄγδοον μοι, ib. ξ, 287.

Υ. Δακρυόισι, ib. σ, 173, imitated by Apoll. Rhod. 3, 805, and Ηλεκτρυῶνος, Hes. A. 3.

4. Nor are single examples wanting, in which a long vowel or diphthong, with the vowels following, is treated as one long syllable. The examples are, Ἐνυαλίῳ, Il. η, 166, ρ, 259, δῆϊοιο, ib. β, 415, δῆϊων, δῆϊοις, also ἦαι, Od. ε, 266, ι, 212 (where Bekker reads ῆα), βέελλαι, οὐδ' ἄλιον, Il. λ, 380, which may be read βέελλαι, as instead of βούλλαι, Hes. E, 647, the two best mss. of Hesiod give βούλλαι.* — The abbreviation of ἐπεῖη in ἐδηλῆσαντ' ἐπεῖη μάλα, Il. α, 156, &c. cannot be referred to this head, since the ancients rightly read ἐπεῖ ῆ. But included under this head are ἥρωος ἀλλ', Od. ζ, 303, with οὐδ' ἄρετὴν οἴος ἔσσι, Il., ν, 275, and, from the Harleian MS., τοῖος ἔα ἐν πολέμῳ, Od., ξ, 222,† ἐμπαιὼν οὐδ', ib., υ, 379,—of which, however, a more exact account is given in the section on the abbreviation of long vowels and diphthongs, §.

5. Finally, short or long is combined with long as one arsis or thesis, when they follow one another in two separate words, in the case of ἐπεῖ, ῆ, ῆ, δῆ, μῆ, and of terminations in η, ω: e. g. ἐπεῖ οὐδ', Il., ν, 777, ἐπεῖ οὐ, ib., α, 114, ῆ οὐχ ἄλῃς, Il., ε, 349, ρ, 450, ῆ οὐκ ἐνόησεν, ib., ι, 537, ῆ εἰσόκεν, ib., ε, 466, ῆ οὐ μέμνη, ib., ο, 18, ῆ εἰπέμεναι, Od., δ, 682, ὅς δῆ ἀφνειότατος, Il., υ, 220, ἀλλ' ὅτε δῆ ὄγδοον, Od., η, 261, εἰ μὲν δῆ Ἀντιμάχοιο, Il., λ, 138. So μῆ δ' οὕτως—κλέπτε νόα, ib., α, 131, according to Bekker, p. 134, should be written μῆ δῆ οὕτως, like μῆ δῆ πάντας—ἐπιέλπεο, ib., 545, and ε, 684, κ, 447.—Ωι μῆ ἄλλοι, Od., δ, 165, Εἰλαπίνῃ, ῆε γάμος, ib.,

* The Parisian, n. 2771, and the Vienna, n. 292. The passage should be read

Εὐτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμόν,
Βούλει δὲ χρεά τε προφυγεῖν καὶ ἀτερεῖα λιμὸν,
Δαίξω δῆ, κ. τ. λ.

† Spitzner *ut supra*, p. 188.

α, 226, Πηλεΐδην, ἔθελ' ἐριζέμεναι, Π., α, 277, according to Aristarchus, since *Θέλω* is not Homeric. Ἀσέεσται οὐδ' υἱόν, Π., ε, 89, and so υἱεῖ ἐμῷ ἀκυμόρω, ib., σ, 458, where υἱεῖ ἐμ' is printed. By this extension of synizesis some seek to account for the license in ἀστέρι ὀπωρινῷ, Π., ε, 5, χαῖρε δὲ τῷ ὄρνιθι Ὀδυσσεύς, ib., κ, 277, instead of ἀστέρ', ὄρνιθ'.

Obs.—In the last case, the combination of two short syllables (ἀστέρι ὀπωρινῷ, &c.) would be measured as *one short*, a licence, for which Eustathius (*ut sup.*, p. 12, l. 23,) knew of examples in the more recent poets alone; as *Solades*, σεῖων μελίην Πηλιάδα (´ ˘ ˘) δεξιὸν κατ' ὤμον, and *Praxilla*, ἀλλὰ τεὸν (˘ ˘ ˘) οὔποτε θυμὸν ἐνὶ στήθεσσι νῆπειθεν. He follows, therefore, in μέγα δὲ σφέας ἀποσφῆλεις, Π., ε, 567, the correct reading δέ σφας. *Comp.* § CCIV, 10.

§ CL.

OF HIATUS.

1. Hiatus occurs, when of two concurring words the former ends with a vowel and the latter begins with one, without the verse permitting the first to be elided: πλάγχθη, ἐπεῖ—πάθεν ἄλγεα ὃν κατὰ θυμόν—νήπιοι, οἱ κατὰ.

2. The hiatus does no injury to epic verse, when the first vowel is a long or a diphthong. This is then used as a short: εἰπὲ καὶ ἡμῖν—οἴκοι ἔσαν—ἔσχατοι ἀνδρῶν—οἱ δὲ δὴ ἄλλοι—ἄθροοι ἦσαν.

3. But this short, like other short syllables, is long in the arsis: ἀντιθέω Ὀδυσῆϊ—οἱ μὲν δυσομένου Ὑπερίονος.

4. Short syllables of this description too, like the others treated of above, are sometimes found in the thesis,—thus in the first and second feet: ἡχῇ, ὥς ὅτε, Π., β, 209, ἡ Αἴας, ἡ Ἰδομενεύς, α, 145, ἡ εὔ, ἡὲ κακῶς, β, 253, and in the *Odyssey*, κούρῃ Ἰκαρίοιο, α, 329, δ, 840, νωμῆ ἔνθα καὶ ἔνθα, *Od.*, φ, 400, &c.

5. In the third foot this hiatus occurs in the case of ῥ, which, as the *word of separation*, concentrates the tone in

itself, and it thus strengthened, ἡ νῦν δηθύνοντ' ἢ ὕστερον αὐτὶς ἴοντα, Il., α, 27, κτείνης ἢε δόλῳ ἢ ἀμφαδόν, Od., α, 296. Once in the case of καί: κάλλει τε στίλβων καὶ εἵμασι, Il., γ, 392, where, however, the *digamma* stood at the beginning of εἵμασι (in Ἑκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστίν, ib., ν, 316, another reading gives εἰ καὶ, and in πὰρ δ' αὐτῆς Χάριτες καὶ Ἰμερος, Hes., θ, 64, Wolf writes, without notice, Χάριτές τε καὶ). Finally, we have ὅς κεν Τηλεμάχῳ σῶ υἱεῖ, Od., π, 438, where perhaps σῶ γ' υἱεῖ stood.

6. It is more common in the fourth thesis: ὃν κεν ἐγὼ δῆσας ἀγάγῳ ἢ ἄλλος Ἀχαιῶν, Il., β, 231, τῷ μή μοι πατέρασ ποθ' ὁμοίῃ ἐνθεο τιμῇ, ib., δ, 410. Consult on the place of this hiatus in the thesis, Spitzner, p. 107, §c. In the case of αἰ it is common only where this is separated by punctuation from the following word, and thus supported against hiatus: ἤματι, ἀλλοιοισιν δέ, Od., ξ, 41, κεῖσθαι, ἀλλ' ἐπάμυνον, Il., ε, 685.^(R)

§ CLI.

OF THE HIATUS OF SHORT VOWELS.

1. Besides the hiatus of long vowels, that of short vowels occurs to an equal extent, sometimes in the arsis, as ἀπὸ ἔο κἄρξαλεν υἱόν, Il., 343, comp. ν, 163., οὐδὲ οὖς παῖδας ἔασκε, ib., β, 832, Ζεὺς σφείας τίσαιτὸ ἱκετήσιος, Od., ν, 213, where, after Barnes, it has been altered to σφεῖας τίσαιθ'. The place of this hiatus is also common in the thesis as well in *feminine* as in dactylic cæsuras.

2. If the short vowel be of such a description, that it does not permit elision, its hiatus has nothing offensive, e. g. if it be *iota* of the dat. sing. third decl. or *υ*: Ἀγαμέμνονι οὐλον, Il., β, 6, ἀσπίδι ἐγχρημφθεῖς, ib., η, 272, ἐγχεῖ Ἰδομενῆος, ib., μ, 117, ἤματι Ἀῖδος, ib., ζ, 422, παιδὶ ἄμυνεν, ib., π, 522, παιδὶ ὅπασσεν, ς, 196, ἀνδρὶ ἐταιρίσσαι, ω, 335, οὐδενὶ εἰκων, Od., λ, 515, Ὑπερίονι ἄγγελος, ib., μ, 374, ἄστν, ἀελπτέοντες, Il., η, 310, πάγχυ, ἐπεὶ, Od., ν, 133, πρὸχρυ, ἐπεὶ, ib., ξ, 69.

3. Nor is the hiatus offensive,

a. When the two words are divided by punctuation, by which crasis and elision are prevented: *κάθησο, ἐμῶ δ' ἐπιπείθεο μύθοι*, Il., α, 565, *καθῆστο, ἐπιγνάμψασα*, ib., 569, *συνοχωκότε· αὐτὰρ ὕπερθεν*, ib., β, 218, *ἀλλ' ἄνα, εἰ μέμονάς γε*, ib., ι, 247, *πονέάμεθα· ᾧδ' ἐ που ἄμμι*, ib., κ, 70, *περιδείδια, οὐδ' ἐ μοι ἦτορ*, ib., 93, *οἷσιν ἐνὶ μεγάροισι καθείατο, ἦχι ἐκάστω*, ib., λ, 76.

b. In the *feminine* cæsura of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered: *ἀγχιάλόν τ', Ἀντρῶνα ἰδέ*, Il., β, 697, *τῶν οἱ ἕξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη*, ib., ε, 270, *καί κεν δὴ πάλαι ἦσθα ἐνέστερος*, ib., 898, *κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο*, ib., γ, 376, *οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες*, ib., ψ, 233, *οὐ γάρ πω μύσαν ὅσσε ὑπό*, ib., ω, 637. So ib., δ, 412, ε, 343, 388, 424, η, 32, 63, ι, 57, 426, κ, 255, λ, 256, &c.*

4. All these limits, however, are frequently transgressed on every side, by the hiatus of short vowels; and the question arises, how is it then to be treated? Were the hiatus *universal*, we might at once resolve to recognise it as a peculiarity of epic verse, and so let the matter rest; but it is as often prevented or removed by *apostrophe*. Since, then, so arbitrary a license is not found out of Homeric verse, or found only under great limitations, means have been thought of, either to banish it entirely, or at least to reduce it to certain bounds. The most efficacious mode of so doing appears to be the recognition of the *Æolic digamma*, as it is generally named. It has been supposed, that the words beginning with a vowel, before which the hiatus of a short vowel is now found, had originally, in the epic language, this labial sound, and consequently that no hiatus took place when, e. g. *ἀπὸ ἔο, δαΐε οἱ, τὸν δὲ ἄναξ* concurred as *ἀπὸ Φέο, δαΐε Φοι, τὸν δὲ Φάναξ*. Since this matter, both in itself and in its application, is subject to great difficulties, the history of the

* Comp. Heyne *Excurs. ad Il.*, ο, p. 135, 6, Spitzner, p. 142, &c.

digamma, already touched upon at § XIX, must be now further developed, and exhibited in its relation to the poems of Homer.

§ CLII.

OF GUTTURALS AND LABIALS IN THE OLD LANGUAGE, AND THEIR CHANGES, GENERALLY CONSIDERED.

1. That language, out of which the Greek, the various branches of Teutonic, and the Latin arose, had, both in the beginning of words, and between vowels in their internal structure, many consonants, which afterwards were partly lost altogether, and partly weakened into aspirate or vowel sounds. It has been already observed, that a portion of the diphthongs proceeded from this attenuation or rejection. ^(R)

2. The sounds which we call labial (π , β , v , ϕ , f ,) and guttural (κ , γ , χ , ch , q , qu ,) were most frequent.

3. The attenuation of the gutturals displays itself in QUOI, HOI, $\phi\acute{\iota}$, QUAM, HAN, $\acute{\alpha}\nu$, QUA, $\acute{\alpha}$, QUALIS, $\acute{\alpha}\lambda\iota$ in $\acute{\alpha}\lambda\acute{\iota}\kappa\omicron\varsigma$, $\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, aqua, *ache*, as *salzache*, Germ., *chapar*, Hebr., *jecur*, $\eta\pi\alpha\rho$, *kwin* or *quin*, Caucasus, vinum, Germ. *wein*, $\omicron\acute{\iota}\nu\omicron\varsigma$. And here too the transition from guttural to labial is visible. Thus, the old language had both in QVoi; ^(R) when the sound was softened, out fell the guttural, Voi, as $\phi\omicron\acute{\iota}$ remained in Æolic; or the guttural Q was weakened into the aspirate, HOI, like *chapar*, $\eta\pi\alpha\rho$. Otherwise the labial was dropped, QVOI, QOI, COI, CUI.

4. But in labial sounds, at the beginning or in the middle of words, before vowels and even consonants, the ancient tongue was still more rich. The liveliest of labial sounds is heard in the Latin F, which, by its figure and its place in the alphabet, answers to the Greek digamma,—as is attested also by the primitive pronunciation of the digamma, before it was softened into the milder sound of W: $\phi\acute{\alpha}\nu\alpha\iota$, *fari*, $\phi\acute{\alpha}\kappa\epsilon\lambda\lambda\omicron\varsigma$, *fa-sciculus*, $\phi\eta\gamma\acute{\omicron}\varsigma$, *fagus*, $\phi\acute{\eta}\mu\eta$, *fama*, $\phi\acute{\eta}\rho$, *fera*, $\phi\lambda\acute{\epsilon}\omega$, *fleo*, $\phi\upsilon\gamma\acute{\eta}$, *fuga*, $\phi\upsilon\kappa\omicron\varsigma$, *fucus*, $\phi\acute{\upsilon}\omega$, *fuo*, *whence fui*, $\phi\upsilon\lambda\lambda\omicron\nu$, *folium*, $\phi\rho\alpha\tau\acute{\eta}\rho$, *frater*, $\phi\rho\acute{\upsilon}\gamma\omega$, *frigo*, $\phi\rho\acute{\upsilon}\gamma\alpha\lambda\alpha$, *fru-tices*, $\phi\acute{\omega}\rho$, *fur*.

5. This strong sound was attenuated,

a. In Latin chiefly before e and i; thus *Festa, festis, Felia, finum*, became *Vesta, vestis, Velia, vinum*; into *b* in the otherwise very ancient *bruges, Belena*, Priscian, p. 147, *φάλαινα, balæna*; into *h, herba, hircus, hordeum, hariolus* from *φέρω, fircus, fordeum, fariolus* (Terentianus, p. 2250, Velius Longus, p. 2250, *Comp. Bekker, ut supra, p. 140*); and in Spanish, *hijo, hermoso*, from *filius, fermoso*; and in German, *Horst* from *Forst*; in French, *hors* from *fors*.

b. In Greek it passed frequently into ϕ or β ; thus *φράτρα* for *φρατρα*, the form in the inscription brought from Elis by Sir W. Gell, *φράζω, φράττω, φρήν, φρέας, φρίξ* (frigus), *φρύγω* (fructus), *φρύγανον* (Lat. frutex); *βρήτωρ, βραδάμαντος*,* and other similar words in Æolic: *βρεμω* (Lat. fremo). So *Ἥρις* (the goddess,) was *Βῆρις* with the Lacedæmonians: *ἀγαλμα Βίριδος*, Paus. Lacon., 19.

6. It disappeared altogether, at least in the majority of dialects, from the words in which the Æolians substituted β , as *ρήτωρ, Παδάμαντος, ραδινός* (Æol. *βραδινός*), *ραθάμιγξ, ρόδον* (Æol. *βρόδον*), *ροιά, ροίζος, ρόπαλον, ροχθέω, ρίζα, ρίον*, and from some others, as *ρίν, ρήγνυμι* (frango, comp. *fractus, ρακτός*), *ρήξις* (*φρήξις* in Alcæus, according to the authority of Trypho), *PHΓ*, moreover, as the root of *ρήξω* (*ρήγ-σω*), answers to *freg-i*, and was originally *FPHΓ*. So there was originally *φάω* (whence *fari*), thus *φῆν, φῆς, φῆ*, attenuated *φῆν, φῆς, φῆ*, Macedon. *βῆν, βῆς, βῆ*, according to *Heraclides in Eustath. ad Odyss.*, p. 1654, l. 17, and with the sound entirely rejected, *ῆν, ῆς, ῆ*, as *frigere* passed into *rigere*.

† Priscian, p. 547, says this happened *quotis ab β incipit dictio*, Johan. Grammat. in Hort. Adon., p. 236, allows it to appear *ἐπί τινων λῆξεων* which Apollon. Dyscol. defines more closely, de Synt., 435, B, where he informs us, that this β appeared before ξ , when τ, δ, ζ stood in the next syllable, whence we do not find *βρέω* for *ῥέω*, οὐδὲ ἄλλο τι τοιούτων. Eustathius, p. 222, l. 4, adds to τ, δ, ζ also κ , of which Johannes Grammat., *ut supra*, p. 236, gives *βράκη* for *ῥάκη* as an instance. Comp. *βράκος, βράκια*, in Mattaire, p. 220.

7. As *QVOI*, *QVALIS* display a guttural and a labial sound in combination, so by the comparison of *φλᾶν* and *θλᾶν*, *φῆς* and *θής*, *φλίεω* and *θλίεω*, *φλιά* and *θλιά* (*Etym. Mag.*, v. *βλιωάζω* and *φλιά*), we discover the admission of a labial before a T sound in the primitive forms. These words were originally *φθλᾶν*, *φθής* (*the Etym. M. admits φθής as well as θής*, p. 451, l. 13), *φθλίεω*, *φθλιά* (as *δέος*, *ἔδδειςεν* were probably *φδέος*, *ἔφδειςεν*, the digamma remaining in *vereor*), so that, by the rejection of one or the other letter, they became *θλᾶν*, *φλᾶν*; *θής*, *φῆς* (*comp. fera*), *φῆς*, which *φῆς*, according to Varro (*De Ling. Lat.*, B. 5, p. 45), was by the *Ionians* still further softened into BHP. So *φθίσας* lost its *θ* in *φίσας*, which Hesychius has retained in *γίσας*, *φθείρας*. So also we may explain the *Æolic* forms *βελφῖνες*, *βελφοί* *βέλεαρ* (*Etym. M.*, under *βλής*), together with *δελφῖνες* *Δελφοί* *δέλεαρ*, by supposing original forms *βδελφῖνες*, *Βδελφοί* *βδέλεαρ*,—βδ having stood as a middle sound between φθ and πτ as it still remains in *βδάλλω*, *βδελυρός*, and the cognate words.

Obs.—The German *Zwo*, i. e. *δσwo*, has a similar double sound with *ς* interposed. In Greek the *ς* first fell out, and then *δφο* passed into *δβο*. So the Lat. pron. *is*, compared with Germ. *dies-er*, *τις*, and the *Æol.* gen. *φιο*, shows that the primitive form was *φτις*, which, by the rejection of *τ*, *φ*, or *τφ*, passed into the various shapes of *τις*, *is*, *dies-er*. Compare the English pronoun *this*.

8. It has been already stated (§ XIX), that, in the middle of words, the digamma commonly passed into *υ*. In the beginning of a word also the name of *Velia* displays an *υ* thus derived. At first, when founded by *Phocæans* from *Ionian*, the city was named *Υέλη* (*Strabo*, p. 387, l. 4. *Comp. for what follows* *Herod.* I, c. 167, *Stephanus de Urb.*, under *ΒΕΛΕΑ*, *Cic. de nat. deor.* III, c. 22. *Plin. hist. nat.* III, c. 5, *Heyne ad Hom.*, vol. VII, p. 709), (*ΥΕΛΕΑ*, *Æol.* *ΥΕΛΙΑ* from *ἔλος*, *φέλος*, acc. to *Dionys. Halic. Archæol.* I, 20), either because the labial *φ* was already much softened, as in *αὔως*, *αὔης*, or because their alphabet wanted

the *vau* ^(R) (or digamma). Herodotus still calls it Ὑέλῃ (not Ὑέλῃ), but posterior to his time, this was changed into Βέλεια, or even Ἑλεα, as it was in Strabo's day. Compare with these varieties, Φέλεια, Ὑέλεια, Βέλεια, Ἑλεα, the series of its Latin appellations, Felia, Velia, Helia, Elea; and take the whole as a convincing proof of the mutability and final extinction of a labial sound, once distinguished for a plenitude of life and vigour.

9. Lastly, let the student compare *vicus* with οἶκος, *vinum* with οἶνος, βάλλω with ἰάλλω, Βάκχος with Ἰακχος,—these will make it evident that digamma and other labials may occasionally be transformed into *o* or *ι*. The apparent change of the digamma, in Greek, into simple gamma, arose generally from a mistake of the Grammarians, who wrote the one for the other. Thus, in the Lexicon of Hesychius, we find γέαρ, γισχύν, γέλλαι, and many more, for the genuine Φέαρ, Φισχύν, Φέλλαι, &c., in Latin *ver*, *vis*, *vellere*, &c.; although, in some words, the transformation of digamma into *gamma* might really take place, as the comparison of γάδεσθαι (Φάδεσθαι) with *gaudere*, *gavisus* evinces.

The genuine form of the digamma or *vau* is preserved in the Latin and Etrurian alphabets, in several of the oldest Greek inscriptions, in the coins of Elis with the legend FAΛ or FAΔEION, &c. On the coins of Capua, and the Heraclæan tables, it has assumed a shape, in which the cross-lines of *F* are removed to the extremities of the joining line, *E*. This shape was gradually converted into the mark of number for *six* like *ς*, and, in modern writing, this *ς* has been substituted for it.

10. The original force of the labial sound in the ancient digamma, and its attenuation in φ, β, or extinction in ο, ι, or the aspirate, having been explained, we must now, for the better grounding of that which follows, collect from inscriptions, coins, and the hints which old writers supply, a catalogue of those words, that retained the letter under different forms, and in some dialects, while they dropped it in the more common branches of the Greek tongue.

§ CLIII.

CATALOGUE OF THE WORDS WHICH BEGIN WITH DIGAMMA
OR THE SOUNDS DERIVED FROM IT.

1. Γάεργος, ὀρουμισθωτός. Λάκωνες. Hesych. Schow. Read οὐ μισθωτός. It is ἄεργος with double digamma *Γάεργος*, from ἔργον, Lac. *ἔεργον*. See under ἔργον.
2. Βάγιον, μέγα, Hesych. That is *Φάγιον* (ἄγιον) in the sense of *extraordinary, great*, like Lat. *sacer, separated, great* (in *auri sacra flammæ*), which seems radically allied to the Greek word ΦΑΓ, SAG, SAC-er.
3. Βάγος, κλάσμα ἄρτου, μάζης, καὶ βασιλεὺς καὶ στρατιώτης (prob. *στρατηγός*). Λάκωνες. It is ἄγος (*Φάγος*) from ἄγνυμι, morsel of bread, and ἄγός (*Φαγός*) from ἡγεῖσθαι, a leader. Thus *Φάγνυμι, Φαγεῖσθαι*, and softened *βάγνυμι, βαγεῖσθαι*, with the Lacedæmonians.
4. Γαδεά, χαρά, Hesych., is ἀδεά formed like *χερά*, used together with, or instead of *Φαδεά*, as, in the same way, *γάδεσθαι, ἡδεσθαι*,—*γάδονται, εὐφραίνονται*,—*γαδεῖν, χαρίζεσθαι* (*Comp. gaudere*),—*γάσσαν, ἡδονάν*, i. e. *Φάδεσθαι, Φάδονται, Φαδεῖν, Φάσσαν*,—then with the sound softened from *Φ*, *βάδομαι, ἀγαπῶ, ἰδ.*, and *βαδύ*, that is *ἰδύ* with the *Eleans*. *Comp. Pearson ad Hesych. in voce Βάδηλοι*.
5. Βαῖνη, ὕβρις, Hes., is from αἰνός, thus αἶνη (*Φαῖνη*).
6. Γαίνεται, ἀνύει, Hes., i. e. αἶνυται, *Φαῖνυται*, and should properly be so written.
7. ΦΑΛΕΙΟΝ, i. e. Ἡλείων, and the abbreviation FA upon coins * (which were formerly ascribed to the city *Faleria*, instead of the province *Elis*), supported and explained by ΦΑΛΕΙΟΙΣ in the Elean inscription already given.
8. βαλινκιάτης, συνέφηρος, Κρηῖτες, Hes., i. e. ἡλινκιάτης (*Φαλινκιάτης*).
9. Γάμμοροι, ἀμέτοχοι, ἐστεφημένοι, Hes., is ἄμμοροι (*Φάμ-*

* Mionnet Description de medailles antiques, V. I, p. 98.

- μοροι), i. e. *ἀνευ μοίρας, πλήρου, ὄντες*. Suidas γάμφορος (i. e. *Φάμφορος*), ἀμέτοχος.
10. *Φάναξ, Φάνης*, for *ἄναξ, ἄνης*, Æolic acc. to Dionys. Halic. (Archæol. I, p. 16, Reiske. and Lascaris' Gr. Gr., 3, B, p. 379, ed. Bresl., 1547); *Φάναξ* also from Alcman in Apollon. Alex. (*περὶ ἄντανυμ.*, p. 365, Bekker). The ms. has there γ' ἄναξ.
11. ΛΑΞΙΩΝ, i. e. *Ἀξίω* (*Φαξίω*), upon the coins of Axus in Crete (Mionnet, vol. 2, p. 263), and FAPNΩΝ, a name upon an Orchomenian inscription (Walpole Memoirs rel. to Turkey, p. 469, n. 2, Clarke Trav., vol. II, part II., p. 153).^(R)
12. *Γαπελεῖν, ἀμελεῖν*, Hes., is *ἀμελεῖν* (*Φαμελεῖν*), π for μ, as in *πετ' ἐμοῦ*, Hort. Adon., p. 244, and *πεδέεχομαι*.
13. *Βδύνειν, δύνειν, αἰολικόν, πλεονασμῷ τοῦ β*, Etym. M., under *ἀλιξδύνειν*, thus softened from *Φδύνω*. Of this description are the words which otherwise still commence with βδ, φθ.
14. *Γδούπησεν, ἐψόφησεν*, Hes., is *δούπησεν* (*Φδούπησεν*): unless here γ before δ adhered in the same way as χ before θ in *χθών, χθές*, &c. Immediately below *γέουτον, ψόφον*, is rightly restored *γδοῦπον*.
15. *Γέαρ, ἔαρ*, Hes., is *Φέαρ, Φῆρ, βῆρ*, Lat. ver. Or did, here also, together with *Φῆρ*, ver, the form *γέαρ* stand, perhaps radically connected with the Germ. *Jahr* (Eng. *year*), the returning time.
16. *Φέθεν* for *ἔθεν* from Alcæus in Apoll. Alex., p. 358, B, in the verse "*Ὡστε θεῶν μηδέν Ὀλυμπίαν Λῦσαι ἄτερ Φέθεν*". Add to this *Φοῖ* for *οῖ* from Sappho, ib., 366, A.^(R) Hence also *Φέο, Φέ*. Comp. *Φίν* below.
17. *Βεῖκας, μακράν*—*βεκῶς, μακρόθεν* (i. e. *ἐκός, Φεκός*), Hesych., ib., *βεικάσθων, κατ' ὀλίγον προέας*.—*Βεῖρακες, ἱέρακες*.
18. *Βεῖκατι, εἴκοσι, Λάκωνες*, Hes. The same word appears on the Herac. Tab., which also exhibit ΛΕΞ, ΛΕΞΗ-KONTA, i. e. *ἕξ, ἐξήκοντα*; and on an Orchomenian inscription (Marsh Hor. Pelasg., I, p. 73,) ΦIKATI, as vig-inti.^(R)
19. *Φείρανα* for *εἰράνα*, as Æolic in Priscian, p. 546.

20. Γεκάθα, ἐκοῦσα, Hes., is probably to be read γεκῶα, that is *Feκῶα*, ἐκοῦσα.
21. ΦΕΛΑΤΙΗ, the name of Elatea, in an Orchomenian inscription (Walpole, *ut sup.*, p. 469, n. 3), and the name of the inhabitants ΦΕΛΑΤΙΗΥ i. e. ἐλατιῆυ for ἐλατιῆι from Ἐλατιεύς. ^(R)
22. Φελένη, Ἐλένη, Dionys. Halicar., Lascaris, and Priscian, *ut sup.*, Servius ad Virgil, p. 512. Hence, with the oldest Latins, *Belena*.
23. Γέλλαι, τῖλαι, Hes., is from *Ἰέλλω*, Lat. *vello*.
24. Γελλίζαι, συνειλῆσαι, Hes., is εἰλέω, εἰλίζω, Æol. *Ἰελλίζω*. Comp. εἰλέω and εἰλύω, *Ἰελέφω*, *Ἰέλφω*, *Ἰελύω*, with *volvo*, i. e. FOLEFO, FOLFO, *volvo* and *volutus*. Add γελίκη, ἔλιξ, ib.—*Ἰέλος* for ἔλος in Dionys. Halic. (Archæol., I, 20). See before, § CLII, 8, under Ὑέλη.
25. Γέλουτρον, ἔλυτρον, Hes., with digamma and ου for υ (as εἰλήλουθα), from ἔλ-ω, ἐλυω, εἰλύω, hence, an enwrapping, an inclosure, supported by *vel-um*, *vel-are*.
26. Γέμματα, ἱμάτια, Hes., is εἴματα, ἔμματα (*Ἰέμματα*), *Bavarian* hemmeten, and from the same root, ib., γέστρα, στολή—Γεστία, ἐνδύσεις, of the same family with *vestis*, Germ. *weste*, Eng. *vest*.
27. Γέντο, ἔλαβεν, ἀνέλαβεν, Hes. Suid. Comp. γέννου, Κύπριοι, καὶ λαβὲ καὶ κάθιζε, Hes. It is εἴλεο with ν instead of λ (like ἤλθε, ἦνθε), thus εἴνεο, Æol. ἔννεο, *Ἰέννεο*, *Ἰέννου*, or rather *Ἰέννευ*.
28. Γέντα (prob. γέντεα), κρέα, σπλάγχνα, Hes. Add γέντερ, ἡ κοιλία, Hes., i. e. *Ἰέντερ*, Lat. *venter* anciently *fenter*.
29. Γέτις (prob. γελτίς), ἐλπίς, Hes., is ἐλπής, *Ἰελπίς*, with τ instead of π (as, on the other hand, σπαλαίς, πέπραπται, for σταλαίς, τέτραπται, *Horti Adon.* p. 244, b). Hence also *Ἰέλπω*, *Ἰελπίζω*, *Ἰελπωρή*.
30. ΦΕΠΟΣ, i. e. *Ἰέπος*, ἔπος, in the Elean inscription, hence εἶπον, εἰπών, &c., had the digamma.
31. ΦΕΡΓΟΝ, i. e. *Ἰέργον*, ἔργον, in the same inscription. It is written FAPΓON. Comp. *ἸάἸέργος* above, and the Germ. *werk*, Eng. *work*.
32. ΦΕΤΑΣ, i. e. *Ἰέτας*, ἔτης, in the same inscription, ally,

relation, as Γείτονες ἥδ' ἔται, Odyss., δ, 16, of the same root with the Germ. Vet-ter, cousin.

33. Βέρρης, δραπέτης, and βέρρειν, δραπετεύειν, Hes., from ἔρρειν (φέρρειν), Φέρρης, whence also the Lat. name *Verres*.

34. ΓΕΤΟΣ, ΓΕΤΕΟΣ, upon the Heracl. Tab., FETEA in the Elean inscription, FETIA in the Orchomenian, i. e. ἔτος, ἔτεος, ἔτεια, ἔτια, all of them with the digamma. Add, in Hesychius, γέτος, ἐνιαυτός,—γέτορι, ἔτει, Lacon. ἔτορ, Φέτορ, for ἔτος. Comp. the Lat. *vetus*, *vetustus*, full of years, old. Also γεννόν, *annosum*, from ἔνος (Φένος), the year, *Koen. ad Greg. Cor.*, p. 273.

35. Γηθία (prob. γήθια), ἦθη, Hes., is Φηθια, ἦθεα, ἦθη.

36. Γία, ἄνθη, Hes., is ἰα (Φία, whence *viola*).

37. Γιν, σοί (read οἱ), Hes., like ἐμίν, ἐμοί, and Φίο, αὐτοῦ, are Φίο, Φίν. Add Φός, Φά, Φό, of which Apoll. Dyscol., περὶ συντ., p. 432, D, says, ὅς Αἰολεῖς μετὰ τοῦ Φ πληροσυλλαβεῖν (read τοῦ Φ πληροσυλλαβεῖ,) κατὰ πᾶσαν πτῶσιν καὶ γένος.

38. Γίπον, εἶπον, Hes., is Φίπον, εἶπον, as Φῖδον (whence *vidi*), εἶδον.

39. Γίς, ἰμάς καὶ ἰσχάς (properly corrected ἰσχύς), Hes., is Φίς, vis, as follows lower down under γισχύν, ἰσχύν.

40. Γισάμεναι, εἰδέναι, Hes., is ἰσάμεναι (Φισάμεναι), from Φίσημι, ἴσημι, whence ἴσασι.

41. Γισγόν (prob. γίσγον), ἴσον, Hes., is, with double digamma, ΦίσΦον, hence *long* in Homer, ἴσον, and short in Attic, ἶσον.

42. Γιστία, ἐσχάτη, Hes. (properly corrected ἐσχάρα), is ἐστία (Φιστία) like *Festa*, *vesta*.

43. Γιστίαι, ἰστουργοί, Hes., so that it was Φιστίαι; add γιστιῶ, παύσομαι, future of ἰστίζω (Φιστίζω), *sisto*.

44. Γιτέα, ἰτέα, Hes., so that it was Φιτέα, *viter*.

45. Βίτουλα, name of the town Οἰτυλος in Laconia (Ptolemaeus), now *Vitulo* (Morritt in Walp. Mem., p. 54), so that it was originally Φίτουλος, Φίτυλος, whence the common dialect made Οἰτυλος, as οἶνος from Φῖνος, υἱός from Φίος.

46. Βίτυν, ἴτυν (Φίτυν). “Quamquam (l. *quamque*) ἴτυν Achæi dicunt, hunc βίτυν gens Æola.” *Terentian de Syllabb.*, p. 1397, *Putsch*.

47. Γοῖδα, οἶδα, and Γοῖδημι, ἐπίσταμαι, are *Φοῖδα* and *Φοῖδημι*.
 48. FOIKIAN, i. e. οἰκίαν (*Φοικίαν*), in the Petilian inscription :^(R) *Φυκίας* for οἰκίας in a Bœotian inscription (see Bibliothek der Alten. Lit., 5 St. zu Anf.). Comp. *vicus*, and *Φοῖκος* in Dionys. Halic., and Lascaris, *ut supra*.
 49. FOMA, i. e. ὄμῃ (*Φομᾶ*), in an inscription of Orchomenus.^(R)
 50. *Φρήξεις*. Ἄπαξ δὲ Ἀλκαῖος *Φρήξεις* ἀντὶ ῥήξεις εἶπεν ὡς φησι Τρύφων ὁ γραμματικός, Lascaris, *ut supra*. So that it is FPHΓ, FPAΓ, like FREG, FRAG, in *fregi, fragilis, fractus*.

To the above must be added the already mentioned class of words with β, originally *ϕ*, before ρ: βρήτωρ, Priscian, p. 547. Βραδάμαντις, Hort. Adon., p. 244, b, βράκη, ib., 236. βρίζα, Apoll. Dysc., *ut supra*. Priscian, p. 548. Johannes Gramm. in Hort. Adon., p. 244, b. Βρυτήρ, Hort. Adon., p. 245, b. Βρυτήρες, Apoll. Dysc., p. 436. Of the words with digamma in *the middle* we shall speak hereafter.

Obs.—The catalogue could be considerably enlarged by a comparison of the Greek, with the Latin and Teutonic tongues: e. g. *ᾱ*! *vah*! ἔλ-ος, Germ. *voll*, Eng. *full*, ὕδωρ, ὕδαρ (whence ὕδατος), Eng. *water* (like θυγάτηρ, *daughter*), Germ. *wasser*, εἰκ-ω, Germ. *weich-e*, Eng. *weak*, ἐρέω, say, from ἐρ, *ver-bum* (root *ῥερϕ*), ἐσπέρα, *vespera*, οἶνος, *vinum*, ὅψ, *vox*, &c.

§ CLIV.

OF THE DIGAMMA IN HOMER GENERALLY CONSIDERED.

1. From that which has been advanced it appears, that the labial sound, universally, but especially in its most remarkable form, the digamma, was retained in those words which dropped it in the Attic and common dialects, not by the Æolians alone, but also by Ionians, Cretans, and Doric tribes. It has been traced likewise in the languages of other nations

besides the Greek ; but it was not the Æolians who brought the sound to Italy or Germany. The just conclusion is, that this sound was a peculiarity of the old Grecian, and the tongues related to it, and that its alphabetic character was called *Æolic* only because the Æolians continued to employ it, as the Latins employed their F, in *writing*, while with the other Greeks, it served merely for a mark of number.

2. Next to general analogy, the foregoing conclusion is supported by the testimony of ancient authors. Thus Dionysius of Halicarnassus (Archæol. Rom., p. 16,*) treats of the digamma as a letter belonging to the ANCIENT GREEKS, who prefixed it, he says, to most words beginning with a vowel ; and Trypho (Mus. Crit., No. 1, p. 34), affirms, that the *Ionians* and *Dorians* made use of it as well as the Æolic tribes.†

3. The question as to its use in HOMER must, therefore,

* Σύνηθες ἦν τοῖς ἀρχαίοις "Ελλησι, ὡς τὰ πολλὰ, προτιθέναι τῶν ὀνομάτων, ὁπόσων αἱ ἀρχαὶ ἀπὸ φωνηέντων ἐγένοντο, τὴν οὐ συλλαβὴν ἐνὶ στοιχείῳ γεγραμμένην. Τοῦτο δ' ἦν ὥσπερ γάμμα διτταῖς ταῖς πλαγαίαις, κ. τ. λ.

† Πάθη λέξεων, § 10, *ut supra*. Προστίθεται τὸ δίγαμμα παρὰ τε "Ιωσι καὶ Αἰολεῦσι καὶ Δωριεῦσι καὶ Λάκωσι καὶ Βοιωτοῖς, ὅον ἀναξ Φάναξ, Ἑλένα Φελένα,—and Lascaris also from Tryphon, *ut supra*, p. 379, Τρύφων ὁ Γραμματικὸς ὅς καὶ "Ιωνας καὶ Δωριεῖς καὶ Λάκωνας καὶ Βοιωτοὺς αὐτῶν χρῆσθαι φησιν.—Wolf (*Liter. Analect.*, part 3, p. 162, for the year 1818,) communicates this remark of Tryphon, in order to "*reconcile himself with the friends of the digamma*," as something "*for which they have sought so long, an authentic proof of the use of digamma by the Ionians*." This "*extract from the very respectable Grammarian*," was alluded to in the second edition of this grammar, of the same date, with a reference to the *Museum Criticum* and to Lascaris, immediately after the passage from Dionysius, which is evidently the principal authority on the subject—ascribing the letter not to one tribe or another, but properly to the *ancient Greeks* in general, under which appellation the Ionians are of course included. If we had no other evidence than Trypho's, a conclusion from the *Ionians* to *Homer* would still be a wide spring—since *Ionic* and *Homeric* are not identical.

first be stated, without reference to the condition in which his poems have been transmitted to us, thus,—

Is it likely that the Homeric poetry, composed in an early period of Greek history, should have possessed a sound belonging to that ancient epoch, and to the original constitution of the Greek tongue?

4. We may be inclined to answer this question in the affirmative, although the sound, in the course of centuries, disappeared from the Homeric poems, and was the more certainly neglected in committing them to writing, inasmuch as in Attica, where this process took place, the alphabetic character of the digamma was out of use.

5. The silence of the more ancient Grammarians as to *Homer's* use of the digamma, does not make against this opinion. They found their copies of the Poet destitute of that character, and thought the less of restoring it to its original rights, from perceiving it to be, in actual use, confined to the Æolic dialect;—they thus were led to suppose it an Æolic peculiarity, while they treated Homer as an *Ionic* poet.

6. Still, of a sound that exerted so decided an influence over the quantity and form, of words, some traces must have remained in the Homeric poetry, which no lapse of time could efface. And these it should be our next step to discover.

7. The force of the digamma, in the measurement of verse, is compared by Priscian* to that of a consonant,—with the example οἰόμενος φελέεναν ἐλκιάπιδα.

* Priscian, p. 545, 546, "*Teste Astyage, qui diversis hoc ostendit versibus.*" Hence this point is quite certain. So also Terentian de Syllabis, p. 239, *Consonæ præbere vices et digammos effici.* When Priscian adds, that the Æolians used it as a double consonant, as in

Νέστορα δὲ Φοῦ παιδός,

he appears to speak without grounds; since in the verse quoted the length of δέ is imputable to the arsis in cæsura, not to a double consonant.

§ CLV.

DIGAMMAS WHICH HAVE MAINTAINED THEIR PLACE AT THE BEGINNING OF WORDS IN THE POEMS OF HOMER.

1. In the list of digammated words we placed and explained *γέννου* and *γέντο*, i. e. *γέννου* and *γέντο*, old forms of *έλου* and *έλετο*. This *γέντο* or *γέντο* is found in Homer's *Iliad*, *Ῥ*, v. 43, *ν*, v. 25, 241, and twice in *σ*, v. 476-7, where the attempts to treat it as *γένετο*, or to get rid of the digamma, are equally vain. The old form maintains itself here, supported by the laws of quantity, like an ancient corner-stone in the system of the language, while *γέννετο*, *γέννοντο*, &c., which, according to this analogy, must have stood in the primitive poetry, have been lost by reason of the similar quantity and more familiar form of *είλετο*, *είλοντο*, &c.

2. Of the same nature are *γδούπησαν* and *γδοῦπος*, i. e. *φδούπησαν* and *φδοῦπος*, old forms of *δούπησαν* (*εδούπησαν*) and *δοῦπος*. See Hom. *Il.*, *λ*, 45, *ε*, 672, *η*, 411, *κ*, 329, *λ*, 152, *μ*, 235, *ν*, 154, *π*, 88. *Odyss.*, *Ῥ*, 465, *ο*, 112, 180.

3. On the same principle may be explained the word *αφανδάνει*, *Od.*, *π*, 387. Instead of the *φ* it should be written, with digamma, *αφανδάνει*, that is the verb is compounded not of *απὸ* and *ανδάνω*, but of *α* privative and *φανδάνω*,^(R) the old shape of *ανδάνω*.

§ CLVI.

OF THE DIGAMMA AT THE BEGINNING OF WORDS, WHICH HAS DISAPPEARED FROM THE TEXT OF HOMER BUT IS STILL VISIBLE IN ITS EFFECTS.

1. Where the digamma itself has vanished, the traces of its original presence have remained. Nowhere is this so evident as in the pronoun of the third person. Its ancient forms, as was pointed out in the list of digammated words, were *φίο*, *φέο*, *φέθεν*, *φοῖ*, *φέ*. That this pronunciation endured still at

the epoch of the epic dialect, is demonstrated first by the negative *οὐ*, which is so placed before them, as if, not an aspirated vowel, but a consonant followed it: thus, *ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων*, Il., α, 114, *οὐ οἱ ἔπειτα*, Il., β, 392. Comp. Il., ε, 53, ρ, 410, Od., α, 262, *ἐπεὶ οὐ ἐ*, Il., ω, 214. Now, had the pronunciation not been *οὐ φέθεν*, *οὐ Φοι*, *οὐ φε*, both the pronunciation and afterwards the orthography must have been *οὐχ ἔθεν*, *οὐχ οἱ*, *οὐχ ἐ*, like *οὐχ ὄσιν*, Od., χ, 412, *οὐχ ἐσπέσθην*, Il., γ, 239, and other similar collocations.

2. Another clear trace of a lost digamma, is the absence of the paragogic *ν* before this pronoun in *δαῖε οἱ*, Il., ε, 4, *ὧς κέ οἱ αὖθι*, Il., ζ, 281,^(R) *οἱ κέ ἐ*, Il., ι, 155, and a number of other passages, which must have been *δαῖέν οἱ*, *κέν οἱ*, *κέν ἐ*, and so on, had they not been pronounced *δαῖε Φοι*, *κέ Φοι*, *κέ φε*, and the like.

3. Hence there is,

a. A lengthening of the syllable not by *arsis*, but on account of the digamma in *τάχα κέν ἐ κύνες*, Il., χ, 42, *γᾶρ ἔθεν*, Il., ι, 419, 686, &c.

b. No hiatus in *Ἀχιλῆα*, *έο*, Il., β, 239, *ἀπὸ ἔθεν*, Il., ζ, 62, *αὖτέ ἐ*, Il., χ, 172. Compare Od., θ, 211, Il., ε, 343, ν, 163, υ, 261, Od., ε, 459, ι, 398, 461, φ, 136, Il., μ, 205, υ, 278, ε, 96, ν, 803, ο, 165, &c. &c.

The collocation *δέ οἱ* alone, without elision, occurs in more than a hundred instances.*

4. In opposition to this theory there are, in the case of *ἔθεν*, *έο*, *ἐ*, six places, of which Il., ε, 56, 80, Il., υ, 402, *πρὸσθεν ἔθεν φεύγοντα*, and Od., η, 217, *ἐκέλευσεν έο*, are to be corrected by dropping the paragogic *ν*.—Moreover, Od., σ, 111, *καί ἐ δεικανώνωντ' ἐπέεσσιν* (where the scansion would be *καί φε*,) is

* Amid this multitude of examples there appears here and there one opposed to our view of the subject, which Hermann *ad Orph.*, p. 775, has collected and examined.—In Od., ι, 360, *ὧς ἔφατ' αὐτάρ οἱ αὖτις ἐγὼ πόρον*, a Breslau MS. has *ὧς ἔφ' ἀτάρ*;—we should read, therefore, *ὧς φάτ' ἀτάρ*. In Od., ο, 105, *ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι*, the same MS. has *ἐνθά οἱ ἔσαν πέπλοι*, which guides us to *ἐνθα ὃ ἔσαν πέπλοι*, the more certainly that *οὐς κάμεν αὐτῇ* renders the foregoing *οἱ* unnecessary.

rightly written without ϵ , in a MS. of Breslau, and the Cod. Harleian. collated by Porson; and Il., ξ , 162, ἥδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή 'Ελθεῖν εἰς Ἴδην εὖ ἐντύνασαν ϵ αὐτήν is corrected by Hermann (ad Orph., p. 778,) into ἐντύνασα, so that the nominative depends upon the idea of the *resolution* which is expressed in ἥδε δὲ οἱ—ἀρίστη φαίνεται βουλή, *she resolved—to go—having adorned herself.*—A seventh place: πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς, Il., τ , 384, could easily be reduced to rule, by a change of form, πειρήθη δὲ εὖ, but in fact, as will be shown below (§ CLVIII, 6), it is merely an *apparent* exception.

§ CLVII.

OF OTHER WORDS BESIDES *ἦεο*, *ἦέθεν*, &c., WHICH HAD, IN HOMER, THE DIGAMMA IN THEIR BEGINNING.

1. By similar tests we may prove that many other words had the digamma in Homeric versification,—especially such as are known to have had it in the ancient form of the Greek tongue,

- a. *When short vowels suffer no elision before them:* as, αὐτοὺς δὲ ἐλάρια, Il., α , 4 (read *ἑλάρια* and compare *Γέντο*, n. 27 in the catalogue); Ἀτρεΐδης τε ἄναξ, Il., α , 7 (read *ἑάναξ* and compare this word in the list), &c.; or are used *long*: μή μιν ἀπόερσει, Il., ϕ , 329. Comp. Βέρρης, n. 32, cat., ἀναΐξας, σμερδαλέα ἰάχων, &c.
- b. *When in composition also neither elision nor crasis takes place:* as, διαειπέμεν, ἐπιάνδανε, ἀπόειπε, ἄεργος, ἀαγής, ἀέκητι, ἀελπής, ἀπτοεπής, ἐκάεργος, θεοειδής, all of which are compounded of words, which, according to our former list, had the digamma in the old language.
- c. *When verbs, where it appears that they should have the temporal augment, take the syllabic:* as, ἔαξε, ἔαξαν, Il., η , 270, Od., γ , 298, ἐάλη, Il., ν , 408; or have the digamma converted into υ still remaining, as εὐαδεν, Il., ξ , 340, ϵ , 647, supported by *ἑαδέω*, *ἑαδεῖν*, *ἑαδύ*, *ἑάσσα*, n. 4, in catalogue.

2. In this way it may be easily demonstrated, that the most of those words which were pronounced with the digamma in the ancient tongue, retained the same peculiarity in the Homeric language. The non-elision of vowels before them will alone be a sufficient test with reference to many vocables. Thus with reference to several beginning with α : ἄγνυμι, αἰνυμαι, and particularly to the words ἀναξ and ἀνάσσω. See the Misc. Critica of Dawes, p. 141, who has collected all the examples in Homer, and amended those passages which seem to oppose this notion.

3. With reference to words that begin with ϵ , it is necessary to observe,

a. That the *syllabic augment*, originally, did not differ from *reduplication* (as the forms τετύκοντο, λελαθέσθαι, λελάκοντο, λελαχεῖν, πεφραδέειν, testify), so that digammated verbs would have the digamma prefixed also to their augments. For example, since ἔλπομαι was really *φέλπομαι*, and εἶκω *φέικω*, Ὀδυσῆα ἐέλπετο, Od., ψ, 345, should be Ὀδυσῆα *φεφέλπετο*; εἰς ᾧπα ἔοικε, Il., γ, 158, should be εἰς ᾧπα *φεφοικε*; and so in similar instances, as, *φεφολπ*α, Od., β, 275, and ἔργω (*φέργω*), *φεφοργ*α.

b. But since even in Homer's time the first consonant of the reduplication was so far shaken, that it appeared only in certain words, and in these not *universally* (for we find ἔλαχον, ἔλαχε, &c., as well as λελάχητε, Il., ψ, 76, λελάχωσι, ib., η, 80), so it is manifest that the digamma before ϵ may be equally affected, and that there is nothing inexplicable in such collocations as δεδάηκας ἔφοικε, Od., δ, 146; ὅστις φοῖ τ' ἐπέοικε, Il., I, 392, and a few more of the same kind. See Od., ζ, 193, Il., φ, 583, υ, 186, χ, 216, &c.

4. Homer appears to have preserved digamma in the following words: ἔαρ; ἶδον, οἶδα, and the other parts of that verb; εἶδος; εἶδωλον; εἶκοσι; ἐκάν; ἔκητι; εἰλέω and its varieties and derivatives; ἐλίσσω; ἔλιξ; ἐλπῖς; ἔλπω; ἔλωρ; ἔννυμι and its derivatives; ἔπος, εἶπον, &c.; ἔος and ὅς; ἔργον, ἔοργα, &c.; ἐρέω; ἐρῶ; ἔσπερος; ἔτης; ἔτος; ἡδύς and ἡδομαι; ἡθος; ἶον; ἰονθάς; ἴς; ἴσος; ἴσημι; ἴτυς; οἶκος and words connected with it; οἶνος and its derivatives.

5. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are *ἄλις*, *ἀλῆναι*, *ἀλῶναι*, *ἄπτω*, *ἀραιός*, *ἄρδω*, *ἄρνες*, *ἄστν*, *εἶπω*, *ἔδνον*, *ἔθειραι*, *ἔθνος*, *ἔκαστος*, *ἔκυρος*, *ἔκηλος*, *ἦνοψ*, *Ἥρη*, *ἡχέω*, *ἰαχή*, *ἰκμάς*, *οὐλαμός*, *οὔλος*: add to these *εἶσκω*, *εἶκελος*, *ἐργω*, *ἐέργω*, *ἐργάθω*, *ἐρδω*, *ἐρύω*, *ἐτώσιος*, *ἦκα*, *ἦλος*, *ἱεμαι*, *Ἰλιος*, *ἱπες*, *ἱρις*, *ἰώή*, *ὀθόνη*, *ὦλξ*, *ὦς*.

6. With regard to other words of the catalogue, nothing can be decided, from the few places in which Homer uses them, as to their digamma; such are *έντετρα*, *ἥλικες*, *ἥλική*. Some have lost it in Homeric Greek, as *ἔλος*, which occurs in two places: *ἵπποι ἔλος κάτα*, II., υ, 221, *ἄν δόνακας καὶ ἔλος*, Od., ξ, 474. So also *Ἐλένη*. In II., γ, alone we find *ἄμφ' Ἐλένην*, 91,—*ἔπειθ' Ἐλένην*, 282, 285,—*αὖθ' Ἐλένην*, 383.—Add *ἄκτῆ*, *ἀνήρ*, *ὔδαρ*.

§ CLVIII.

OF INCONSISTENCIES IN THE HOMERIC USE OF THE DIGAMMA.

1. But few words are used by the Poet, *without exception*, in the manner required by the digamma, with which they commenced; namely, such as but rarely occur. These are *ἀλῶναι*, *ἀραιός*, *ἔδνον*, *ἔθειραι*, *ἔθνος*, *ἔσπερος*, *ἔτης*, *ἔρρω*, *ἦνοψ*, *ἶον*, *ἰοδνεφές*, *ιονθάς*, *οὐλαμός*.

2. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, as we have seen, in the case of *έο*, *οἶ*, *έ*, &c. Next to these the digamma is maintained most steadily in the words *ἄναξ*, *ἄστν*, *εἶμα* and cognate vocables, and *εἰοικε* (*φέφοικε* or *έφοικε*), a word which occurs in 115 places, only 9 of which reject the digamma.* With regard to the exceptions, it may thus be received as certain, that the ignorance of later times, when

* Hermann in the review of Heyne's Homer, Leips. Lit. Zeit., 1803, July, p. 44.

the digamma had vanished from the Homeric poems, and the alterations to which the poems were subjected, were the real causes of their introduction.

3. But in the case of other words, considered as having had the digamma, so many places and such undeniable readings militate against the use of this letter, that the ignorance above alluded to, and the alterations produced by it, will not suffice to clear up the difficulty. Thus their appears in 25 places βοῶπις πότνια "H_{ξη}, leading us to the form *Φήξη*; and, on the other hand, we find *Θεὰ λευκώλενος* "H_{ξη} in 21 places, supported by χρυσόθρονος "H_{ξη} in two. Even in the same book this difference occurs: thus λευκώλενος "H_{ξη}, Il., α, 55, πότνια "H_{ξη}, ib., 551, χρυσόθρονος "H_{ξη}, ib., 611. In the same way πότνια "H_{ξη}, Il., δ, 2, is opposed by καλλίσφυρον "H_{ξη}ν, Od., δ, 602, μελιηδέα οἶνον, Il., ζ, 258, η, 579, Od., ι, 208, &c., by μελιηδέος οἶνου, Il., σ, 545, Od., γ, 46. The like happens with regard to the words ἄρνες, ἐκάς, ἑκάστος, ἐκάν, ἔργον, ἡδύς, Ἴλιος, Ἴρις, ἴσος, οἶκος.

4. The use of the digamma is equally variable in the tenses and moods of verbs. Thus to *Φιάχω* and the substantive *Φιαχή*, which reveal themselves in μέγα ἰαχον, Il., δ, 506, ρ, 317, μέγα ἰαχουσα, ib., ε, 343, γένετο ἰαχή, ib., δ, 456, &c., is opposed ἀμφιαχυῖαν not ἀμφιΦιαχυῖαν, ib., 316.^(R) Against ἀποφείπη, ib., ι, 506, αἰσιμα παρφειπών, ib., ζ, 62, η, 121, νῦν δέ με παρφειποῦσ' ἄλοχος, ib., ζ, 337, stands μή σε παρείπη, ib., α, 555. From *Φάγω* comes ἦξε in ἵππειον δέ οἱ ἦξε, ib., ψ, 392, although *Φάξεν*, ἔφαξεν, ἐφάγη, are so frequent and established that ἔαξα and ἐάγην remained even in the Attic dialect. Against *Φάναξ*, *Φάνασσε*, stands ἦνασσε, against *Φελίσσω* εἰλίπους, against *Φῖφι* Ἴφικλείδης. Thus *Φίδον* and ἴδον, ἐφοικῶς and εἰκυῖα, Φειδῶς and εἰδυῖα, *Φέπος* and ἐνίσπω, &c., contradict one another.

5. Since, then, on the one hand, the existence of the digamma, and, on the other, its frequent absence, have appeared as facts, and since the former can as little be mistaken as the latter denied, or ascribed solely to the ignorance of grammarians and transcribers, the question arises, how can these apparent contradictions be reconciled?

6. Priscian * says that, in scansion, the Æolians sometimes reckoned the digamma for nothing. The example adduced by him is ἄμμες δ' Φειράναν, from which it appears that δέ, in apostrophe before the digamma, *suppresses* that letter. Accordingly the following places do not militate against the digamma, since in them it was suppressed by δ' :

οἴσετε δ' ἄρ' ἐτέρην, Il., γ, 103, περισσεῖοντο δ' ἔθειραι, ib., τ, 382 (but περισσεῖοντο, ἔθειραι, i. e. Φέθειραι, ib., ξ, 315), πειρήθη δ' ἔο αὐτοῦ, ib., τ, 384, and so, in various passages, ἴπῳ δ' εἰσάμενος; τὸν δ' ἴδον; τίς δ' οἶδ' εἰ; Τηλεμάχῳ δ' εἰκυῖα; νῦν δ' ἔκαθεν; εὐ δ' οἶκαδ' ἰκέσθαι; ἐν δ' οἶνον ἔχευεν, &c.

7. The license given to the simple δέ cannot be refused to ὄδε, ᾦδε, οὐδέ, and so τὸδ' εἰπέμεναι, Il., η, 375, ᾦδ' εἴπησιν, ib., η, 300, οὐδ' ᾗ παιδὶ ἀμύνει, ib., π, 522, may stand without offence.

8. Γέ exerts the same force as δέ in the suppression of the digamma. Hence we may preserve, without any offence, Αὐτὰρ ὅγ' ὃν φίλον υἱόν, Il., ζ, 474, εἰ κείνῳ γ' ἐπέεσσι, ib., ξ, 208, and, in other places, τοί γ' ἴσασι; ἢ σύ γ' ἀνακτος, &c.

9. If, then, we may consider it as proved, that in the case of apostrophe, after δέ, ὄδε, ᾦδε, οὐδέ, μηδέ, γέ, ὅγε, the digamma of the next word disappears, it can scarcely be doubted that, in conformity with this practice, the digamma should be dropped after other apostrophized words also. Hence we may deduce the general rule that, *after apostrophe the digamma is thrown away*. And thus, according to the analogy of δ' εἰσάμενος, δ' εἰκυῖα, &c., we find ὄφρ' εἰδῆ, Il., θ, 406, ὄφρ' εἴπω, ib., η, 68, and, in a similar manner, ἰν' εἰδῆς; ἄρματ' ἀνάκτων; κέδν' εἰδυῖα; κάλ' εἰκυῖα; εἴσομ' ἐκαστην; ἔσθι' ἔκηλος; τέρμαθ' ἐλίσσέμεν; δάμνημ' ἐπέεσσι, &c.

* De Arte Gramm. Dawes remarks upon this (*ut sup.*, p. 169) : alteram ejusdem doctrinam, Æoles itidem digamma pro nihilo quandoque accepisse, futilem esse atque absurdam.—But why? *Quod enim adducit — quin corruptum sit, nihil dubii esse debet.* He alters it accordingly to "Αμμε δέ or "Αμμι δέ.—That is really to say, *the doctrine is false, therefore the example must be corrupt*, instead of what should be proved, *the example is corrupt, therefore the doctrine must be false*. Even granting the *corruptness*, the *falsity* does not follow, as the sequel will show.

10. Still a much greater number of places remains, that reject the incipient digamma in words to which it belonged, without any apostrophe to suppress that letter; so that the question arises, whether the digamma may be supplanted as well by the necessities of versification as by the influence of apostrophe.

11. To account, generally, for the disappearance of the digamma, let us observe,

- a. What was previously said as to its attenuation and rejection, whence we may understand how some words, originally digammated, such as *Φανής*, *Φελήνη*, *Φύδωρ*, entirely lost the digamma in the Homeric dialect, and how others, though they retained digamma in themselves, lost it in their derivatives, as *Φῖφι* in *Ἰφθιμος*, *Ἰφικλείδης*; *Φίδον* in *Ἰδομενεύς*; *Φελίσσω* in *εἰλίποδες*; *Φέπος* in *ἐνίσπω*.
- b. The disappearance of other consonants from the beginning of words. Thus, *μάλευρον* and *ἄλευρον*; *καπήνη* (Thessalian) and *ἀπήνη*; especially that of *σ* in *ἄλς*, *Lat.* sal, *Eng.* salt; *ἔς*, *Lat.* sese, *Eng.* self; *ἔξεν*, *Lat.* sedere, *Eng.* sit; *εἶναι*, *Germ.* seyn; *ἔξ*, *Lat.* sex, *Eng.* six; *ἐπτά*, *Lat.* septem, *Eng.* seven; *ῥλη*, *Lat.* sylvā (σύλφη); *ὑπέρς*, *Lat.* super; *ὑπό*, *Lat.* sub; *ῥς*, *Lat.* sus, *Eng.* sow: and from the middle of words, as, *Μοῦσα*, *Spart.* Mōa; *Κλέουσα*, *Spart.* Κλεωά; *παιζουσῶν*, *Spart.* παιδδῶν; *Μουσάων*, *Lat.* Musarum; *ποιητῶων*, *Lat.* poetarum, &c.

12. Moreover, that the same word, at the same epoch, might be pronounced with the digamma, or without it, according to the exigencies of metre, as *Φεῖπον* or *εἶπον*, *Φέργον* or *ἔργον*, we learn from the analogy of other words, which, in like manner, retain or reject the initial consonant. Thus,

Γ in *γαῖα*, *αῖα*: as *ἔστοναρίζετο γαῖα*, *Il.* β, 95, &c., but *φυσίζοος αῖα*, *Il.* γ, 243, &c.

Δ in *διώκω* and *ιωκή*. The verb in all forms of the present, in which alone it is used, *διώκειν*, *διωκόμεναι*, *διωκομένη*, &c., always with δ; but the derivatives *Ἰωκή*, *Il.* ε, 740, *ιωκάς*, *ib.*, ε, 521, *ἰῶκα*, *ib.*, λ, 601, together with the compound *παλῖωξις*, *Il.* μ, 71, compare *Il.* ο, 69, 601, always without δ.

K in *κῑάν* and *ῑάν*: as *λέχουσδε κῑάν*, Π., γ, 447, and other places, but *Αἶαντος ῑάν*, ib., α, 138, &c.; the latter forms (*ῑάν*, *ῑοῦσα*, *ῑοιεν*, &c.,) are found in about 200 places, the former (*κῑάν*, *κῑοῦσα*, *κῑόμεν*, *κῑοιτε*, &c.,) in about 50.

Λ in *λείβω*, *εἴβω*: as *Διὶ λείβειν*, Π., ζ, 266, &c., but *δάκρυον εἴβει*, ib., τ, 323, &c.; in *λαίψηρός*, *αἰψηρός*, as *μένος λαίψηρά τε γοῦνα*, ib., χ, 204, &c., but *παύομαι αἰψηρός δὲ κόρος κρυεροῖο γόοιο*, δ, 103, &c. Compare Π., τ, 276, &c.

M in *μία*, *ῑα*: as *τῷ δὲ μιῆς περὶ νηὸς ἔχον πόνον*, Π., ο, 416, &c., but *τῆς μὲν ῑῆς στιχὸς ἦρχε*, ib., π, 173, &c., as the necessity of metre may demand. The form *ῑα* is even occasionally found employed merely to avoid the repetition of *μ*, as *ἐν δὲ τ' ῑῇ τιμῇ ημὲν κακός*, Π., ι, 319;^(R) just as, without necessity, the *φ*, which is the representative of the digamma in the word *φῆ*, is often rejected, since this is always *ῆ* at the beginning of a verse.

Π in *πέρι* and *έρι*. *Πέρι* frequently is adverbial, *very*, instead of *περισσῶς*, and in compounds *έρι* is used with the same meaning: *έριζομος*, *έριγδουπος*, *έρικυδής*, &c., perhaps radically connected with the Germ. *sehr*, Eng. *very*.

Σ in *σῶς* and *ῶς*. Against *σύες*, *σύεσσι*, stand also *ῶες*, *ῶεσσι* as the verse may demand. See Π., ι, 467, Od., κ, 243, ib., ν, 410, ξ, 8, ο, 397, &c.

13. Since, then, *κῑών*, *κῑόμεν*, *λείβω*, *λαίψηρός*, *μιῆς*, *γαῖα*, *γαῖης*, *γαῖαν*, &c., according to the exigencies of metre, might also be pronounced as *ῑάν*, *ῑοιεν*, *εἴβω*, *αἰψηρός*, *ῑῆς*, *αῖα*, *αῖης*, *αῖαν*, &c., it need not seem extraordinary that digammated words should, on the same principle, sometimes throw away the digamma, especially since, in their case, the mutability of the letter, its suppression after apostrophe, and its entire extinction in later times, come in aid of such a supposition. Thus we may allow in one set of instances the collocations *ἀλλὰ Φάναξ*, *ἀλλὰ Φάνασσα*, *Ταλαϊονίδαο Φάνακτος*, &c., and, in another set, *γὰρ ἄνακτος*, *μὲν ἄναξ*, *ῆς περ ἄνασσες*, *Δυμὸν ἄνακτος*, &c.; in one place, *φάρμακα Φειδῶς*, and in another, *εἶγε μὲν εἰδείης*; in one place, *ἄνδρα Φεκάστον*, and in another, *Δυμὸν ἐκάστω*, and so *Φέπος* or *ἔπος*, *Φέργον* or *ἔργον*, &c.

14. What has been here admitted on the grounds of analogy and induction, namely, that the digamma may stand or fall according to the exigencies of metre, is clearly demonstrated (not to mention again *γέντο*, i.e. *ἴεντο* or *ἴέλτο*, which is found in some places, while *εἴλετο* appears in others), in *ἐρίγδουπος*, i.e. *ἐρίφδουπος*, which becomes *ἐρίδουπος* when the syllable requires to be shortened: thus, *ἐρίγδούποιο*, Il., ε, 672, &c., *ἐρίγδουπος πόσις Ἀρης*, ib., η, 411, &c., but *ἄκτάων ἐρίδούπων*, ib., υ, 50, *αἰθούσης ἐριδούπου*, ib., ω, 323, &c. It is demonstrated also in *ῆ*, as, which is *φή*, i.e. *ἴῆ* in Il., β, 144, since on that line (*κινήθη δ' ἄγορῃ, ὡς κύματα μακρὰ θαλάσσης*), the Scholiast remarks that Zenodotus writes *φή κύματα*; and thus too at ib., ξ, 499, — *ὁ δὲ φῆ, κώδειαν ἀνασχών, Πέφραδέ τε Τρώεσσι, καὶ εὐχόμενος ἔπος ἥῤα** Zenodotus gives *ὁ δέ, φῆ κώδειαν ἀνασχών, Πέφραδέ, κ.τ.λ.* Here Homeric usage forces us to abandon *φῆ* for *ἔφῆ*, and the rules of versification force us to retain the consonant in *φή*, unless, with Aristarchus,^(R) in spite of sense and connection, we give up the verse altogether, from an uncritical horror of the word *φή* or *ἴῆ*.

15. Lastly, in furtherance of our proofs, we may cite also those forms which, as we shall presently see, had the digamma in the middle of the word, and yet dropped it as the verse might require: thus, *εὐκῆλος*, i.e. *ἔφκῆλος* and *ἔκῆλος*, *αὐτὰρ*, i.e. *ἄφτὰρ* and *ἄτὰρ*, *Ἀτρεΐδαι*, i.e. *Ἀτρεΐδαφο* and *Ἀτρεΐδew*, *ἀλεύασθαι* and *ἀλέασθαι*, &c.; as, in Latin, both *amaverunt* and (*amaerunt*) *amarunt*, *paraverunt* and *pararunt*, *audierant* and *audierant* were in use at the same time.

* Doubtless from Manuscripts. It may be observed, by the way, that Homeric criticism would gain much in clearness and certainty, if more attention were paid to Zenodotus, and to his important and remarkable readings of the Poet's text, than to the often partial and pedantic Aristarchus.

§ CLIX.

OF THE RESULTS OF THE FOREGOING INVESTIGATIONS
WITH REGARD TO THE TREATMENT OF THE HOMERIC
TEXT.

1. We may, in the first place, admit as correct the list of digammated words in Homer which Heyne has given in an *Excursus* upon the Iliad, book τ (vol. vii, pp. 708—772, of his edition), leaving it to future research to ascertain whether one or two words may not yet be added to that catalogue; and, this done, we may,

a. In the treatment of the text, prefer those readings which are conformable to the use of the digamma, since it is more probable that this letter might have been dropped by grammarians and transcribers ignorant of its claims, than that the poet should, without metrical necessity, abandon it.

b. If the digamma cannot recover its right by critical aid, without appealing to *conjecture*, then the place should be left undisturbed, since it is doubtful whether it has been corrupted by the alterations of grammarians, or rejects the digamma in obedience to the will of the Poet. It is only in this way, that, without giving up the doctrine of the digamma, the Homeric text can be preserved from perpetual and flagrant violations.

2. With greater confidence may we, before digammated words, throw away the paragogic ν, write οὐ instead of οὐχ, and dismiss those particles, which have been inserted instead of the digamma, evidently from ignorance, to fill up the verse. Thus ἐνθεν ἄρ' οἰνίζοντο for ἐνθεν φοινίζοντο, Il., η, 472, ὀππότεν ἰσόμορον for ὀππότε Φισόμορον, ib., ο, 209, μετὰ τ' ἦθεα καὶ νομόν for μετὰ Φήθεα, ib., ζ, 511, &c. Here also it is left to future observation to determine how far, through these and similar safe alterations, the passages apparently opposed to the digamma may be diminished in number, and the list of words, which in Homer's usage retained the digamma, be augmented.

§ CLX.

OF THE DIGAMMA IN THE MIDDLE OF WORDS GENERALLY CONSIDERED.

1. In order not to curtail or disconnect the history of the digamma, and at the same time for the sake of giving yet more support to the doctrines already propounded, we shall add what is to be said as to this letter *in the middle of words*, a subject belonging rather to the dialect than to the versification of Homer.

2. In the Latin tongue we perceive it joined to consonants in *comburo* from *con-uro* ; *sylva* from ὕλη or the old ὕλῃη ; *cervus* from κέρως, Æol. κέρως, old κέρεφος, thus *kerevus*, *kervus*, *cervus*, the *horned animal* ; *volvo* from φέλλω, φέλλω ; *salvus* from σᾶφος ; *arva* from ἀρόψω, as *vino* from βίωψω ; *curvus* from γῦρος, which must have been γύρφος. In Greek we find, in Suidas, δερειστήρ, i. e. δερφιστήρ from δείρω, and ὀλέαχμιον, i. e. ὀλφάχμιον, a vessel in which the οὔλαι (of which the true form thus appears to have been ὄλφαι,) were deposited. We find also ἐπίϋδας, i. e. ἐπὶ δαιτί according to the Scholiast on Pind. Pyth., IV, 249, and σιϋδὴν, there quoted ; ῥύμωος from ῥύω in the Etym. Magn. Add ἴσφος, ἄμφωρος. The sound is retained in γαμβρός, μεσημβρίη. To this class belongs also AFVTO, properly ἄφτό, in the Delian inscription.^(R) Now as ἴσος, οὔλαι, γῦρος, have come from φίσφος, ὄλφαι, γύρφος, so similar long vowels and diphthongs appear to be of similar origin, as οὔλαμός, ὀρούω from ὀρόψω, ἀκούω from ἀκόψω, whence ἀκοή, τίμη from τίψω, τιφμή. So ὀμίλος, πιδίλον, πιδάξ, φῦλον, ψῦχω, ψῦχή, πτύω.

3. The digamma stands also between vowels : *avarus*, ἄατος (ἄφατος), ἄτος, *Achivi*, Ἀχαιοί, *ævum*, αἰφάν, *avernus*, ἄφορνος, *Argivi*, Ἀργεῖοι, *bos*, *bovis*, βός, βοός, *Davus*, Δαφός, according to Priscian, p. 710, βίος, compare *vinus*, βίωω, *vino*, *clavis*, κλαῖς, *divus*, δῖος, *levis*, λειός (λέφος), *lavo*, λόψω, λούω, *Mavors*, *Mars*, μάψω, *novus*, νέφος, ΠΙΦΩ, *bibo*, ρίνος, *rófos*, *probus*, πραῦς, Æol. πραφύς. Add ταφώς, λαφός,

quoted from Villois. Proleg. to the Iliad, p. 4, δάφιον, *Aleman*, καὶ χεῖμα πῦρ τε δάφιον in Priscian, p. 547.—EFAOIOIS in the Elean inscription, ΔIFI on the Olympic helmet,^(R) ΣΙΓΕΥΕΥΣΙ, i. e. ΣΙΓΕΦΕΥΣΙ, in the Sigeian inscription, AVΛAFVΔOΣ, KIOAPAFVΔOΣ, TPATAFVΔOΣ, KOMAFVΔOΣ, i. e. αὐλαφοιδός for αὐλαφδός, κιθαρυφοιδός for κιθαρυφδός, τραγυφδός, on an Orchomenean inscription (*Clarke, ut sup.*, p. 158).

4. To this head belong in Hesychius Αἰετός, αἰτός, Περγαῖοι.—'Αηδόνα, ἀηδόνα.—'Ακροεῖσθαι, ὑπακούειν.—'Εξασον, ἔασον, Συρακούσιοι (thus ἔάω was ἐφάω, ἐεάω)—compare what Gregor. Corinth. p. 354, quotes as Doric, τὸ ἔα εὔα, τὸ ἔασον εὔασον.—Δαξελός, δαλός, Λάκωνες.—Θαλακόν, θακόν, thus θαφακόν, θαλακόν, θαακόν, θακόν.—From the Pamphylian dialect in Eustath. ad Odyss., p. 1654, φάξις, βαβέλιος, ὀρούεω, or, since ου arises from the change of the digamma, more properly ὀρόεω.—To this head appertains also what Priscian says, p. 547, and more fully at p. 710, viz., that the Æolians placed the digamma between two vowels: “this is proved,” he says, “by very ancient inscriptions, written in the oldest characters, which I have seen upon many tripods.” He cites, p. 547, Δημοφάων, which, at p. 710, he calls Δημοφώων, and at p. 547, Λαφοκάων, which, at p. 710, becomes Λαοπόων. Δημοφάων, Λαφοκάων, are right; the other forms in -όων must have arisen, after the neglect of the digamma, from the contraction of -άων to -ων and the insertion of ο.

From all this it is already clear, that, in the old language, the digamma appeared in words between the open vowels.

5. It has been already stated (§ XIX, 4), that, before a vowel, the digamma passed into u, or in Greek into υ. Priscian quotes from Latin the *nunc mare nunc silvæ* of Horace, and the *zonam solvit diu ligatam* of Catullus. As *aves* gives *auceps* and *augur*, *farco* *fautor*, and *lavo* *lautus*, so from αἰώ, i. e. αἰφίω, comes *avio*, and with the insertion of *d* *audio*, *audio*, from γαίω, i. e. γαφίω, come *gario* (hence *garisus*,) and *gaudium gaudeo*. The Etym. Mag. has *Æol.* αὔως, ἡ ἥως; Hesychius has αὔως, ἡμέρα; Eustathius, p. 548, has αὔρηκτος for ἄρηκτος from ἀφρηκτος, *infractus*; and

Heracleides * has as *Æol.* δαυλός, δαλός (*Spartan* δαβελός), so that it was δαφελός, δαβελός, δαυλός, δαλός. Observe also *ιαύχεν*, *ιάχεν* (in German, *jauchen*, *jauchzen*).

§ CLXI.

OF THE DIGAMMA IN THE MIDDLE OF WORDS IN HOMER.

1. The digamma appears connected with a consonant, in Homer, in μέμελετο, μέμελωκε, παρεμέλωκε. It was μέφλω, μέελω, as, in Hesychius, we find βέβλειν μέλλειν (or, as it should be written, μέλειν). Thus μέφλομαι, μεμέελετο, μέμελετο,—and so with the other forms. So we may explain ᾠδὸν, ᾠδοκότες, ἔδδαισεν, ^(R) ὑποδδίσαντες, as having been ᾠδην, ᾠδγκότες, ἔδφαισεν, ὑποδφείσαντες, compared with ἴσος, ἄμμορος, ἄρρηκτος, from ἴσφος, ἄμφορος, ἄφρηκτος, compared also with *duellum*, which was *dvellum*, *dbellum*, and hence *bellum* (perhaps connected with *δύελλα*), as *Duillius*, *Duellius*, were called likewise *Billius*, *Bellius*. ᾠδην is found also as ᾠδον, without the digamma, and thus it augments the list of words which retain or drop this letter according to the demands of metre.

2. We may conclude, from preceding remarks, that the digamma appeared also between open vowels, in Homeric Greek. ᾠάω, ᾠίσσω, ὄϊς, κληίς, Ἀρήϊον, &c., since they are never found contracted into αἶω, ᾠσσω, οἶς, κληῖς, Ἀρῆιον, were evidently pronounced ᾠφάω, ᾠφίσσω, ὄφϊς, κληφίς, Ἀρήφιον as ᾠέκων, ᾠεργος, &c., were ᾠφέκων, ᾠφεργος, &c. Thus likewise θαφακός, θαφάσσειν, ἔφασον, ᾠφεθλον, ᾠφεί (αἰεί), ᾠφείδω, ᾠφείρω, ᾠφέστιος (not ἀνέστιος), ᾠφίδης, ^(R) ᾠφίδηλος, ᾠλοφά (ᾠλωά), ᾠφολλής, ᾠφολξ (ᾠλξ), ᾠφορ, ᾠφορτήρ, ᾠφος (αῦος), ᾠφαλέος (αὐαλέος), ᾠφτή (αὐτή), ᾠφτμή (αὐτμή), Germ. *athmen*,

* In Eustath., p. 1654, l. 28, the passage should be read and arranged as follows: "Ἐτι λέγει (Ἡρακλείδης) καὶ ὅτι Αἰολεῖς τῷ α̃ προστιθέντες τὸ υ̃ (ὡς φησι καὶ Ἀρίσταρχος, παρατιθεῖς τὸ ἀτάρ, αὐτάρ—) δαλός, δαυλός, ἰαχεν, ἰαυχεν λέγουσι. Οὕτω καὶ φάσκω, φαύσκω.

γεραφός (γεραιός) or γραφός, Germ. *grau*, anciently *grau*, δαφής, δάφω (δαίω), δήφιος, ἐφανός, κραφαίνω (κραινάινω), from ΚΡΑΦ, whence the Germ. *kraf-t*, λαφάς (λάς), λάφυγξ, Λαφέρετης, λέφω (Germ. *Leu*, anciently *Ler*, whence *Loewe*), ὄφας (οῦς), gen. ὄφατος (οὔατος), ὀφίω, πνέφω (πνείω), φαφεννός (φαεινός), χέφω, χράφω, χρέφος, together with all substantives and verbs of the same kind having a vowel before the final vowel. In case of contraction the digamma disappears, thus Ατρεΐδαφο, Ατρεΐδαο, Ατρεΐδεω.

3. The language is full of traces of the digamma changed into υ. It appears in the termination εϋς, as βασιλέϋς, Ὀδυσσεϋς, Ἀτρεϋς, Ἀχιλλεϋς, Τυδεϋς, words of which the roots are seen more clearly in the Latin forms *Ulysses*, *Achilles*, and are perfectly revealed in the forms TVTE, AXLE, ATPE, upon old Italian works of art. But like βασιλέφς, so must there have been βασιληφός, βασιλέφω (βασιλεύω), βασιληφίς (τιμῆς βασιληφίδος, Il., ζ, 193), βασιλήφιος (γένος βασιλήφιον, Od., π, 401).^(R) The digamma remained in the vocative βασιλεϋ, not to leave the root open and ending in the feeble ε, and in the dat. pl. βασιλεϋσι, combined with σ, as in the nominative sing.

4. In like manner, the digamma remained in future and aorist tenses, supported by σ, though it disappeared where it stood unsupported between vowels; since ἐμπνεύση, Il., τ, 159, &c., θεύσεαι, ib., ψ, 623, θεύσεσθαι, ib., λ, 700, κλαύσομαι, ib., χ, 87, κλαῦσε, Od., ω, 292, πλεύσεσθαι, ib., μ, 25, χραύση, Il., ε, 138, demonstrate that their verbs, θέω, κλαίω, πνέω, χράω, were once θέφω, κλάφω, πνέφω, χράφω (Germ. *graben*); and, further, the parts and derivatives of ἀλεείνω, κάω, κλέω, ῥέω, χέω, as ἀλεύασθαι, καῦμα, κλυτός, ῥυτός, χυτός, point to ἀλέφω, κάφω, κλέφω (properly *to make a noise*,—so the German *kleffen*, applied to dogs—as the Germ. *gaffen*, Eng. *gape*, may be compared with χάφω—χάω, χαίνω—), &c.

5. In some verbs, the digamma is either retained or dropped in the present, as δέω or δεύω, or is not at all thrown away as βασιλεύω, ἱερεύω. In some the σ is suppressed instead of it, as χεύω (not χεύσω), Od., β, 222, and so χεῦον, ib., β, 544, χευάντων, ib., δ, 214, χεῦαν, χεῦαι, &c.

6. In the aorist of ἀλεείνω from ἀλέφω, the digamma not

only suppresses σ, ἄλεια, ἄλειναι, ἀλεύσθαι, &c., but it is also lost itself, as in ἀλέασθαι, Il., ν, 436, and so ἀλέασθε, ἀλείπιτο, in other places, which were undoubtedly ἀλέφασθαι, ἀλέφαιτο. Exactly in the same manner we find εὔκηλος and the common ἐκηλος, εὔαδεν instead of ἔαδεν, αὐίαχος, αὔσταλός, and the strange form αὔευσαν (but see Heyne Obs. ad Il., α, ν. 459), which may be explained ἀφέευσαν, viz. φέευσαν with the intensive α prefixed. From all this, and the preceding remarks, it seems evident that the diphthongs αὐ and εὐ arose from the attenuation of ἰφ and ἐφ.

Obs.—The appearance of ἐκηλος, i. e. φέκηλος, together with εὔκηλος, i. e. ἔφκηλος, may be explained without supposing φέκηλος by comparison with the root QVIE or QVEE, i. e. KFEE of *quietus*. Since the sequence of KF opposes the analogy of the Greek tongue, the sound KFEE was transposed into FEKE and EFKE, the roots of FEKHAOS and EFKHAOS, i. e. ἐκηλος and εὔκηλος.

§ CLXII.

HISTORY OF THE DIGAMMA IN HOMERIC CRITICISM.

1. Bentley was the first who clearly recognised the traces of the digamma in the Homeric poems, and the necessity of attending to it in the treatment of the Homeric text. On the margin of Stephanus's edition of Homer in *Poetis principp. her.*, he marked the lections of several manuscripts, prefixed the digamma to the proper words, and endeavoured to alter the adverse passages according to its demands, often improving on himself, as he proceeded, and amassing or examining a great variety of matter. From these notes he drew up a full and elaborate treatise, in which he goes through the digammated words in alphabetical order, and overthrows all apparent objections to his doctrine. The notes alluded to (called the *codex Bentleianus*,) were sent to Heyne, but not the treatise; and thus the dispersed observations, and somewhat crude views of the great Critic have become known, but the larger work remains, without having been published, in

the library of Trinity College at Cambridge; where it was shown to me, still in manuscript, together with the above mentioned *codex*, in the year 1815.^(R)

2. After the labours of Dawes and of Payne Knight* on the subject of the digamma, this letter found in Heyne† an eminent protector, who, after his fashion, gave many useful hints, but wavered in his observations, and brought the question to no final decision. Both on this account, and because, following the example of his predecessors, he was too prone to change, or to throw suspicion upon every passage that seemed to oppose the digamma, and thus to mangle the works of Homer, he gave ample grounds for contradiction and even severe censure.‡ Soon after the outbreaking of this literary war, Hermann|| took the field, dividing the truth from error with singular sagacity, and endeavouring with great pains to destroy the arguments against the reception of the digamma into the Homeric poems, but at the same time to prescribe proper limits to its use in Homeric criticism. The neglect of the digamma in *solitary* instances, he admitted as a proof of the later origin of those passages, in which such instances occurred. The doctrine immediately acquired fresh partisans in Germany; as, for example, Buttman in his *Greek Grammar*, and Boeckh.¶ Recently a new opponent to the digamma has appeared in the person of Spitzner, who, however, without combating the other proofs of its existence,

* The first in *Miscell. Crit.*, *Sect. IV*, *de consonantis sive aspirationis Vau virtute*, and the latter in *Analytical Essay on the Greek Alphabet*, London, 1791, and recently in *Prolegg. ad Homerum*—with a preface by Ruhkopf, Leipsic, 1816.

† Besides the remarks scattered over his commentary, see the three *Excursus* upon *Il.*, τ, 384, Vol. VII, p. 708—772.

‡ See the review of his *Homer* in the *Allgem.-Lit. Zeit.*, 1803, p. 285, *sqq.*

|| With a review of Heyne's *Homer* in the *Leipz. Lit. Zeit.*, 1803.

¶ *On the versification of Pindar.* Berlin 1809, *Sect. IV*, and *ad Pindar. de metris Pindaricis*, cap. XVII. Matthiæ, *Gr. Gr.*, p. 40, contends against this letter, but in the appendix, p. xxii, retracts his opposition.^(R)

rests his hostility to the letter upon this single circumstance—that *hiatus* cannot be, by its aid, entirely removed from the poetry of Homer; *expellas furca, tamen usque recurrit*.

§ CLXIII.

HIATUS BEFORE WORDS NOT DIGAMMATED.

1. Finally, with regard to instances of hiatus, before words not digammated, they are partly excused by the circumstances pointed out § CLI, 3, partly of such a kind that they,

a. May be removed by the insertion of a particle agreeable to the language: e. g. when *ο* is altered into *όγε*, *δέ* into *δέιτ*, *δ' αῖρ'*, *δ' οὔ*, according to the analogy of other places, or by a slight change of form: *εἰς ἅλα ἅλτο*, II., α, 532, into *ἅλαδ*; *ἀστέρες ἦκεν*, ib., δ, 75, into *ἀστέρ' ἤκεν*; *τῷ με ἔα*, ib., ε, 16, *μή με ἔα*, χ, 339, *μηδὲ ἔα*, ib., β, 165, 181, into *τῷ μ' εἰα*, &c.; or that they,

b. Must remain, as tokens of the alterations, which the Homeric text has endured, while it was transformed, in the course of centuries, out of its primitive shape, still attested by many traces, into the later appearance now assumed by it—alterations which have affected the *arrangement* of words, as well as the dialect. Moreover, the hiatus would find admission so much the easier, since, after the disappearance of the digamma, critics were forced to consider it as a peculiarity of the epic verse.

Obs.—The most conspicuous hiatus is that after *ε*, in the personal termination, —*τε*, in *τέ* and in *δέ*. The 2nd pers. pl. —*τε*, however, compared with the ancient form of the first, —*μες* instead of —*μεν*, and with its derivation from the pronoun of the second person ΣΤ, ΤΤ, —ΣΕΣ, —ΤΕΣ, appears to have lost a *ς*, and *ἐρύσσατε*, *πελάσσατε*, &c., seem to have been originally *ἐρύσσατες*, *πελάσσατες*, &c. (like *ἐρύσσαμες*, *πελάσσαμες*), so that *ἐρύσσατε ἠπειρόνδε*, Od., κ, 403, *πελάσσατε ὀπλα*, ib., 404, *ιερεύσατε, ὅστις*, ib., ω, 215, &c., were really without hiatus. Also the dual ending —*ι* was shortened from —*εις*,

and so ὦμα—συνοχωκότες· αὐτάς, Il., β, 218, might better be read συνοχωκότες.—Moreover, τέ, compared with κέν—κέ, was probably τέν—τέ,^(R) and hence there was, originally, no hiatus in τε, 'Οξείλοχον, Il., ε, 542, τε αἴθοπα, Od., β, 57, &c., although no one would, probably, think of introducing these forms into the Homeric text. Besides δέ there are the fuller forms δή and δαί, the last of which, as interrogative, is proposed by Apollonius, Lex. Hom., p. 270, ed. Vill., in the question τίς δαίς, τίς δὲ (l. δαί), ὅμιλος, Od., α, 225, as likewise in πῶς δ' αἱ (l. δαί), τῶν ἄλλων Τρῶων φυλακαὶ τε καὶ εὐναί, Il., κ, 408, where the position of the article αἱ τῶν is un-Homeric.

§ CLXIV.

OF THE APOSTROPHE IN HOMERIC VERSE.

1. Apostrophe injures the forms of words by making them similar to one another, and thus undistinguishable. Placed after *consonants*, however, it allows the syllables to be discriminated through the pronunciation, as

κακῶν κατάρχεις τήνδε Μοῦσαν εἰσάγων,

and κακῶν κατάρχεις τήνδ' ἐμοῦσαν εἰσάγων (comp. Lobeck de Apostr., p. 5), may be distinguished in pronunciation; and the theatre of Athens ridiculed the actor, who, in Eurip. Orestes, v. 273, pronounced γαλήν' ὄρῳ, i. e. γαληνὰ ὄρῳ, I see a calm, as γαλῆν ὄρῳ, I see a cat,—pronouncing, without marking the elision, γαλῆν ὄρῳ instead of γαλή-ν' ὄρῳ. On the other hand it is impossible to make elision sensibly heard between *vowels*: κύψει ὁ γέρον, Od., λ, 585, ἐμεῖ, ὅτι, ib., 9, 462. Here apostrophe is merely a mark for the eye. Since, therefore, the Homeric poems were immediately intended for the ear, it is proper, according to the concurring opinion of Hermann, Bekker, Spitzner, &c., universally to remove apostrophe, even after consonants, where this can be effected by the insertion of other forms, as, in the above cited examples, by κύψει ὁ γέρον,^(R) ἐμεῦ, ὅτι. Of the several elisions we shall speak in the next divisions of this section.

2. The diphthong αἰ suffers apostrophe in the terminations

—ομαι, —αται, —εται, —ονται, —εσθαι, —ασθαι, as βούλομαι ἐγώ, Il., α, 117, εἵατ' ἐνί, ib., β, 137, φαίνεται Ἀρηϊφίλου, ib., γ, 457, κείσονται ἐν, ib., χ, 71, φεύξεσθ' ἐκ, ἵστασθ' ἀμφ', ib., λ, 589, 590, seldom so that the apostrophized syllable falls in the arsis, only ἀρέσθ' ἐπί, ib., σ, 294, λελαθέσθ' Ἀτης, ib., τ, 136, and ib., υ, 422, 469, Od., κ, 385, ρ, 196 (Herm. ad Hymn. ad Merc., v, 133, Spitzner, *ut supra*, p. 164).

Obs. 1.—The forms ἔσσετ', ἔμμεν', apostrophized from ἔσσεται, ἔμμεναι, must, according to Bekker, supported by Spitzner, p. 165, be exchanged for the stronger ἔσται, εἶναι.—An apostrophized termination —ῆσαι stood Il., φ, 322, 3, οὐδέ τί μιν χρεώ Ἔσται τυμχοχοῆσ' ὅτε μιν θάπτωσιν Ἀχαιοί, where Crates gave the reading τυμχοχοῆς; and once αι in nom. plur. first decl. in ὡς ὄξει' ὀδύναι δύνων, Il., λ, 272, which Bentley alters to ὄξει' ὀδύνη δύνειν, Buttmann (Gr. Gr. I, 127,) to ὄξειαι ὀδύναι with synizesis.

Obs. 2.—ΟΙ is suppressed by apostrophe in τοι and μοι,—τοι in the line σφῶν μέντ' ἐπέειπε, Il. δ, 341, not elsewhere,—μοι in εἶπ' ἄγε μ' ᾧ, Il., ι, 673, κ, 544, καί μ' οἶφ' ἀμύνετε, Il., ν, 4, 81, ἦ μ' οἶφ, Od., δ, 367. Comp. Il., ζ, 165, π, 207,—in which instances, however, synizesis also might find room,—μέντοι ἐπέειπε, ἄγε μοι ᾧ, as in υἱεῖ ἐμῷ ὠκυμδρω, Il., σ, 458. Comp. § 149, 5.

3. Α suffers apostrophe without limitation, though rarely in the personal termination σα: ὃν σφιν ἐπ' ὥσιν ἄλειψ' ἐμέ, Od., μ, 200, διήρεσσ' ἀμφοτέρησιν, Od., ξ, 351, formerly διήρεσα ἀμφ'.—Τοῖος ἔ' ἐν πολέμῳ, Od., ξ, 222, should be written ἔα, τοῖος ἔα, with synizesis. Ἄνα for ἀνάστηθι, and as the voc. of ἄναξ, is never apostrophized (Herm. ad Orph., p. 724, and Hymn. ad Apoll., 526).

4. Ε is elided in all terminations; yet not in ἰδέ, nor in the termination ζε (Spitzner, p. 171, who cites only Hes., Α, 174, αἶμ' ἀπελείβετ' ἔραζ' οἱ δ'), nor in the optative form —ειε, so that in οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, Il., ι, 386, κύψει' ὁ γέγων, Od., λ, 585, &c., the other forms πείσαι, κύψαι, &c., should be placed like ἀκούσαι, Il., τ, 81, η, 129, αἰείραι, ib., 130, &c.

Obs.—“Ηλυθ’ in ἤλυθ’ ἀκωκή and the like, in opposition to ἤλθεν “Ονειρος, &c., is left by Hermann *ad Orph.*, p. 724, for the sake of saving the ancient form in ἤλυθ’.

5. Elision of iota. In the datives —οισι and —ησι, the full form has passed through —οισ’ and ησ’ into the short —οις and —ης; yet the longer forms are far more numerous, and those in --ης stand almost always before a vowel: Ἀτρεΐδης ὑπό, *Il.*, β, 249, ἀργενῆς ὄεσσι, *Il.*, ζ, 424, *Od.*, ε, 472, ἐμῆς ὑπό, *Il.*, γ, 352, κ, 452, &c. In many of these places there once stood the apostrophe, which, as we perceive, belongs to them all. The short form is found in νηυσί τε σῆς καί, *Il.*, α, 179, ἔξ οἷης σὺν νηυσί, *Il.*, ε, 641 (and there a *Mosc. MS.* reads οἷσιν νηυσίν): ἐν παλάμῃς φορέουσι, *Il.*, α, 238, should be, perhaps, ἐν παλάμησι φορέουσι. Add to these, *Od.*, η, 279, λ, 242, υ, 65, *Il.*, ξ, 180.

6. In the third declension ι of the dat. sing. appears to be elided by Homer, yet ἀστέρι ὀπωρινῶ, *Il.*, ε, 5, τῷ ὄρνιθ’ Ὀδυσσεύς, *Il.*, κ, 277, were, according to Eustathius (*ad Iliad*, p. 12), even by the ancients ascribed to synizesis: ἀστέρι ὀπωρινῶ, ὄρνιθι Ὀδυσσεύς. Entirely of the same description are *Il.*, π, 385, δ, 259, λ, 544, μ, 88, ν, 289, ω, 26, *Od.*, ε, 62, ο, 240, 364, τ, 480. In κήρυκι Ἡπυτιδῇ, *Il.*, ε, 324, even the common text has observed the rule, by which these iotas should be regulated. In *Od.*, ο, 246, the author of the *Axiochus*, p. 115 (*Compare Boeckh ad Pind., Not. Crit.*, p. 394,) has παντοίῃ φιλότῃτ’.—The iota of this case *after a vowel*, which is elided in the common text, should be subscribed or adscribed: ἥρω, *Il.*, η, 453, *Od.*, θ, 483, not ἥρῶ, nor Ὀδυσῆ’ for Ὀδυσῆι, *Od.*, ο, 157.—So read δέπαι not δέπα’, *Od.*, κ, 316, γήραι or γήρα, not γήρα’, *ib.*, λ, 136, ψ, 283, &c., to which we shall return under the third declension of the Homeric dialect.

7. In the plural also synizesis instead of apostrophe was admitted in κανόνεσσ’ ἀραρυῖαν, *Il.*, ν, 407 (*and Eustath. ad loc.*). This kind of apostrophe occurs especially after double σ: ἔπεσσ’ αἰσχροῖσι, *Il.*, ω, 238, πολέεσσ’, *ib.*, ε, 546, ν, 452. Compare *Il.*, ω, 600, η, 273, ε, 530, 308, υ, 497, *Od.*, ζ, 241, &c. Even χέρσ’ is found *Il.*, π, 420, 452, σ, 505,

φ, 208, Od., ν, 115. Add several in —σι: δάμασ' ἐμοῖσι, Il., ζ, 221, δάκρυσ' ἐμοῖσι, Od., ρ, 103, τ, 596.—Σφ' for σφί in καί σφ' ἄκριτα νείκεα λύσω, Il., ξ, 205, χέρινίεα δέ σφ' Ἀρητος, Od., γ, 440, may be conveniently written full, and classed under synizesis.

8. Iota in the personal terminations —ασι, —ησι, —ουσι, —ωσι, admits apostrophe, but not frequently: ἐστᾶσ', Il., ι, 44, ξ, 308, φήσ' ἔμμεναι, Od., ς, 352, στείχησ' ἀνά, ib., η, 72, φρονέησ', ib., ζ, 313, οἴσουσ', Il., τ, 144, ῥέζουσ', ib., ψ, 206, περιστήωσ', ib., ρ, 95, φοιτῶσ', Od., β, 182.

9. "Οτι is not apostrophized in Homer, and ὅτ' is ὅτε, as χαῖρε νόω, ὅτ' ἄριστοι Ἀχαιῶν δαριόωντο, Od., Δ, 78 (like Οὐκέτ' ἐγώγε—Τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔτι τίουσιν, Od., ν, 129). Compare Il., α, 244, 397, δ, 32, ε, 331, Od., ξ, 60, 90, 366, ν, 333, φ, 116, 254.⁽¹³⁾

10. The adverbs of place, ἄλλοθι, ἀντόθι, τηλόθι, ὑπόθι, and ὄθι (in Il., β, 572, &c.), suffer elision, except when they come from substantives, as ἡῶθι, Ἰλιόθι (Spitzner, p. 173); elision is allowed also in εἴκοσι, Od., β, 212, δ, 669, ι, 241, and τοσσάκι in τοσσάχ' ὕδαρ, Od., λ, 586.

11. In the case of ο, according to what was said at the beginning of this section, apostrophe should be banished from,

a. The genitive —οιο, which has sometimes been made —οι' merely through the error of the Grammarians (Herm. ad Orph., p. 722).⁽¹⁴⁾

b. The pronouns ἐμεῖ' ὀλίγον, Il., ψ, 789, σεῖ' ὅτε, Il., ζ, 454, &c., where the forms ἐμεῦ, σεῦ, were preferred even by Herodian (Bekker, p. 131).

c. The verbal terminations —εο, —αο, since instead of —ε', —α', the ear and the rhythm admit in all cases of —ευ and —ω: the Ἀλλ' ἐπέ', ὄφρα of Aristarchus, who here also preferred the improper reading, has been exchanged for ἀλλ' ἔπει; still, however, are left μὴ ψεύδῃ ἐπιστάμενος, Il., δ, 404, and similar examples at Il., ι, 260, Od., α, 340, Il., ω, 202, Od., δ, 752.

In the same way we should read ἤρω ὀπίσσω, Od., ω, 33 (like ἐκτήσω ἄποιτιν, Od., ω, 193), instead of ἤρᾱ' (Spitzner, p. 173).

12. Finally, *τοῦτο*, *δύο*, *ἀπό*, and the verbal terminations —*ατο*, —*ετο*, —*οντο*, —*οιατο*, admit unrestricted elision; but not *τό*, *πρό*.

§ CLXV.

OF CRASIS, APHÆRESIS, APOCOPE, IN HOMER.

1. By crasis there are contracted, in Homer,
αα in *τάλλα* from *τὰ ἄλλα*, Il., α, 465, β, 428, Od., γ, 462, ξ, 430. ^(R)
οα in *ᾧριστος* from *ὁ ἄριστος*, Il., λ, 288, ν, 154, 433, π, 521, ω, 384, Od., ς, 416; *αὐτός* for *ὁ αὐτός*, Il., ε, 396. Also *ᾧλλοι*, i.e. *οἱ ἄλλοι* is read by Zenodotus, Il., β, 1.
οε in *οὐμός* for *ὁ ἐμός*, Il., θ, 360; *προῦθηκεν*, Il., ω, 409; *προῦπεμψα*, Od., ς, 54, compare Il., θ, 367, Od., ς, 117, ω, 360; *προῦτυψαν*, Il., ν, 136, ο, 306, ς, 262, compare Od., ω, 319; *προῦφαινε*, ib., ι, 145, compare ib., ι, 143, μ, 394, ν, 169; *προῦχουσι*, ib., κ, 90, compare Il., χ, 97, ψ, 325, 453, Od., γ, 8, ζ, 138, τ, 544, ω, 82.
οο in *τοῦνομα* for *τὸ ὄνομα*, Il. γ, 235,—which is rejected by Hermann (Obs. 28, ad Viger, p. 707,) as un-Homeric, and *καί τ' οὔνομα* written in its place.
αι αυ in *καὐτός*, Il., ν, 734. According to the analogy of other places, however, we might read, in that line, *μάλιστα δέ τ' αὐτός*; although *κ'* for *καί* is acknowledged by the Scholiast. In the passages Il., β, 238, and ι, 412, which Wolf (*de Orthograph.*, Gr. Gr., p. 434,) classes under this head, *κέ* not *καί* manifestly stands. ^(R)
αι ε in *κᾶγώ*, Il., φ, 108, which, as the only example, should probably be read *οἶος καὶ ἐγώ*; although it is supported by *κᾶγὼ τῆς ὀσίης*, Hymn., B, 173, at the beginning of the verse.—*Κᾶκεῖνος*, *κᾶκεῖσε*, and *κᾶκεῖθε*, are now exchanged for *καὶ κεῖνος*, *καὶ κεῖσε*, *καὶ κεῖθε*, and *κᾶν*, Il., ε, 273, for *κέ*.
ου ε in *οὔνεκα*, *τοὔνεκα*, from *οὗ ἔνεκα*, *τοῦ ἔνεκα* (with the

aspirate suppressed as in οὔρος, &c., comp. § CLXXI), both frequent.

2. Aphæresis has been banished from Homer by Wolf. It occurred in δὴ ἔπειτα, Il., ο, 163, υ, 338, Od., α, 290, β, 221, ϑ, 378, λ, 121, which used to be written δὴ ἔπειτα or δ' ἔπειτα.

3. Apocope.—At the end of words the vowel is taken away by apocope from ἄρα, παρά, ἀνά, κατὰ, ὑπό, ἐνί, προτί. (Supposing, to wit, that α at the end of ἀνά, ἄρα, &c., be not a vowel *added* to the original form.)

4. "Αρ and πάρ remain without farther alteration, ἄρ σφωε, πάρ Ζηνί, &c., also ἄν, except before liquids and *p* sounds, before which, according to known laws, it is changed: ἄν δὲ Θόας, Il., η, 168, ἀνστάς, &c.; but ἀλλέξαι, Il., φ, 321, ἀμμίξας, Il., ω, 329, ἄμ πέλαγος, ἄμβαινον, ἄμ φονον, &c.—Before *z* it occurs changed into γ, as ἀγκρεμάσσασα, Od., α, 440.

5. Κατὰ never appears in the merely shortened form of κάτ, but τ is always changed into the following consonant, whether mute or liquid: κάππεσον, καπ πεδίον, κακ κεφαλῆς, κάββαλεν, καγ γόνυ, καδ δέ, καλλείπω, κάμ μέσσον, καννεύσας, κάρ ρα, &c. &c., and before the digamma (from ᾠγω, i. e. *φάγω*, *φάζαις*, *καταφάζαις*), καφφάζαις, which is wrongly written κανάζαις, Hes., E, 664, 690; but καπ φάλαρ' (not καφ φάλαρ'), Il., π, 106, κάτθανε, κατθάψαι, κάτθμεν, and the like, according to a well-known law. Before *two consonants* τ is thrown away: κάσχεθε, Il., λ, 702, and so καστορνῶσα, κάκτανε. According to this analogy κάμμορε stands for κακόμορε, Od., ε, 160, 339, λ, 216, υ, 33.

Obs.—Chrysippus united the preposition, so shortened, with the following word in ἀμλωμοῖσι, Aristarchus separated the words. Comp. Schol. Venet. ad Il., ϑ, 441, and Etym. Magn., p. 81, l. 16, which also has ἀμφόνον, καδδὲ, and καδδεδῖσεν, for κατὰ δὲ εἶσεν, p. 30, l. 35, where, however, instead of καδδεδῖσεν ἐν θαλάσῃ, we should read καδδεδῖσ' ἐν θαλάμῳ in reference to Il., γ, 382.

6. Ὑπο follows this law only in the form ὑββάλλειν, Il., τ, 80.

7. Also *ἐν* is shortened from *ἐνι*, which last has remained only where the verse demanded it, as *ἡμετέρῳ ἐνὶ οἴκῳ*;—where it stands for *ἐνεσσι*;—and in a few other places, as *Δοῦν ἐνὶ νηὶ μελαίνῃ*, *Π.*, τ, 331. Thus likewise *πρός* is from *προσί* (groundlessly weakened into *ποσί*),—in which word the τ passed into final sigma, as *Θ* in *δόθι*, *δός*, *ἔθι*, *ἔς*. *Προσί* has remained only where the exigency of the verse required.

OF THE HOMERIC DIALECT.

PRELIMINARY.

1. The peculiarities of a dialect are to be found, *a.* in the roots of words, *b.* in the parts of them subject to inflection, *c.* in the use of particular words, *d.* in particular constructions of speech.

2. Under the name of Homeric or epic dialect we understand all those peculiarities of the Greek tongue, under the above-mentioned heads, which were either adopted into epic song out of the primitive language, or altered by it in compliance with its own exigencies, and which have reached our knowledge.

3. Thus we cannot expect to discover in the epic dialect, a self-included and perfectly consistent whole, since its monuments, the epic poems, differ in some respects according to their ages, authors, and countries.

4. Besides, it must be considered, that the oldest of these poems, transmitted from an epoch of uncertain antiquity, gradually, in the course of centuries, changed their original form, until they acquired, in writing, a more substantial shape, better secured against the influence of the never-ceasing alterations of the language.

5. Much of their ancient cast, likewise, was lost through the fault of the Alexandrian critics, especially of Aristarchus,

while they endeavoured to give a purely Ionic character to poems which they esteemed Ionian.

6. That, notwithstanding the number and continuance of such openings for innovation, much of its ancient character still adhered to the epos, arose from the circumstance, that its language, developed by song, growing with the growth, and intertwined with the substance of poetry, became as it were something consecrated, and, in its essence at least, immutable.

7. Thus the epic dialect descended in a form at once variable and steadfast; on one side following the perpetual changes in the language of a spreading population, on the other side maintaining, in many essential particulars, its primitive nature. It lost the digamma, lengthened the now open vowels, softened the syllables originally hard, gradually contracted those which were open, and was compelled to sacrifice much, which seemed improper, because different from Ionic. Meanwhile it retained that which was not subject to such changes, as a character impressed upon it by long usage, and protected by the measure of its versification. Hence it displays as great a variety and inconstancy in its forms, as a consistency and constancy in its fundamental qualities.

8. We shall first collect and examine the peculiarities belonging to this dialect in the letters; and these are partly grounded on its original foundation, partly introduced by the necessities of epic rhythm.

§ CLXVI.

CHANGE, DUPLICATION, AND EXTENSION OF THE VOWELS.

1. *The use of η where the common dialect has α: thus, 1. instead of long α, in "Αδρηστος, with the cognate words from δρεάω. 'Αδρήστειαν, Il., β, 828, 'Αδρήστη, 'Αδρηστίνη. ἔμπηες, Θρηίκες and words belonging to it, Δηῖτο, Δηῦντο, Δηήσαιο, &c. Δηήτης, Δῶρηξ, 'Ιήσων, ἰητήρ, ἱερῆξ, κληῖς and derivatives, Φαίηκες, λίην, οἰήια, πέρην, πρῆσσω and πρῆξις, πρῆϋ, H. VII, 10, ῥηιδίως, Τιτῆνες, add the cases of ἀήρ, ἡέρος, ἡέρι, ἡέρα, and from*

ψᾶρ, ψῆρας in πολιοιούς τε ψῆράς τε, Il., π, 583 (although we find ψαρῶν νέφος, ib., ρ, 755), quoted by Gellius, B. 13, c. 20, as preferred by the old Grammarians on account of the *difference* of sound. They must, therefore, have taken offence at the roughness of the two α syllables in ψᾶρας. In the same way διηκόσιοι, διηκοσίων, τριηκόσια. — 2. *Instead of short α, for the support of the verse*, in ἡερέθονται from αἰέρω, ἐκῆβολος, δῆλεον, ἡγάθεος, ἡγερέεσθαι, ἡμαθόεις, ἡνεμόεις, ἡνορίη, ἀγνηνορίη, and derivatives,⁽¹⁾ ἀνήροτος, Od., ι, 123, ἐπημοιεοί, Il., μ, 456, Od., ξ, 513, μοισηγενές, Il., γ, 182, ποδῆνεμος, ἀντήνωρ. So from ἀκαχημένος, the fem. ἀκαχημένη. Likewise ἡμύειν and ἡεαιόν appear to change α into η,—to wit α *intensive*,—as ἡγερέθονται, ἡγερέεσθαι, Il., γ, 231, κ, 127, change their α, the *collective* (collectivum, from ἄμα). The same happens in the inflections ἀτασθαλίησι, φθῆης, for ἀτασθαλίσαισι, φθάης, &c., of which hereafter. On the contrary, λελασμένος, λέλασται, λελάσμεθα, from the original root, instead of λελησμένος, &c., have remained.

2. *Doubling of ε in εὐ* for the support of the verse: ἡϋ, Il., ρ, 456, &c.; also as an adverb, ἡϋ τρέφεν ἡδ' ἀτίταλλεν (for εὐ ἔτρεφεν), ib., π, 191, proposed by Hermann (ad Pind. Ol., 5, 37,) and defended by the similarity of εὐ τρέφον ἡδ' ἀτίταλλον, Il., ξ, 202, 303, Od., τ, 354. So in compound words: ἡϋγένειος and ἡϋκομος. Add ἡϋς, Il., β, 653, and ἡϋν, ib., ε, 628, without other forms. Further, πολυηράτω, Od., λ, 275, δολιχῆρετμοι, &c. Likewise ἡϋτε, Il., β, 87, &c., as well as εϋτε; ἥπειτα, however, for ἔπειτα, in connection with δέ, δ' ἥπειτα (others read δὴ ἥπειτα), Il., ο, 163, υ, 338, Od., α, 290, 294, &c., is a false reading (comp. Heyne ad Il., ο, 163), for δὴ ἔπειτα, which is now universally read. Add to these the termination ειον, where it comes from εφιον: βασιλήϊον, i. e. βασιλέφιον, ἱερήϊον, λαισθήϊον and λαισθήϊα, Μινυήϊος, ξεινήϊον and ξεινήϊα, παρῆϊον, πολεμήϊα, &c. To this class belong ἥϊα (ῥῥ and ῥῥ) from εἶω, I travel (*Sophron in Etym. M.* p. 423, l. 20, under ἥϊα), *dry provisions for the way*, Od., β, 289, 410, δ, 363, &c.; then, *what easily stirs itself, chaff*, ib., ε, 368, and in Il., ν, 103, *prey of wolves*, together with λῆϊς, λῆϊδος, booty, out of Homer λεία. The same is observable in εὐς, έος, i. e. εφς, εφος, as

βασιλεύς, βασιλῆος, Πηλεύς, Πηλῆος, of which hereafter.

3. *Prefixure of ε to a long syllable, which begins with ε:* in ἔεδνα, ἔέλδωρ, ἔέρση, and derivatives; ἔεδναται, Il., ν, 382, ἔέλδομαι, ἔερσήεις; in εἰκόσι (yet εἰκοσι, ib., β, 510, &c.), ἔεις for εἷς, Hes., Δ, 145; εἰσάμενος, η, ἔέλπεται, &c., ἔέλσαι, Il., φ, 296, ἔεργει, &c.; and, with the rough breathing, ἔεσσατο, ib., κ, 23, 177, ἔεστο, ib., μ, 464, ἔηκε, ib., α, 48, so that we cannot consider this epsilon in εἰλεον, &c., εἰπον, &c., εἷσατο, ἔελδετο, ἔεργε, ἔεστο, ἔερχατο, &c., as *the augment*.^(R)

Obs. 1.—Almost all these words had the digamma, so that the prefixure was chiefly before that letter. To this class also probably belong βοῦωντά τ' ἐφύροι, Il., β, 198, ὀρώμενος, εἴ που ἐφύροι, Od., ε, 439, &c., and μῆτιν ἐφευρίσκω, ib., τ, 158, which once stood for μῆτιν εἴ ἐφρίσκω; since neither does the meaning there admit of ἐπί, nor does ἐφευρίσκω appear elsewhere except in imitations of the Homeric usage. Here, then, ἐφευρίσκω should be considered as εἴφευρίσκω, and ἐφεύρομεν, ἐφεύρω, ἐφεύροι, explained in the same way, as having the prefixure, and after it the trace of the vanished digamma, as above in the instance of ἀφαιδάνει.

Obs. 2.—E appears as a *post-fixure* in μητίετα Ζεὺς from μῆτις, in ἡέ and ἡέλιος. Yet ἡέ is probably a shape of ἡφέ, and ἡ only its abbreviation; and ἡέλιος, for ἀφέλιος, is the true and constant form in Homer. The later ἡλιος, unknown to Hesiod also, is found, besides Hymn. xxxi, 1, only Od., θ, 271, in the song of the loves of Mars and Venus, there inserted, and shown, by this very use, to be of later date. Also ἀδελφεός, ὄν, οἷ, is the ancient form, and the more recent ἀδελφός, like ἀδελφή, is unknown to Homer.

4. *Introduction of η into compound words, in order to make words with several short syllables suitable to the rhythm of the verse,* in ἐπηετανός, ὄν, οἷ (ἐπι—η and ἐτανός, an ancient form from ἔτος), εὐηγενέος Σώκοιο, Il., λ, 427, νηός ἐπήβολος, Od., β, 319, i.e. *striking upon*, ἐπιτυχής, and hence *master of*, from which afterwards ἐπηβολή and συνηβολή. Of the same kind are ἵππημολγῶν, Il., ν, 5, νεηγενέας, Od., 336, ε, 127, (yet νεοπενθέα, νεόπλυτα, &c.), ὀλιγηπελίας, Od., ε, 468, &c.

(yet ὀλιγοδρανέων, Il., ο, 246, π, 843, χ, 337, where the position of δρ makes the η unnecessary), and hence with more recent writers κακηπελίη and εὐηπελίη (comp. Et. Magn., p. 390, l. 24, 40), ἐλαφεξιολος.—In πολεμήϊος, whence πολεμήϊα, and πολίτης, whence πολίητας, ib., β, 806 (ῥῥῥῥ), (the forms of πολίτης (ῥῥῥῥ) being likewise found, Il., ο, 558, &c.,) the η is also probably of a *rhythmical* origin. In like manner it stands for υ in τανηλεγέος, Il., ϑ, 70, &c. (yet τανύγλωσσοι, Od., ε, 66).

Obs.—On the other hand, ο is extended into οι, when the word contains a reference to *place*, as ὁδοιπόρος, &c., χοροῖτυπήσιν, Il., ω, 261. Hence Πυλαιογένης, Il., β, 54, ψ, 303, is rightly preferred to Πυλαιογένης, but instead of ὁλοοίτροχος, ib., ν, 137, we should admit ὁλοοτρόχος, did not the former stand almost universally, and were it not also quoted by the Etym. M., p. 622, l. 40, out of Democritus. The meaning has no reference to place, and the extension is, on account of position, as little requisite as in ὁλόφρων, Il., ο, 630, and ὁλόφρονος. That, however, in Πυλαιογενής and the rest, *place* is expressed by the old dative form, is proved by similar formations out of Homer, which retain the dat. 3rd decl. as a designation of place, such as ὄρειβάτης, ὄρειάυλος, ὄρειγενής, &c. In the expression of *person*, in Ἀργειφόντης and ἀνδρειφόντης, ο has been exchanged for ει.

5. *Extension of α into αι in παρὰ before a mute*: παρὰ ποσί, παρὰ Βοιξήϊδα, παρὰ Διός, &c. Also in compound words, παραιβάται, Il., ψ, 132, παραιπιπιθοῦσα, Il., ξ, 208, παραιφασίς, παραιφάμενος. Sometimes before λ: παρὰ λαπάρην, Il., γ, 359, &c., παρὰ λεχέεσσι, Od., α, 366, σ, 213, also παρὰ ῥόον, Il., π, 151. Κατά is thus extended only in καταιβασαί, Od., ν, 110, and ὑπό before mutes: ὑπαὶ πόδα, ὑπαὶ δέ τε, and ὑπαὶ ἰαχῆς (φιαχῆς), Il., ο, 275, where ὑπό is improperly admitted.

6. Ὑπό, however, is proper (not ὑπαί) before λ: ὑπὸ λιπαροῖσι, Il., β, 44, &c.; before ν: ὑπὸ νεφέων, ib., ο, 625, &c.; before ρ: ὑπὸ ῥίπῃς, ib., ο, 171, &c.; before *two consonants*: ὑπὸ πλῆγῃς, ib., ξ, 414. So we should read (see

Etym. M., p. 262, l. 9,) ὑπὸ δείους (i. e. δφείους), Il., ο, 4, instead of ὑπαί δείους, and thus χλωρὸς ὑπὸ δείους, ib., κ, 376. Ὑπαί belongs probably to an ancient form of ὑπό, when the root ΥΠ (*sub*) took α instead of ο, ΥΠ, ΥΠΑ, as πάρ, παρά. It reveals itself also in the adverb ὑπαιθα, Il., ο, 520, σ, 421, &c. Like ὑπαί stood ἀπαί for ἀπό, Il., λ, 663, which might plead the same analogy, but yet is properly rejected before νευρῆς.^(R)

7. The same extension occurs in ἰθαιγενέεσσι (ἰθύ), Od., ξ, 203, and Ἰθαιμένεος, Il., π, 586; also in αἰεί, αἰέτος, αἰψά, like χαμαί, ραιμαῖα, μαρμαίρω. Also at the end of the root: ναῖον δ' ὄρῳ ἄγγεα, Od., ι, 222, from νάω, κέραε, Il., ι, 203, from κερά-ω, and so εἰ δ' ἄμμι παραφθαίησι. πόδεσσιν, ib., κ, 346, for παραφθάησι, unless we should read παραφθήησι in that place, of which hereafter. Lastly, in compound words, αι sometimes takes the place of other vowels: Κλυταιμνήστρα, Πυλαιμένεος, εα, and μεσαιπόλιος (half-grey), Il., ν, 361, τιθαι-ζώσσοι, Od., ν, 106.

Obs.—Insertion of α on account of the rhythm is found in the patronymics: Πηληϊάδης; Τελαμωνιάδης, &c. (Eustath. ad Iliad, p. 13, l. 10.)^(R)

8. *Extension of ε into ει in a considerable number of words; but only before vowels and semivowels.*

a. *At the beginning of words*: εἰανού, Il., π, 9, εἰαρινῇ, οἴσι, ῆσι, εἰλάτινος, Εἰλείθυια, εἰλήλουθα, εἰνί and εἰν, εἴνατος, εἴνεκα, εἶρος, εἶρωτᾶς, εἶσω, εἰῶ, εἶως, with derivatives and compounds; even ε as augment in εἰοικυῖαι, Il., σ, 418, and the reduplication before δ in δειδέκτ' Ἀχιλλᾶ, ib., ι, 224, δειδέχεται, Od., η, 72, δειδία and cognate words; never in ἔαρ, ἐλαύνω, ἐλάτῃ, ἐρατός, ἐρετμός, ἐρευνῶ, &c.

b. *In the inner part of the root*: δαίελος, κεινήσιν, Il., δ, 181, from κενός, λείουσιν, ib., ε, 782, &c., from λέαν, μείλανι, ib., ω, 79, from μέλας, ξεῖνος and cognate words, στείνει, ib., ο, 426, στείνος and the rest of this root, τείρεα, ib., σ, 485, τείως, ὑπείρ, ὑπείροχος. Πέρας takes the shape of πεῖρας, πείρατα, whence ἀπείριτος, ἀπειρέσιος (sometimes ἀπερείσιος, Eustath. ad Iliad, p. 24, l. 33), φρείατα. With many words this occurs only in some derived forms: μέλι and μελίη always, also μελίσση, μελίφρων; but μεί-

λιχος, ιος, μειλίσσεο; never in σθένος, σέλας, σφέλας, φέρω, &c., τέκος, σκέδασε, πεδίον, &c.

c. *At the end of the root*: ἀδείης, ἀδελφειοῦ, Il., ε, 21, &c., δείους, ib., ο, 4, νειοῖο, ib., σ, 547, Ἑρμείας, νειόθεν, θι, νηλείης, Hymn., III, 246, ῥεῖα, σεῖο, ἐμειο, εἶο, &c., σπεῖος, χρεῖος; not in the cases of polysyllabic roots: αἰκία, ἀπενυθέα, ἀπηνέα, ἀπηνέες, ἀπηνέος, κέρδεα, μῆδεα, &c. In verbs in ἔω: πενθείετον, Il., ψ, 283, νείκειον, &c., of which hereafter. The modal-vowel ε is never extended: τέρπειαι, &c., nor the ε in Μουσέων, Ἀτρεΐδεω, and the like.

9. *Change of o into υ*: ἄλλυδις from ἄλλο, ἐντυπᾶς from ἔντον and πᾶς, *altogether enveloped*, comp. ἔμπης from ἔμπα, which has the root πα without the consonants which appear in πᾶς, παντός; τηλύγετος, comp. τηλό -θεν, -θι, -σε, and τηλοτάτω, Od., η, 322. So probably ἀμφιγυῆις as an epithet of the crippled Hephaestus, from ἀμφί and γόος, *encompassed with sorrow*,^(R) and ἀμφίγυος in ἔγχεσιν ἀμφιγύοισι, Il., ν, 147, &c. Moreover, from ἀργός come ἀργυφα, ἀργύφεις, ἀργύρεος, and from διαπρό, διαπρύσιος, penetrating. Thus may be explained the Homeric contraction of εο into ευ, as ἐμέο, σέο, ἔο, into ἐμεῦ, σεῦ, εὔ, of which hereafter.—Ἀμυδις, Il., ι, 6, &c., derived from ἄμα, has in like manner υ for α, as σάρκεες was in Æolic σύρκεες; thus, too, the Greek has ὕδωρ, φύδωρ (comp. ὕδατος), where the Teutonic tongues have α, Germ. *wasser*, Eng. *water*.

10. *Change of o into ω*: ἀνώϊστον from οἶω, Διώνυσος (the forms with ο, Διόνυσος, Διονύσου, &c., appear in the Hymns, besides Od., ω, 74), also in several forms, which have lost the digamma after ο: λαγοφός, λαγώς, hare, κολοφός, κολωός, Il., α, 575, alarm, tumult (Θερσίτης—ἐκολάω, ib., β, 212); also the cognate κολοίός, jackdaw, which preserves ο with *extension*. Ἄθοφος, Ἄθως, ὄρεσκόφιος, lying on mountains (ὄρε-ος, κέ-ω, κεί-ω, κεί-μαι, κο-ίτη), ὄρεσκηός. So Ἀχελῷος, ἀχερωίς, πατρώϊος, μητρώϊον, Od., τ, 410. Also several substantives and adjectives in εις: εὐρώεις, ἐρώεις, κηώεις, κητώεις (but αἰματόεις, σκυόεις, &c.), together with a whole class of substantives: αἰλῶή, θωή, ἰωή, &c.

11. *Extension of o into ου only before semivowels*: Γόνυ

makes γούνατος, γούνατα, γοῦνα; δόρυ makes δούρατος, δοῦρος, δούρατα, δοῦρα; δουλιχοδείρων, Il., β, 460, from δολιχός and δέρη, κουλεόν, ib., α, 220, &c., Μούλιος ἦρας, Od., σ, 423, μούνος and cognate words, νοῦσος, οὔνομα, οὔλος from ὄλος (Φόλλος), οὔλιος, οὐλόμενος (also ὀλλύμενος), Οὔλυμπος, οὔρεος and οὔρεα from ὕρος, πουλύς, (*never* in those words, which are derived from verbs: δόμος (δέμω), πόνος (πένομαι), στόνος (στένω), φόνος (φεν, φονεῖ, φονεύω), and the post-Homeric: στόλος, φθόνος). Add words, in which the digamma has been dropped: ὀρόφω, ὀρούω; κολόφω, κολούω; as ἀκούη, ἀκουή, and ἀκούω.

12. *Extension of o into oi in a single word before ν*: ἀγκοίνησιν, Il., ξ, 213, Od., λ, 261, 268, since φοίνιον αἶμα, ib., σ, 97, &c., is not connected with φόνος, but in a lengthened form of φοινός (δαφοινός), dark, and the forms derived from datives, Πυλογενέες, &c. (comp. n. 4), belong not to *extension*. In other words, *this extension occurs only before vowels*, not however in βοή, γόος, θόος, &c., but in ἀλοία from ἀλοάω, and ἀπηλοιήσεν, Il., δ, 522, ἡγνοιήσε, ib., α, 537, &c., always in δοιά, διοί, &c., also ποιή and ποιήεις, πνοιή, φλοιόν, ib., α, 237, from φλόος, χροίή, after the analogy of which also those parts of ὀλόος, which have the middle o long, are written, by many, with oi in the two places: "Ἐκτορα δ' αὐτοῦ μείναι ὀλοή Μοῖρ' ἐπέδθησεν, Il., χ, 5, and ἦ γὰρ ὄγ' ὀλοῇσι φρεσὶ θύει, ib., α, 342. Lastly, the genitives of the 2nd decl. βιοῖο, ἐμοῖο (ἐμός), &c., of which hereafter.

Obs.—By comparing ὀλόος with ὀλοφῶϊος of the *Odyssey* (δ, 410, 460, κ, 289, ε, 248), which form attests a root ὀλοφο, as πατρῷος πατρο, we discover evidently, in ὀλοφο, ὀλόος with the digamma, ὀλόφος, and that ὀλοφῶϊος (ὀλοφῶϊος) is but a lengthened form of this (ὀλόφος). Hence it follows, that in the original language of the *Epos* these syllables were supported and produced by digamma, as ΟΛΟΦΗ, so ΠΝΟΦΗ, ΦΛΟΦΟΣ, and that, after the rejection of this, the vowel was extended, to make it long. Thus it appears better to leave ὀλοή and ὀλοῇσι, than, by writing ὀλωή, ὀλοιῇσι, to lose a clear trace of the digamma, which the various changes of the *epos* have spared.

§ CLXVII.

OF THE EXCHANGE OF VOWELS.

1. *Besides the above, there appear, in many words, vowels, which do not belong to them in the common dialect, nor to their derivation*: ε for α in βέρεθρον, δύσετο, βήσετο, &c., forms of the 1st aor. mid.—ε for ι in ἀγχίμαχοι for ἀγχίμαχοι, to explain which Apollonius (περὶ ἐπιρρήμ., p. 555, Bekker,) adduces Σεκυνών for Σικυνών with the Sicyonians. O for α in πόρδαλις. Also ἰστίη for ἐστίη, πτώσσειν for πτήσσειν, περιώσιον for περιούσιον.

2. *Other words, again, point to an Æolic analogy*: ζείδωρος, μείς, the first from ζά-ω, the second for μήν, to which it stands in the same relation as the Germ. *dreist*, bold, active, to δρηστήριος, both from ΔΡΑ, ΔΡΕ, in δρᾶω. Also those which are now banished from Homer, ζαχρηῶν, τεθνηῶτες, &c., now given as ζαχρηῶν, τεθνηῶτες, &c.

3. *Other words point to forms which fell out of use*: τάμνε, Il., γ, 273, ἐπ' ἐσχαρόφιν, Od., ε, 59, to τάυνω, ἔσχαρος for ἐσχάση, as ἔσπερος for ἐσπέρη.

§ CLXVIII.

ABBREVIATION OF LONG VOWELS AND DIPHTHONGS.

1. As the verse required the *extensions* of sound above enumerated, so, in other instances, it required the abbreviation of long syllables.

2. *Abbrev. of α.* In the acc. plur. 1st decl. in Hesiod: κοῦρας (better κοῦρας,) ὁμόφρονας, Ὡ, 60, so Ἀρτυῖᾱς, 267, μεταναιέτᾱς, 402, βουλᾱς, 534, 653, τροπᾱς, ε, 564, 663, δεινᾱς, 675.

Obs. 1.—Ἐανός as a subst. has α short, and as an adj. α long. For its use as a subst. see Il., φ, 507, π, 9, γ, 385, 419, ξ, 178, as an adj. Il., ε, 734, Ὡ, 385, σ, 352, 613, ψ, 254.^(R)

must be distinguished those from ἄδην, ἄδῃην, likewise with long α: ἄδειν, to satiate (with the genitive), whence αἵματος ἄσαι "Αρηα, Il., ε, 289, υ, 78, χ, 267, &c., ἄσαισθαι φίλον ἦτορ—ποτῆτορ, Il., τ, 307, and ἄσεσθε κλαυθμοῖο, Il., ω, 717, also the adj. with a negative: (ἄατος) ἄτος, insatiate, ἄτος πολέμοιο, Il., ε, 388, &c. Distinguish likewise ἄω derived from ἀέω (the root of the Germ. *we-hen*, with α intensive), to breathe in sleep, to sleep: νύκτ' ἄσαμεν, Od., π, 367, contr. from ἀέσαμεν, which stands in νύκτα μὲν ἀέσαμεν, Od., γ, 151.

4. Abbreviation of ι by the force of the dactylic rhythm is found in many nouns. From Ἑλευσίς, Ἑλευσῖνος, Hymn IV, 97, Ἑλευσῖνάδαο, ib., 105.—Κονίη maintains its original length only at the close of the hexameter: ὑπένερχε κονίη, Il., β, 150, &c., and loses it in the thesis: κονίη δ' ἐκ κρατός, Od., λ, 599, comp. Il., ψ, 506, and always in κονίησι, κονίησ', or κονίης.—Λίην (˘˘) at the beginning of the verse: Il., α, 553, &c., and μή μοί τι λίην (˘˘), Il., ζ, 486.—Μυρῖκαι, Il., φ, 350, and μυρῖκησιν, ib., 18.—Σιδῶνος, Σιδόνιοι, Σιδονή, with ι long, Il., ζ, 290, Od., ν, 285, &c., and Σιδόνες πολυδαίδαλοι, Il., ψ, 743.—From σταμῖς, σταμῖνος, θαμέσι σταμῖνεσσι, Od., ε, 252.—Φοίνιξ, φοίνικος, &c., Od., λ, 123, &c., and φοινῖκέσσαν, &c., Il., κ, 133, &c.—So also ει is shortened by throwing away ε: Ποσιδάνιον ἀγλαὸν ἄλσος, Il., β, 506.—The abbreviation of ὄρνις, ὄρνιθος is uncertain in ὄρνις ἐπῆλθε, Il., μ, 218, where Aristarchus gives ὄρνις ἦλθε, and in ὄρνις ἐν μεγάροισι, Il., ω, 219, where Heyne (*ad Il.*, μ, 218,) gives ὄρνις ἐν μεγάροισι. So ὄρνις ἀπτῆσι, Il., ι, 323. In other places ὄρνις is either at the end of the verse or in position. The oblique cases ὄρνιθος, ὄρνιθι, ὄρνισι, &c., are long without exception, and the long syllable in ὄρνις itself appears to have been first shortened by later writers.

5. In like manner the length of ι is broken by the dactylic rhythm in many verbs.—The verbal forms from ιλα are like ἴλαος, Il., α, 583, &c., *long*: ἴληθι, ἴληκησι, ἰλάσκονται, ἰλάσκεσθαι, ἰλάσσομ', Od., γ, 419, ἰλασόμεσθα, Il., α, 444; but *short* in ἄρνειοῖς ἰλάονται, Il., β, 550, μιν ἰλασόμενοι, Il., α, 100, Ἐπάεργον ἰλάσσει, Il., α, 147.—Ἰσασιν, *long* in πλείονα ἴσασιν, Il., ψ, 312, &c., *short* in ἀνδρες ἴσασιν, Il., ζ, 151,

&c.—*Μηνίω*, long in Ἀχιλεὺς μῆνιεν, Il., β, 769, but, through the influence of the fourth foot, short in Ἀτρεΐδης δ' ἐτέρωθεν ἐμῆνιε, Il., α, 247.—*Τίειν*, long in the arsis: οὐδὲ τι τίει, Il., ι, 238, &c.; but short in οὔτε τίει, Od., ν, 144, &c. Here, however, the *natural* quantity is short, and is made long only by the power of the arsis, since it is never so in the thesis. In the other forms τίσασθαι, τιμάω, τιμήσω, τετιμῆσθαι, &c., the long syllable is introduced by the inserted consonant.—To *μητίσομαι*, Il., γ, 416, *μητίσασθαι*, Il., κ, 48, &c., no form without the σ can be added in Homer, the first appearance being τά οἱ μῆτιον ἀνακτες in the Pseudo-Orph., Argon., 1330; and, since the forms with σ are universally long the duplication of sigma is removed in the latest editions (comp. Heyne ad Il., γ, 416).—*Κονίω* has always ι long (although *κονίη* is sometimes shortened by the dactylic rhythm), so that there is no ground for doubling the sigma in *κονίσσουσιν*, Il., ξ, 145, φ, 407 (comp. Heyne ad Il., ξ, 145). So the reading *κονίσσαλος* is preferable to *κονίσσαλος*.

Obs.—I in a syllable prefixed with the incipient consonant is always short: δίδωμι, διδάσκω, τιταίνω, &c.—*κικλήσκω* has it long by position. Of *πιφαύσκω*, however, the trisyllabic forms are sometimes lengthened by the arsis: *πιφαυσκε*, Il., κ, 478, &c. (but ἐτάροισι *πιφαύσκων*, Od., μ, 165, &c.). The forms of more than three syllables are always short, as *πιφαυσκέμεν*, *πιφαύσκομαι*, *πιφαυσκόμενος*, &c.

6. The roots *κρι* and *φθι* have ι short: *κεκρίμενος*, *κρίθεντες*, *διακριδόν*, &c., *ἐφθίεν*, *ἐφθίται*, *ἐφθίθεν*, &c., except ὥς *κε δόλω φθίης*, Od., β, 368 (like *στήης* from *στάης*). They lengthen it before ν and σ: *φθίνετω*, *φθίνοντες*, *φθίνουσι*, *κρίνω*, *κρίνοιμι*, *κρίνασθαι*, &c., *φθίσαι*, *φθίσήνορα*, &c., and shorten it again, when after ν the root is extended: *φθινύθω*, *φθινύθουσι*, as in the future forms, *διακρινέει*, *διακρινέεσθαι*.

Obs.—The root *πι* also has short iota, lengthened in the forms with ν: *πίνων*, *πίνωσι*, *πίνειν*, &c.; *πείμεν*, Il., π, 825 (comp. Od., σ, 3), is lengthened only by the arsis. In the future, σ lengthens the ι: *πίσω* ("") in Pind. Isth., 6, 71 (103).

7. Abbreviation of *υ*. Of *άλύω* the *υ* is *long* in *χερσὶν ἀλῦων*, Od., ι, 398, and *short* in *δινεύεσκ' ἀλῦων*, Il., ω, 12, &c.—*Εἰλύω*, *εἰλῦμενος*, *εἰλῦμα*, &c., shorten *υ* in the extended form *εἰλῦφόων*, Il., λ, 156, and even in *εἰλῦαται*, Il., μ, 286, Od., υ, 352.—*Ἐρητύω* has long *υ* in *ἐρητύειν ἐπέεσσι*, Il., β, 75, *ἐρητύοντο*, Il., θ, 345, &c.; but *ἐρητύεται*, Il., ι, 635, &c., *ἐρήτυον*, *ἐρήτυε*, Il., β, 97, &c.—*Ποιπνύοντα*, Il., α, 600, &c., and even *ποιπνῦον παρέοντε*, Il., ω, 475, but *ἐποιπνῦον*, Il., σ, 421, &c.—*Θῦε δ' Ἀθήνη*, Od., ο, 222, and *θῦοντα*, ib., 260.—*Ἰθύω* in *ἐπιθύουσι*, Il., σ, 175, and *ιθύει*, Il., λ, 552.—*Νείκεα λῦει*, Od., η, 74, also *ἀλλῦουσας*, *ἀλλῦεσκεν*, Od., β, 105, 109; but *λῦει*, Od., β, 69, and *λῦων*, Il., ψ, 62, &c.

Obs.—Taking all circumstances together, it seems evident that *υ* is here, except in *εἰλύω*, universally short, but, as the iota of *κρι*, *φθι*, *τι*, is produced by the insertion of *ν*, or *σ*, or *κ* (thus, *τῖω*, *τίνω*, *τῖσω*), so also *λῦω*, *λῦσω*, *δῦω*, *δῦνω*, *δῦσω*, *δεδῦκεν*, &c.; long likewise in the aor. *ἔδῦν* and subj. *δῦω*, *δῦη*, *δῦμεναι*, &c.; but not before *θ* and *τ*: *λῦθη*, *λῦθειν*, *λέλῦται*, wherefore before *θ* a *ν* is inserted in order to lengthen: *ἀμπνύω*, *ἀμπνύνθη*, Il., ε, 697, ζ, 436, *διακρινθεῖν*, &c. If, beyond these limits, long syllables appear in such words, they arise from the force of the *arsis* (as *λῦτο δ' ἀγών*, Il., ω, 1, *ἄμπνυτο*, Il., λ, 359, χ, 475); but in *thesis* the long syllables are only *apparent*, being properly short, but enclosed and concealed by two long. As before *ἀτιμίησι*, so now *ἀλλῦεσκον*, *ἐρητύοντο*, *ποιπνύοντα*, &c.

8. *Ἐρύω* and *ρύομαι* must be more closely examined, since Heyne (*Excurs. IV, ad Il., α,*) has brought the matter as little to decision here, as in the case of *ἄτη*, *λύω*, and the rest, of which we have spoken.—*Ἐρύω* had the digamma; thus, root *ῥεϛῥ*, *ῥεξυ*, the *υ* coming, as in other instances, from the attenuation of *ῥ*. As *ῥεϛῥ*, FEPFO, the word is allied to *ferveo*, FERFEO, and the Germ. WERFEN, to throw, cast, fling, &c. Its radical meaning is *vehement activity, exertion of strength without farther aim*, which it retains in *ferveo* (e. g. *fervet opus*, &c.). The same signification appears, *with the direction of exertion FROM the object*, in the Germ.

werfen, and *TO the object* in ἐρύω, I draw. Ἐρύω (ῥῥ) maintains its quantity and sense through all the active forms: ἐρύειν, Il., ε, 235, &c., ἔρυον, Il., μ, 258, &c., ἔρυσαν, ἐρύσαιμ', &c., and, according to the exigence of the verse, ἐρύσσομεν, ἔρυσσαν, εἴρυσσεν, &c. In like manner in many of the middle forms, as ἐρυσσάμενος ξίφος ὀξύ, ἐρύσσατο φάσγανον ὀξύ, Il., χ, 306, Od., χ, 79.—Υ is long in the pass. perf. εἰρύαται, Il., ξ, 75, and so pluperf. εἰρύατο, Il., ο, 654, ξ, 30 (compare κεκλήατο, κεκαφρότα, Il., κ, 195, ε, 698, and others of a like description), εἰρύτο, Il., π, 542, &c. (whence εἴρυσθαι ἀκοισιν, Od., γ, 268, comp. ψ, 82, is to be treated as a perfect, and with the Et. Mag., p. 378, l. 38, written at least εἰρύσθαι, if not εἰρύσθαι.)—This long υ of the perf., however, appears again short in Εἰρύατ' εὐπρυμνοί, Il., δ, 248, where Heyne writes εἴρυντ', i. e. εἴρυνται (*the same editor, contradicting himself, wishes εἰρύμεναι*, Il., ν, 681, *to be written, with double μ, εἴρυνμῆναι*), also in Il., α, 239, and in εἰρύατο, Il., χ, 303. We are forced, therefore, to recognise here also, the force of the dactylic rhythm breaking down the long syllable. With ε thrown away we find the cognate words ῥυστακτύος, Od., σ, 224, ῥυστάζοντας, Od., π, 109, &c., ῥυστάζεσκεν, Il., ω, 755, ῥύτῃσι, Il., π, 475, traces, ῥύτῃρα βιοῦ, Od., φ, 173, stretcher, ῥυτοῖσιν λάεσσι, Od., ζ, 267, &c., ῥυσαί, epithet of prayers (λιταί), drawn together, wrinkled, Il., ι, 503.—With respect to *meaning*, the verb varies this in the middle and passive forms: *a.* to draw to one, to draw back or restrain, *inhibere*: ἀνήρ δέ κεν οὔτι Διὸς νόον εἰρύσσαιτο, Il., θ, 143, restrain or resist the will of Jove; *b.* to draw into oneself *and* keep there: Μὴ ὁ μὲν ἀχρυνμένη κραδίῃ χόλον οὐκ ἐρύσαιτο, Il., ω, 584, comp. Od., π, 459; from (*b.*) to keep there, arises, *c.* to observe, to obey: οὐ σύ γε βουλας ἐρύσσαι Κρονίανος, Il., φ, 230, comp. ib., α, 216; *d.* to draw forth, to deliver, to save: καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων, Il., ε, 344, comp. ib., υ, 450, Od., χ, 372, whence ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν, Od., ξ, 279, cannot stand with long υ; *e.* to save, hence to protect, defend: ἄστυ πύλαι ἐξευγμέναι εἰρύσσουσι, Il., σ, 176, comp. ib., φ, 588, υ, 93, and hence Minerva is called ἐρυσίπτολις, ib., ζ, 305; lastly, *f.* to ward off, in ἀλλ' οὐκ οἴωνοῖσιν ἐρύσσατο κῆρα μέλαιναν, Il., β, 859, in which it

comes round to the signification of the Germ. *werfen*, *propellere*.

Obs.—In this derivation of meanings, all proceed from and return to the root FEPF; yet it must not be overlooked, that the root SEPF of *servo* also exists, allied in sense to the other, and which perhaps lies at the foundation of the forms with the signification of *save*, and the extension of ε, εἰρύσσουσι, εἰρύμεσθα, &c., as well as of some of the following.

9. In the meaning of *preserve*, *defend*, *ward off*, the forms often,

- a. Throw away ε in the present, as κεκρυμένη ῥύεται στρατόν, Il., κ, 417, comp. ib., 259, Od., ο, 35, Il., ι, 396, υ, 195.
- b. Stand as *secondary tenses* without increasing in the beginning, and without *modal-vowel*, with long υ, like ἄμπνυτο and λῦτο: as, οἶος γάρ σφιν ἔρυσσεν πύλας, Il., χ, 507, comp. δ, 138, ε, 23, ν, 555, and as ward off, ib., ε, 538, ρ, 518, Od., ω, 524. Add ἔρυσθαι, Od., ε, 484, &c., and, without ε: ῥῦσθαι, Il., ο, 141, and ῥύατ', ib., σ, 515.
- c. Spring from FEPY without FE, and PY with long Υ, as independent forms with υ long: ῥύομ' ὁμῶς, Il., ο, 257, &c., ῥῦσασθαι, imperat. ῥῦσαι ὑπ' ἥερος υἱας Ἀχαιῶν, ib., ρ, 645, ῥῦσαιτο, &c.; so with the augment: ἀτὰρ, σὲ Ζεὺς ἐρρύσατο, ib., υ, 194, comp. Od., χ, 372, α, 6, whence the single ρ in οἶος γάρ ἐρύετο Ἴλιον Ἐκταρ, Il., ζ, 403, is suspicious. It might be γάρ ῥύετο or δ' ἐρρύετο. A form from this root, in the sense of *keep under*, betrays its later origin in the conclusion of the Odysee, already recognised as of more recent date than the rest of the poem, Ἀθήνη—Ἡῶ—ῥύσατ' ἐπ' Ὀπείανῳ, Od., ψ, 244. A form with υ short is altogether false in τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὐτίς, Il., ο, 29, which verse has also a rhythmical error (comp. § CXLVI, n. 7, obs. 1,) and should be written τὸν μὲν ἐγὼν ἔνθ' εἰρυσάμην.

10. Abbreviation of η and ω. — H into ε. Together

with $\epsilon\alpha\tilde{\nu}\tilde{\omega}$ $\acute{\alpha}\rho\gamma\eta\tau\iota$ $\phi\alpha\epsilon\iota\nu\tilde{\alpha}$, Il., γ, 419, $\acute{\alpha}\rho\gamma\eta\tau\iota$ $\kappa\epsilon\rho\alpha\nu\tilde{\alpha}$, Od., ε, 128, &c., stands $\acute{\alpha}\rho\gamma\acute{\epsilon}\tau\iota$ $\delta\eta\mu\tilde{\omega}$, Il., λ, 818, $\acute{\alpha}\rho\gamma\acute{\epsilon}\tau\alpha$ $\delta\eta\mu\acute{\omicron}\nu$, ib., φ, 127, and Hes., Δ, 541.— $\acute{\alpha}\sigma\kappa\eta\theta\acute{\eta}\varsigma$, Il., κ, 212. &c., together with $\acute{\alpha}\sigma\kappa\epsilon\theta\acute{\epsilon}\epsilon\varsigma$, Od., ξ, 255, which, in the slow motion of the verse $\nu\eta\tilde{\omega}\nu$ $\pi\eta\mu\acute{\alpha}\nu\theta\eta$, $\acute{\alpha}\lambda\lambda'$ $\acute{\alpha}\sigma\kappa\epsilon\theta\acute{\epsilon}\epsilon\varsigma$ $\kappa\alpha\iota$ $\acute{\alpha}\nu\omicron\upsilon\sigma\omicron\iota$, has attained the impulse of the lighter rhythm by this extension from $\acute{\alpha}\sigma\kappa\eta\theta\acute{\epsilon}\iota\varsigma$.—Together with $\acute{\alpha}\kappa\alpha\chi\eta\mu\acute{\epsilon}\nu\omicron\varsigma$, Il., ε, 24, &c., stands $\acute{\alpha}\kappa\eta\chi\epsilon\mu\acute{\epsilon}\nu\eta$, Il., ε, 364, &c. So in a *præ-Alexandrian* MS. (*vid.* *Æsch. con. Timan.*, p. 152, *Reiske*), $\acute{\omega}\varsigma$ $\acute{\omicron}\mu\omicron\tilde{\upsilon}$ $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\epsilon\mu\acute{\epsilon}\nu$ $\pi\epsilon\rho$ $\acute{\epsilon}\nu$ $\acute{\upsilon}\mu\epsilon\tau\acute{\epsilon}\rho\omicron\iota\sigma\iota$ $\delta\acute{\omicron}\mu\omicron\iota\sigma\iota$, Il., ψ, 84, is read instead of $\acute{\alpha}\lambda\lambda'$ $\acute{\omicron}\mu\omicron\tilde{\upsilon}$, $\acute{\omega}\varsigma$ $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta\mu\epsilon\nu$, κ. τ. λ., and according to this analogy $\tau\rho\alpha\phi\acute{\epsilon}\mu\epsilon\nu$ for $\tau\rho\alpha\phi\eta\tilde{\nu}\alpha\iota$, Il., η, 199, σ, 436, Od., γ, 28, $\acute{\epsilon}\tau\rho\alpha\phi\acute{\epsilon}\tau\eta\nu$, Il., ε, 555, $\acute{\epsilon}\tau\rho\alpha\phi\epsilon$, ib., φ, 279, $\tau\rho\acute{\alpha}\phi'$ ib., β, 661, as variations of the text (*Heyne* ad Il., ψ, 84, et *Boeckh.* ad *Pind.* *Not. Crit.* p. 465). Perhaps we should also read $\kappa\alpha\tau\epsilon\alpha\tilde{\zeta}\acute{\alpha}\mu\epsilon\nu$ for $\kappa\alpha\tau\epsilon\alpha\tilde{\zeta}\acute{\alpha}\mu\eta\nu$, Il., ν, 257.—Ω is shortened into ο in $\epsilon\tilde{\upsilon}\rho\acute{\upsilon}\chi\omega\rho\omicron\varsigma$ which is always, even with later writers, $\epsilon\tilde{\upsilon}\rho\acute{\upsilon}\chi\omega\rho\omicron\varsigma$, and in $\tau\rho\omicron\pi\acute{\alpha}\sigma\theta\alpha\iota$, $\sigma\rho\omicron\phi\acute{\alpha}\sigma\theta\alpha\iota$, for $\tau\rho\omega\pi\tilde{\alpha}\sigma\theta\alpha\iota$, $\sigma\rho\omega\phi\tilde{\alpha}\sigma\theta\alpha\iota$, from $\tau\rho\omega\pi\acute{\alpha}\omega$, $\sigma\rho\omega\phi\acute{\alpha}\omega$ * (*comp.* *Eustath.* ad Il., Δ, p. 719, l. 56).

Obs.—So also $\acute{\epsilon}\omega\varsigma$ and $\acute{\tau}\acute{\epsilon}\omega\varsigma$ (in which ε is sometimes extended for the production of the first syllable, $\acute{\epsilon}\acute{\iota}\omega\varsigma$, Il., γ, 291, &c., $\tau\acute{\epsilon}\acute{\iota}\omega\varsigma$, Od., δ, 91, &c.), are to be written, where they have a trochaic quantity (' ~), $\acute{\epsilon}\acute{\iota}\omicron\varsigma$ — $\tau\acute{\epsilon}\acute{\iota}\omicron\varsigma$: thus $\acute{\epsilon}\omega\varsigma$ $\acute{\omicron}$ $\tau\alpha\tilde{\upsilon}\theta'$ $\acute{\omega}\rho\mu\alpha\iota\nu\epsilon$, Il., α, 193, &c., should

* *Lobeck* in *Parergis ad Phrynich.*, p. 580, says with reference to the forms $\pi\alpha\lambda\iota\nu\tau\rho\omicron\pi\acute{\alpha}\sigma\theta\alpha\iota$, &c., *Homericæ quidem carmina Criticorum industria ita tornata et perpolita sunt, ut nullum appareat amplius veteris scabritiæ vestigium Neque dissimulem Fr. Thierschium mihi præter causam pristinæ inconstantiae patrociniū arripuisse videri in Act. Monac., Tom. I, Fasc. II, p. 179, sqq.* It will be seen from the text that these forms are by no means entirely extinct in Homer, as the learned author of the *Parerga* believes; and it would be difficult to show why forms, created by a visible and sensible necessity of rhythm, should be called *inconsistent*. We must remark besides, that they find their limitation even in the grounds of their origin, and extend, with the exception of $\acute{\alpha}\mu\phi\epsilon\pi\omicron\tau\omicron\tilde{\omega}\nu\tau\omicron$, which is required by the metre, not beyond the cases, in which ο and α are inserted before the long vowel contracted.

be εἶος ὁ, κ. τ. λ. (see Hermann Elem. Doctr. Metr., p. 58, 59); wherefore τέως Ἀχαιοί, Il., υ, 42, should be τεῖος Ἀχαιοί, and μιμνέτω αὐθι τέως, Il., τ, 189, according to Hermann should be μιμνέτω αὐτόθι τεῖος.—According to the same analogy the ω appears shortened in ἥρωος ἀλλ', Od., ζ, 303, and κύματος ἑξαναδύς, τάτ' ἐρεύγεται ἠπείρονδε, Od., ε, 438, was perhaps originally κυμάτον.

11. *Especially important to syntax is the abbreviation of the subjunctive modal-vowels η, ω, of which Homer is full.* Here shall be quoted only those forms with a short vowel, which, without regard to construction, even on account of their structure can be nothing but subjunctives: Δείομεν, Il., α, 143, comp. ψ, 244, 486, τραπείομεν, ib., γ, 441, comp. ξ, 314, Od., θ, 229, δαμείετε, Il., η, 72, which are evidently the forms Δέωμεν, τραπέωμεν, δαμέητε (from Δῶμεν, τραπῶμεν, δαμῆτε), with extended ε and the long vowel abbreviated.—Add to these ἴομεν, ἐγείρομεν, Il., β, 440, and ἵνα εἰδόμεν ἄμφω, Il., α, 363. The accent is thus rightly placed by Pamphilus according to the Venetian Scholiast, although this displeases the Scholiast, who, however, opposes merely his own choice to that of the other: οὐ γὰρ παροξύνομεν κατὰ τὸν Πάμφιλον. So also ἵνα εἰδέτε πάντες, Il., θ, 18, ἄλεται, ib., λ, 192, χεύομεν, δείνομεν, πεποιθομεν, γίνεαι. These forms stand for ἴωμεν, εἰδῶμεν, εἰδῆτε, ἄληται, χεύωμεν, δείνωμεν, πεποιθῶμεν, γείνηαι, from εἶμι ἴω, οἶδα εἰδῶ, ἡλόμην, ἔχευα, ἔδειμα, πέποιθα, ἐγεινάμην. (R)

12. *Abbreviation of the diphthongs ει and ου, in βαθέης, Ἐρμεία, Δηλέας, and πόδας ὠκέα Ἴρις, Hes., θ, 780, ἀρτίπος, ἀελλόπος, τρίπος, βόλεται, Il., λ, 319, βόλεσθε, Od., π, 387, and according to almost all mss., νῦν δ' ἐτέρως ἐβόλοντο θεοί for ἐβούλοντο, Od., α, 234,* also, in Hesiod, λαγὸς ἤξευν, α, 302, for λαγούς.*

* The Harleian mss. have ἐβόλοντο (with α above the ολ), ἐβούλοντο, ἐβόλοντο, those in Bennet's Coll. Camb., βούλοντο, the Parisian 2403, ἐβούλοντο, ου corrected into ο, and beside it γρ. καὶ ἐβάλοντο, 2769, ἐβούλοντο (so also the Heidelberg), 2804, βούλοντο. So also a Breslau ms. and the Vatican. Comp. § CCXXXII, 31.

Obs.—It is not intended to assert, in these remarks, that the long syllables are *original*, and that the abbreviation of them is an anomaly introduced by versification. On the contrary, the short forms must be the *original*, as e. g. βόλομαι, compared with *volo* and the Germ. *wollen*; and as *dos* is more primitive than βούς, so πός and τρίπος are older than ποῦς, τρίπους. Such short syllables are, therefore, really a relic of the ancient language, to which grammar, forced to proceed upon existing and predominant forms, can only allude.

13, *Also αι, οι, υι, shorten their quantity without changing their form*, αι in ἔμπαιον οὐδὲ βίης, Od., υ, 379 (but κακῶν ἔμπαϊος ἀλήτης, ib., φ, 400), which, being derived from ἔμπης, ἔμπα (ἔμπαφος, altogether in, or versed in), was probably originally written ἔμπαος.—Οι in οἶος: ἀρετὴν οἶός ἐσσι, Il., ν, 275, &c., where the full form οἶος has retained the quantity of the primitive φίος (compare the Germ. *wie*, as).—Υι in υἱός: Δρύαντος υἱός, Il., ζ, 130, &c., Ἐκτορ, υἱὲ Πριάμοιο, ib., η, 47, &c., also a trace of the primitive form FIOΣ.

§ CLXIX.

OF THE REJECTION OF VOWELS.

1. *As long vowels and diphthongs are shortened through the necessities of versification, so, upon the same ground, short vowels in several words are entirely rejected.*

2. *At the beginning of words, α, in σταχύεσσιν, στεροπή, στεροπηγερέτα, Il., ψ, 598, λ, 66, π, 298, together with ἀσταχύεσσι, ib., β, 148, ἀστεροπή, κ, 154, ἀστεροπητής, α, 580, &c.*—E in κείνος for ἐκεῖνος as the verse may require,* in

* By Aristarchus the license is extended beyond these bounds, who, e. g. read in Il., ο, 94, οἶος κείνου θυμός, to the injury of the rhythm, because it was so Ionic. In obedience to him κᾶκείνον, Il., π, 648, was made καὶ κείνον, κᾶκείνω, ib., ο, 45, καὶ κείνω, and κᾶκείνος, ib., ζ, 200, καὶ κείνος.

κεῖθεν, κεῖθι, κεῖσε everywhere for ἐκεῖθεν, ἐκεῖθι, ^(R) ἐκεῖσε. Add the already mentioned ῥύεσθαι for ἐρύεσθαι, and words pertaining to it. On the other hand all the forms of θέλω are now given in Homer with ε. E is thrown away from ει in ἵκελος for εἵκελος from εἴκω, ἰδυίησι in the phrase ἰδυίησι πρᾶπιδεςσι, Il., σ, 380, &c., for εἰδυίησι, lastly in ἴσος, which has retained its ε only in the feminine forms εἴσης, εἴσην, εἴσαι (not εἰσάων) εἴσης, εἴσας, ib., α, 468, ε, 300, &c. O before ι in, (οἶδαμεν) ἰδμεν.

3. In the middle of words, α, in γλαυτοφάγων, Il., ν, 6, and as modal-vowel in ἰδμεν for οἶδαμεν, εἰλήλουθμεν for εἰληλούθαμεν, ἔλσαν, ἐέλσαι, &c., according to the old Grammarians for ἦλασαν, ἐλάσαι. So ἐέλμεθα, ἐελμένος; although these forms may be more fitly derived from φέλω, Lat. FOLFO, *volvo* (Heyne ad Il., λ, 413).—E as radical vowel in πελ, ἐπέλετο, ἔπλετο, so ἐπιπλόμενον, Od., η, 261, περιπλομένων, ib., α, 16, in κελ, κέκλετο, in πετα, ἀποπτάμενος, Il., β, 71, &c., ἔπτατο, &c. In ἰρόν, ἰρά, ἰρεύς, ἰρεύσασθαι, ἰρηξ, from ἰερόν, ἰερηξ, &c., the iota is lengthened after the ejection of ε, as in ὄφεις, ὄφίς, &c. (comp. Λεξικ. περὶ πνευμάτων, Ammonius, Valck., p. 229).—O in τίπτε for τίποτε, Il., α, 202, &c.

§ CLXX.

OF THE SEPARATION OF VOWELS.

1. *The digamma, dropped out between vowels, still exists in its effects so far that those vowels formerly separated by it have been preserved open: thus,*

AE in αη, ἀήτης, ἀῆναι, ἀέντες. AEP, i. e. AFEP, whence αὔρη, *aura*, in ἡερέθονται, ἀήρ, ἡέρι, ἡέρα, ἡέριος, αἰρίζω, ἄορ, ἄορτής, ἄωρο. Moreover, in αἰίδα, αἰιδός, αἰιδῆ, αἰιδιάω, ἀηδάν, ἀέλλη, ἀελλής, ἀολλέα, ἀέζω (*augeo* and αὐξάνω), αἰεί (from

Zenodotus is said to have read κῆκεῖσε, ib., μ, 348. The same prejudice that armed Aristarchus against the augment, seems to have instigated him in this matter also.

AFEN), AE, the root of ἔ-μεναι and the intensive AF, A, ever being.—AI in αἶον (I heard), αἶε, αἶων, αἶουσα.—AO in σαόφρων.—EA in ἑάω, ἑάας, ἑᾶν, ἑάσω, &c., ἐαδότα, ἐάγη, ἐάξε, ἑαρος, κρέας, στέατος, φρέαρ.—HE, ἥλιος.—HI, ἦια, ἦίθεος, ἦϊάν, ἦϊσαν, κλήϊς, &c., λήϊον, λήϊδα, &c.—EE in ῥέεθρον.—OE in λόετρον, λοέσσομαι, δημιόεργος.—OI in Ὀϊλέυς, Ὀϊλιάδης.

2. So the *υ* derived from the digamma remains open in αὐτή, αὐτεῖ, αὐτευν, αὐσε, &c., εὖς.

3. Hence the negative *α* has no *ν* after it before digammated words: ἀάατος, ἀαγής, ἀαπτος, ἀάσχετος, ἀεικής, ἀέκητι, ἀέκων, ἀεργός, ἀήθεσσον, Ἀἰδής, Ἀἰδανεύς, αἰδοηλος, αἰδρις, αἰδρεῖη (but before words not digammated: ἀναιδής, ἀναινομαι, ἀναιτίος, &c.). The words ἀνούτατος, Π., δ, 540, and ἀνουτητί, ib., χ, 371, do not harmonize with ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον, ib., σ, 536.

4. The separation of the vowels is variable in the words connected with ἀέθλος: ἀέθλος and ἄθλων, ἀέθλοφόροι and ἄθλοφόροι, &c., according to the exigencies of the verse; yet ἀεθλεύων πρὸ ἀναπτος, Π., ω, 734, is preferred to the other reading ἀθλεύων. The forms of θαάσσω remain open, yet θώωκος exhibits contraction (θάφοκος, θάοκος, θῶκος, θόωκος). Always Θρηῖκιος, ου, ω, ον, οι, η, ης, and Θρηῖκα, but Θρηῖκες, Θρηῖκων (better Θρηῖκων as from Θρηῖκων), Θρηῖκεσσι, Θρηῖκης, Θρηῖκηνδε, Θρηῖκηθεν, as well as Θρηῖκες, Θρηῖκας.—Λυκούργος, Π., ζ, 130, Λυκούργου, ib., 134.—Always ὀαρίζειν with ὀαριστής and ὀάρων ἔνεκα σφετερέων, Π., ι, 327; but ὀρεσσιν, ib., ε, 486.—Ὀῖω and ὀόμαι, open in all forms except οἶοιτο, Od., ς, 580, χ, 12, where the constant quantity of the iota hinders us from reading τίς κ' οἶοιτο.—Ὀῖς (never οῖς), ὀῖος, ὀῖν, ὀῖες, ὀῖεσσι, always open (and hence ὀῖων trisyllabic against Aristarchus in Π., γ, 198*). The forms ὀῖος and ὀῖων sometimes become dissyllabic: thus οἶος ἀώτω, Od., α, 443, &c., οἶων ἀργεννάων, Π., σ, 588, &c., but only when the versification requires. The usage is looser in παῖς, παῖς,† φάος (φῶς),

* Comp. the Venet. Schol. *ad loc.* and the Etym. Mag. p. 620, l. 22.

† Παῖς, Lac. πῶς, Lat. *puer*, and belonging to this *puer*, Germ. *Bube*, where the labial maintains itself, but is again lost in the provincial *Bud*.

φάως; although Bentley requires *πάις* everywhere, when the verse will allow: as, *εὖς παῖς* (Bent, *παίς*) *Ἀγχίσαο*, *Il.*, β, 819. Compare *Heyne ad loc.*

5. Separation of vowels in the middle of a word, where the root and the termination meet, is entirely disallowed: *Ἀτρεΐδης*, *Εὐβοίης*, *εὐπλοίων*, &c., except when the first vowel is long in the forms — *ῆεις*, — *ῆίς*, — *ῆιάδης*, — *ῆιον*, — *ῶιον*; yet we find, from *ὑπερώϊον*, *ὑπερώϊα*, the shortened form *ὑπερῶ*, *Od.*, α, 362, &c. (perhaps, on account of the uniform diæresis in other cases, better written *ὑπερῶι*, and ascribed to synizesis), also the word *ὑπερῶην*, *Il.*, χ, 495. Since all the forms of *δηίος*, such as *δηίοιο*, *δηίῳ*, &c., remain, without exception, open, it seems right to restore *δηίῳσαντε*, *Il.*, χ, 218, *δηίῳθεντες*, *Od.*, ι, 66, and to write all other forms of this verb, such as *δηῶσας*, *δηῶσειν*, &c., open.

6. When two consonants follow the diphthong, diæresis frequently occurs, even where no digamma has been dropped. Thus, although *οἰκτεῖρω*, *οἶκος*, and *οἶκτῆρ*, yet always *οἷζύς*. Although *οἷξασα*, yet *οἷξε*; *εἵκτην* and *εἵσκω* from *εἶκω*, &c., together with the digammated *αἰῶδες*, *αἷστος*, *αἷσσω*, *οἷστοί*, and the resolved digamma in *αὔτμη*, *αὔσταλέος* (i. e. *ἄφσταλέος* from the privative α, αφ, and *στέλλω*, I equip, adorn (*στολή*), thus meaning *unadorned*).

7. Hence *εὔ* is made *εὖ* before two consonants: *εὖ γνῶτον*, *εὖ κρίνας*, &c., and according to this analogy *εὖ πρήσσεσκον*, *Od.*, θ, 259, instead of *εὐπρήσσεσκον*.

8. In compound words *εὐ* remains unaltered before vowels and single consonants: *εὐαίμονος*, *εὐανθέος*, *εὐβοτος*, &c.; but it is *εὖ* before two consonants without a liquid: *εὖζυγος*, *εὐκτίμενος*, *εὐστρεφής*, &c., and before the semivowels, which are then doubled: *εὐμμελής*, *εὐννήτους*, *εὐρῥοος*, *εὐσσελμος*, &c., except before λ in *εὐλείμων*, *Od.*, δ, 607.

9. Before a mute and liquid *εὔ* and *εὖ* stand as follows. Always open before κλ, κν, τμ, τρ: *εὐκλέες*, *Ἐυκνήμιδες*, *εὐτμήτοισιν*, *εὐτρεφές*, &c.—Open and shut before πλ, φρ: open in the forms belonging to *εὐπλεκές*, *εὐπλοκάμος*, *εὐπλυνές*, but *εὐπλέκτους*, *Il.*, ψ, 145 (with *εὐπλέκτω*, *ib.*, ψ, 335), *εὐπλοίων*, *ib.*, ι, 362,* constantly *εὐφρονέων*, *εὐφρανέειν*, *εὐφραίνοιτε*,

* *Εὐπλείην*, *Od.*, χ, 3, has been exchanged for *ἐμπλείην*, but is supported

&c.; but with ἐϋφρήνης also ἐϋφρῆναι, ἐϋφρην ἐπέεσσι, Il., ω, 102; with ἐϋφρων also εὔφρων; with ἐϋφροσύνησι also ἐϋφροσύνη; ἐϋφραδέως, Od., τ, 352. Even before δμ stands, together with ἐϋδμήτοιο, ἐϋδμητον, also εὔ, after the apostrophe of δέ, in ὁ δ' ἐϋδμητον βάλε τεῖχος, Od., υ, 302.—The sound πρ has only εὔ not εὔ before it, in the forms ἐϋπρηστον, Il., σ, 471, ἐϋπρυμοι, ib., δ, 248.

§ CLXXI.

OF THE CHANGE OF THE ROUGH BREATHING INTO THE SMOOTH.

The rough breathing passes frequently into the smooth, when its syllable is strengthened by the assumption of other letters, or altered by inflection.*

- A. From ἄλλομαι (not used by Hom.), comes ἄλτο, so ἐπᾶλτο, Il. φ, 140, ἄλματι, Od., θ, 128. With ἄμαξαι stands also ἀμαξιτός; with ἄμα, ἀμυδῖς; with ἄπτεσθαι, ἀπτοεπές, Il., θ, 209; ^(R) with ἡμέας, ἀμμε; with ἡμῖν, ἀμμι.
- E. Ἐκηλος and εὔκηλος; ἐλίσσω and εἰλίποδες, εἰλυμένος, εἰλύαται; with ἐπόμεσθα, ἐσπόμεθα, Il., α, 158;† with ἔωλος (χθесинός), εὔωλος (Lexic. περὶ πνευμ., p. 221); with ἐαδότα, εὔαδεν; with ἔννυμι, ἐσθής.

by πήρην θῆκεν ἐϋπλείην, Od., ρ, 467, and by εὔ πλῆσασα χιτῶνων, Il., π, 223, where also ἐμπλήσασα, analogous to ἐμπλείην, is a various reading, but rejected by the metre, and thus shown to be a gloss.

* So in the Lexicon περὶ πνευμάτ. Ammon. Valcken, p. 209, Ἄλκυον ἐκ τοῦ ἐν ἀλὶ κύειν ἐτυμολογεῖται, ὅμως φιλοῦται διὰ τὸ ἐπάγεσθαι τὸ κ. So also p. 201. Add πολλάκις γὰρ ἡ παραγωγή εἴωθεν ἀλλάσσειν καὶ τὸ πνεῦμα, ὡς ἐν τῷ ἄμα, ἀμυδῖς, ἰδίω, ἰδρώς, ἰζω, ἰζός, ὀδός, Ὀδυσεύς, εἴρω, εἰρμός, εἴρω, εἰρητή, ib., 229. Comp. 240.

† In the same Lexicon, p. 219, Ἐσπόμεθα, ἀντὶ τοῦ ἀκολουθήσομεν, τοῦτο δὲ ἐν τοῖς Θεοδώριτου ψιλούμενον εὔρον.

- I. Ἰκω and Ἰκμενος, Ἰξάλου αἰγός, Il., δ, 105; * ἰδρώς and ἰδιον, ὥς ἐνόησα, Od., υ, 204.
- O. Ὅ-μοῦ, ὁ-μόθεν, and from this root ὄαροι, united together, wedded, and ὄαριστύς, company, conversation: also ὄτριχος, Il., β, 765, οἶετας (i. e. ὀφέτεας), of the same year, ὄπατρος, ὄπατρον, ib., λ, 257. Ὀδός, way, and οὐδός, threshold; ὄρος and οὖρος, Il., μ, 421, &c. The root ουρ has the difficult word ἀπούρας, Il., α, 356, 507, &c., taking away, depriving: ὄρ, οὖρ, οὔρα, οὔρας, ἀπούρας; and in a lengthened form ἀπουρίζουσιν, ib., χ, 489; so διουρίσαντες, Herod., 4, 42, ἀπούρας, Apoll. Rhod., 4, 1433, middle form with pass. meaning ἀπουράμενοι ψυχάς, Hes., α, 173. It is clear that this ἀπούρας cannot be by syncope from ἀπουρίσας, but is the *original* form, and ἀπουρίζω, &c. the later extension.^(R)—Farther, ὅλος, whole, and οὔλος in ἄρτον δ' οὔλον ἐλάν, Od., ε, 343.† So ὄριστος, Il., λ, 228, &c., and ὄλλοι for οἱ ἄλλοι, ib., β, 1, in the Homer of Zenódotus, where, however, the aspirate is only subjected *orthographically* to the sign of the crasis.—On the other hand, ἥελιος passes into ἥλιος, ἥως into ἑωσφόρος, and αἶδης later into αἴδης.

* The Lexicon alluded to explains (p. 228,) Ἰξάλος by ὀρμητικός, as belonging to Ἰκω.

† The meanings of the forms from οὐλ answer to the German *voll*, full, (*φόλλος*, οὔλος. Comp. Festus *de verbb. signif.*, p 516, Dacier. *Sollo* Osce dicitur, quod nos *totum* vocamus. S and F are interchanged, as in *Fé*, *se*, *Fάσις*, *satis*, &c.),—*Wolle*, wool, (Festus ib., *Solox*, lana crassa)—and *wohl*, well (*sol-vo*, *sal-vus*);—to *voll*, full, in the above-cited passage, also in πέμψαι,—οὔλον ὕνειρον, *full*, *clear* dream, Il., β, 6, οὔλαι, *whole* barley-corns, and οὔλοχύται,—to *Wolle*, wool, so that οὔλος is *wooly* in οὔλων τε ταπήτων, ib., π, 224, and χλαίνας τ' ἐνθέμεναι οὔλας, ib., ω, 646, —to *wohl*, well, in οὔλέ τε καὶ μέγα χαῖρε, Od., ω, 402, *hail*, &c., in οὔλή, healed wound,^(R) and ὕπουλος.

OF THE CONSONANTS.

§ CLXXII.

CONSONANTS REMAINING UNALTERED.

1. *The mutes sometimes resist the regular change before* μ : δ in ιδ , ιδμεν , later ισμεν , ιδμεναι , and οδμή for οσμή , in Pindar also κεκαδμένον : ϑ in κεκορυθμένος (from κόρυς , κόρυθ-ος , κορύθ-σσω , κορύσσω), later κεκορυσμένος , and ἐπέπιθμεν , $\Pi.$, β , 341, &c.: χ in ἀκαχμένον .

2. *N remains before* σ , as in ἀνστάς , ἀνστρέψειαν , ἀνσχεθέειν , &c., κένσαι , so in πανσυδίη , $\Pi.$, β , 12, according to Aristarch., see the *Ven. Schol.*, *ib.*,* according to Zenodotus πασσυδίη , which is supported as an original mode of writing by inscriptions in the ancient Attic alphabet: ΕΣΣΙΑΔΟΙ , ΕΣΣΑΜΟΙ , &c., ἐν Σίλλῳ , ἐν Σάμῳ . (Comp. Boeckh. Index lectt. Berol., 1816, Oct., p. 6.)

§ CLXXIII.

CONSONANTS INSERTED AND TRANSPOSED.

1. *M is inserted, in order to strengthen the syllable, in the compounds of* $\beta\rho\sigma\tau\acute{o}s$: $\alpha\mu\epsilon\rho\sigma\tau\acute{o}s$, $\phi\theta\iota\sigma\acute{\iota}\mu\epsilon\rho\sigma\tau\acute{o}s$, $\phi\alpha\epsilon\sigma\acute{\iota}\mu\epsilon\rho\sigma\tau\acute{o}s$,†

* The context shows, that in that Scholium we should read "Ὅτι Ζηνόδοτος ΔΙΑ τοῦ σ instead of ΧΩΡΙΣ.

† Bekker, p. 127, 128, *ut supra*, explains it from a duplication of the β , $\alpha\epsilon\epsilon\rho\sigma\tau\acute{o}s$, so that the more easily pronounced $\mu\epsilon$ was substituted for the hard $\beta\beta$; in which way also $\alpha\mu\phi\alpha\sigma\acute{\iota}\eta$ appeared for $\alpha\upsilon\phi\alpha\sigma\acute{\iota}\eta$, and the mss. have often $\kappa\acute{\alpha}\mu\epsilon\alpha\lambda\epsilon$ for $\kappa\acute{\alpha}\epsilon\epsilon\alpha\lambda\epsilon$, $\Pi.$, ψ , 683, *Od.*, ζ , 172, on which Porson remarks: *qui error, si tamen est error, frequens est in hujusmodi compositis*. The same duplication appears in $\alpha\mu\mu\omicron\rho\sigma$, $\alpha\lambda\lambda\eta\kappa\tau\acute{o}s$, &c.

also in ἀμφασίη, Il., ε, 695, Od., δ, 704, which has sprung from ἀφφασίη (comp. ἀφσταλέος, which passed into ἀϋσταλέος), and was originally αὐφασίη. So ν in ἰδρύνθησαν, Il., γ, 78, η, 56 (although we find ἰδρυε, ἰδρυσε), ἀμπνύνθη—root πνεφ (πνεῦμα), πνυ (as χεφ, χυ,)—for ἀνεπνύθη, and in ὑπεμνήμυκε, Il.,[†] χ, 491, for ὑπεμήμυκε. N inserted in the same manner is found in νώνυμνος from ὄνομα, and ἀπάλαμνος from παλάμη.

2. Σ is added, in compound words, to roots ending in the weak ε: ἐγχε in ἐγχος, ἐγχε-ος, ἐγχέ-Σ-παλος; σακέ-Σ-παλος; θέ-Σ-φατος; θέ-Σ-κελος (θε(ο)εἰκέλος, θέ-κελος, θέσ-κελος);* φερέ-Σ-ειος, before τ in θέμιτος, θέμιστος; ὀρέ-Σ-τερος, &c.; before π in επ in ἔπ-ος, θέ-επις, θέπις, θέ-Σ-πις, whence θεσπέσιος, &c.; so ἔπ-ος, ἔνισπε, ἔσπετε, and ἐπ, ἐσπόμεθα, ἐσπόμενος, as in σμικρός, Σκάρμανδρος, Ζάκυνθος, &c.

3. T is assumed in πόλις, πόλεμος, and their derivatives: πτόλις, πτολίεθρον, πτολίπορθος; πτόλεμος, πτολεμίζειν, πτολεμιστή, Il., χ, 132, &c.—B (from the digamma) in παρμέμ-βλωκε from μολ, μλο, and μέμβλεται, μέμβλετο from μελ, μελ. Comp. § CLXI, 1.—Θ in μαλθακός, ἐγξηγόρθασι, Il., κ, 419, διχθά and its derivatives.

4. P is transposed in connection with mutes: ἄταρπος and ἄταρπιτός for ἄτραπος, ἄτραπιτός; βραδύς, βάρεδιστος; θάρσος and θράσος; κράτος, κάρτιστος; καρδίη (cor-dis) and κραδίη; δρατά for δαρτά, Il., ψ, 169; ρεγ in ἔρεξε, &c., and ἔργ in ἔργον; ρεδ in ῥέζειν, and ἐρδ in ἔρδειν; περθ is transposed in ἔπραθον, and δερξ in ἔδρακον.

§ CLXXIV.

OF THE DOUBLING OF CONSONANTS.

1. Consonants are doubled in order to strengthen the syllables; namely, the smooth mutes in some forms, and more frequently the semivowels.

2. Π in ὅπως, ὅπη, ὀπότε, ὀπόθεν, ὀπόθι, ὀποῖον,

* Comp. Schol. Venet. ad Il., γ, 130.

ὀππότερος, ὀππόσα, ὀπποτέρωθεν.—K in πελέκκω, Il., v, 612, πελέκκησεν, Od., ε, 244, as also σάκος in Hes., α, 364, 461, μέγα σάκος ἄραξει, should be written σάκκος.—T in ὅττι, ὅ, ττι, ὅττεο, ὅττευ.

Obs.—The doubling of the middle δ in ἔδδειςε, περιῶδδισαν, ἀδδέες has been already remarked, as springing from an ignorance of the digamma, and ἐριῶδῆσασθαι, Il., ψ, 792, is now written with a single δ.

3. Λ after the augment in ἔλλαβε, ἔλλειπον, ἔλλισάμην, ἔλλιτάνευε, and the words pertaining to them; in compounds: ἀπολλήξειαν, μεταλλήξαντι, ἄλληκτος, νεόλλουτος, Hymn., II, 241, πολύλλιστον.

4. M in ἄμμορος, ἀμμορίην, ἔμμαθες, ἔμμεναι, ἔμμορε, εὐμμελῆς, φιλουμειδῆς; and as ἔμμεναι so ἵμμεναι in Il., υ, 365, according to Hermann (de Ellipsi et Pleon., p. 232), and so ἀρόμμεναι, Hes., ε, 22, Gaisf.

5. N in ἀνέφελος, Od., ζ, 45 (Wolf gives ἀνέφελος like ἀθάνατος), ἔννεπε, εὐννητος, ἀγάννιφον.

6. P after the augment: ἔρραιε, ἔρράδαται, ἔρρων, ἔρρεον, ἔρρεζε, ἔρρηξε, ἔρριγα, ἔρρίζωται, ἔρριψε, ἔρρύσατο, ἔρράσαντο, &c.; and in compounds: ἄρρηκτος, ἄρρηκτον, ἀναρρήξας, ἀπορρήξας, ἀπορράῳ, ἀγαρρῶος, ἀκαλαρρρείταιο, βαθύρρῶος, διαρραίσουσι, ἐπίρρῶος, ἐπίρρολος, ἐπίρρεον, κατάρρεον, περίρρυτος, πολύρρηκος, πολύρρηγες, ὑπόρρηνον, Il., κ, 216, &c.

7. Σ in the middle of the root: ὅσσον, ὅσσάκι, ὅσσάτιον, τόσσος, τοσσοῦτον, ποσσημαρ, πρόσσω, ὀπίσσω, πρόσσοθεν, νεμέσσει (from νέμεσις), νεμέσσα, νεμεσσηθείς, νεμεσσητόν, μέσσον, δυσσανόεις, Ὀδυσσεύς. After the augment: ἔσσευα, ἐσσεύοντο, ἔσσυμαι, ἐσσεύοντο, ἐσύμενος, &c.; and in compounds: εὖσσελμος, Ἐϋσσώρου. Lastly in the termination σι of the 3rd decl., νέκυσι, δώμασι, &c., the tenses in σα and σω of pure verbs, as δαμάσσω, δαμάσσατο, γέλασσαν, πασσάμενος, &c., ἔσομαι, ἔσσει, κάλεσσα, &c., λοεσσάμενος, νείκεσσε, τρέσσε, τελέσσω, &c., ὁμόσση, &c., ἔρυσσαν, &c., κύσσε, Od., ρ, 39, ω, 320, κύσσ' ἄρα, ib., τ, 417, κύσσαι, ib., ω, 236, in which places κῦσε, κῦσ', κῦσαι, stood improperly, since υ is short, as ἐπὶ κύσει, Il., ζ, 474. Comp. Il., ω, 478, Od., ε, 463, &c., παρσταῶσα κύσει, ib., ψ, 87, &c.; also in forms where δ must fall out before σ: φεράζω

(φραδ'), φράσσομαι, &c., αἰχμαῖσσοι, πέλασπον, κόμισσα, &c., ὀχλίσσειαν, ἐτειχίσσαντο, ἐξείνισσα, &c.

Obs.—As here the consonants, so in some cases syllables are repeated or doubled, not only in the verbs μαρμαίρω, παπταίνω, &c., but also in nouns: from ἄτη, ἀτηρός, (not in Homer), in Hom. ἀταρτηρός, unless the syllable ταρ be an insertion in the root, as in ἐπιτάρῃος, which is compared with it by the Schol., Il., α, 223.

§ CLXXV.

OF THE REJECTION OF CONSONANTS.

1. *As the doubling of consonants is introduced by the exigency of versification, so in obedience to the same principle or to euphony, some consonants are occasionally thrown away.*

2. Those words which lose a consonant in the beginning, have been already adduced under the head of the digamma. *In the middle, or at the end, δ is dropped* in μόλιξος for μόλιξδος, Il., λ, 237.—Γ in φάρυγος, Od., ι, 373, for φάρυγγος.—Ξ in ἄνα for ἄναξ, Il., π, 233, &c.—Π in προτί, ποτί.—Σ in ὀπιθε, ὀπιθεν for ὀπισθε, ὀπισθεν. Ματεύσομεν, Il., ξ, 110, is probably not from μαστεύειν, but an ancient form from μα, whence αὐτόματος.—Ν in ἐγών, ἐγώ, and the terminations ι and σι, ἀνδράσι, εἴπησι, &c.—Farther, ἔργον ἄρεκτον (i. e. ἀπρακτον) stands Il., τ, 150, on account of the verse (Eustath., p. 1175, l. 5), and ἀμφιζύτη with a single consonant, where analogy requires the consonant to be double, as in περιρρύτος.

3. Κ is dropped out of ξύν, the root of ξυνός (κοινός), so that the weaker σύν appears where the verse requires it, as ἦιε σύν, Il., α, 307; but ξύν is also retained on account of the verse, as τὸν σὺ ξύν Βορέη, Il., ο, 26, &c., or for the sake of the preceding syllable, even when not absolutely necessary, as Ἀπόλλων Ἀρτέμιδι ξύν, Od., ο, 410, quoted by Gregor. Corinth., Att. dial., § v.

4. Nothing but the necessity of versification can justify the change of ξύν into σύν, so that, where the verse admits, we

should read *ξυμβελήμενος, ξύμβεληται, ξύμπαντα*, &c., for *συμβελήμενος*, &c. So also *ξύν* for *σύν* at the beginning of the line in *Il.*, β. 47, 187, 450, &c.

5. Nor is there any ground for attenuating *ξύν* after *ν*, since *ν* combine in a sonorous enunciation. It is better to read *ἔμειν ξυν*, *Il.*, α. 170, 179, *ἐλθὼν ξύν*, *Il.*, α. 325, &c., instead of *σύν*; nor should *γὰρ σύν*, *περὶ σύν*, *ἐγὼ σύν*, *Il.*, α. 183, and the like, be allowed to remain.

OF THE HOMERIC DECLENSIONS.

FIRST DECLENSION.

§ CLXXVI.

TERMINATIONS.

1. Where at the end of the root a long α appears, it is changed into η , e. g. $\text{Μαντινέ}\alpha$, $\text{Μαντινέ}\eta$; $\text{Τεγέ}\alpha$, $\text{Τεγέ}\eta$, &c., except Δεά (ῥ^-), Αινείας , Ἑρμειάς .

2. Since the gen. and dat. of this decl. have always the termination long, this termination will always have η . The acc. follows the nominative, e. g. $\mu\acute{\iota}\alpha$, $\mu\acute{\iota}\tilde{\eta}\varsigma$, $\mu\acute{\iota}\tilde{\eta}$, but $\mu\acute{\iota}\alpha\nu$; $\gamma\alpha\acute{\iota}\alpha$, $\gamma\alpha\acute{\iota}\eta\varsigma$, $\gamma\alpha\acute{\iota}\eta$, but $\gamma\alpha\acute{\iota}\alpha\nu$; $\text{πολυξότεις}\alpha$, $\text{πολυξότεις}\eta\varsigma$, $\text{πολυξότεις}\eta$, $\text{πολυξότεις}\alpha\nu$.

3. Except Δεά , $\text{Δεῶ}\varsigma$, Δεάν (ῥ^-), and even $\text{Δεᾶ}\tilde{\iota}\varsigma$. Comp. n. 37. So also $\text{Φειᾶ}\varsigma$ παρ τείχεσσιν , Il., η , 135, from Φειά (Etym. M., p. 410, l. 17), recognised by Strabo and Apollon. Comp. Heyne *ad loc.* However, from χειά (*spelunca*), which the Etym. quotes together with Φειά , we find $\text{χειῖ}\tilde{\eta}$, Il., χ , 93, 95.—Concerning masculines in α see n. 22.

4. It is necessary next to state the cases in which the termination of the nom. is *long* η , and in which it is *short* α . Much, under this head, must be repeated from the remarks on long α of the 1st decl., which prevails in the common dialect instead of η in the Homeric; but the collection of all the rules (*chiefly after Spitzner de vers. heroic. Græc.*, p. 26, &c.), is requisite in a complete survey of Homeric Greek.

5. *Dissyllables in -αια are short* : γαῖα, αἶα, Μαῖα, Γραῖαν, Il., β, 498 ; *polysyllables are long* : ἀναγκαίη, Ἀθηναίη, ἐλαίη, εὐναίη, ἀγελαίη, πετραίη. Except Πλάταια, Δίλαια, Ἰστίαια.

6. *Words in -εα are long* : γενεή, Μαντινέη, Τεγέη.

7. *The termination -εα is short in adj. in -υς, -εῖα, in the fem. forms from εὖς, ἥρ, and in the names of women and towns, e. g. βαθεῖα, βαρεῖα, εὐρεῖα, ἱερεῖα, βασίλεια, δυσαριστοτόκεα, εὐπατέρειαν, Il., ζ, 292, &c.*—Ἀνεμάρεια, Λιμνώρεα, Πρωτογένεια, Πηνελόπεια, Περσεφόνηα, Σκάνδεια, Ἴφιμέδεια, Θάλεια with the adj. θάλεια, Il., η, 475, &c. ; *together with several isolated words* : κράνεια, κώδεια, πέλεια, τρυφάλεια :—*long in substantives from adj. in ης, and in the fem. of -ειος* : e. g. αἰκείη, ἀναιδείη, ἀληθείη (different from the common dialect, in which these words have α *short*), ἑὺκλείη, κατηφείη, ἀρείη, ταυρείη, ἡμιονείη, Γοργείη, βοείη, Ἀργείη, λείη from λείος, together with ἀγελείη from the non-Homeric λείᾱ.

8. *The following dissyllables in -ια are short* : δῖα, μῖα, ἰα, *polysyllables are long* : δολίη, πολίη, ἀνθρακίη, σκοπῖη, κονίη, πρᾶδίη, &c. (add the abstracts : ἡλικίη, ἱππηλασίη, πολυκοιρανίη, &c.).—Except πότνια, πολύμνια, Hes., δ, 78, Εἰρετρίαν, Il., β, 537, Θεσπίαν, ib., 498 (the former, however, is cited by Steph. Byzant. under Χαλκίς, as Ἐρεῖτριαν, and the latter by the Etym. M., p. 305, l. 37, as Θέσπεια).

9. *Words in -οια are short from βοῦς* : Εὐβοια, Μελίβοια, Ἡερίβοια, Περίβοια, *the rest are long* : Τροίη, αἰδοίη, εὐπλοίη, νεοίη.

10. *Words in -υια are short* : ἀγυιάν, Il., υ, 254,* εὐρυνάγυια, Ἀρπυια, μυῖα, ὄργυια, τεθαλυῖα, with other participles of this sort. On the contrary, μητρυῖή, Il., ε, 389.

11. *Those in -ουή and -ωή are long* : ἀκουή, ἀλωή, ζωή,

* Wolf there writes ἄγυιαν according to the Etym. M., p. 305, l. 36, as Ionic, comp. Heyne ad Il., ψ, 327, but ἀγυιαί, Od., β, 388, ἀγυίας, Il., ε, 642, ζ, 391. So also ὄργυι Il., ψ, 327, ὄργυιαν, Od., ι, 327, κ, 167. In the common dialect ἀγυιά, ὄργυιά have alone remained. The Homeric form ἄγυια, ὄργυια is supported by the shortness of the α, since in his composition, in ἀγυιά, ὄργυιά, the tone upon α would lengthen the vowel, as in μητρυῖή.

ἐρωή, θωή, ἰωή, ὑπερώη; also where a consonant separates ω and η: λώξη, ἰωγή, εὐχωλή, παυσωλή, τερπωλή, φειδωλή, ὀπωπή, ἐλπωρή, θαλπωρή, ἐδωδή.

12. *Those in -λα, -να, -ρα, -σα, are short*: θύελλα, ἄελλα, μάκελλα; δέσποινα, ἐέλαινα, τρείαινα, χλαῖνα, Κεῶμνα, Πολύδαμνα; χίμαιρα, ἰοχέαιρα, μάχαιρα, νείαιρα, Μαῖρα, σφαῖρα, δμήτειρα, κυδιάνειρα, ἀντιάνειρα, Κασσιάνειρα, καλλιάνειρα, πολυβότειρα, πίειρα, στεῖρα, μοῖρα, ἄρουρα, σφύραν (l. σφῦραν), Od., γ, 434; Βῆσα, Il., β, 532, Μοῦσα, Θόωσα, γλῶσσα, ὄσσα, αἰματόεσσα, παιπαλόεσσα, &c. Add those with a double consonant: ἀργυρόπεζα, ἄμαξα, δίψα, ρίζα, φύζα (l. φῦζα), Il., ι, 2.

13. *Oxytons are long*: αἰχμή, κεφαλή, τιμή, τομή, αἰνή, κελαινή, ἀγορή, ἀρήν, νευρή, ἐκυρή, λισσή, σειρή. Also words in -ίνη, ὑσμίνη and Αἰγίνη in νῆσός τ' Αἰγίνη, Hym., I, 31, although Αἰγίαν is written Il., β, 562. Also several in -λα: αἶγλη, Σκύλλη (yet Σκύλλ', ἐτέρωθι, δέ, Od., μ, 235, which, according to Spitzner, should be read ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δέ); in -να: Ἀλκμήνη, Ἀριάδνη, Ἑλένη, ἄχνη, τέχνη, ζώνη; in -ρα: αὔρη, αἶθρη, δύρη, Φαῖδρη, φρήτη, πυράγρη, ἡμέρη, πέτρη, τέφρη; in -σσα: κνίσση, Μέσσην, Il., β, 582.

14. *The mute words are generally oxytons and therefore long*: λωξή, φυγή, ἀκωκή, περσιωπή, ἐδωδή. Also some that are not oxytons: Αἶθη, δαίτη.

15. *In the words hitherto quoted we have considered only feminine forms, and not the roots, out of which masculines were formed, as ἰππότα, ἡπύτα, &c.* These give rise to particular forms in the sing., and both classes must therefore be more closely examined.

§ CLXXVII.

OF THE SINGULAR OF FEMININE WORDS.

16. The original language had, as an universal mark of personality, the old dative pronoun ΦΙΝ (FIN) in the form of an *affix*, which, attached to the root of the word, converted it into a noun, without determining the case, and hence

adhered to all the different expressions of relation afterwards introduced, or *according to the Etym. M.*, p. 800, l. 8, appeared in every case. For the nominative, there is there cited : ὁδὸς δ' ἐτέρῃφι παρελθεῖν Κρείσσων εἰς τὰ δίκαια, Hes., ε', 214 (where ἐτέρῃφι is now read) ; for the vocative, Οὐρανίαφι for Οὐρανια.* As accusative it still stands in ἔς τ' ἔννηφιν, Hes., ε'. For this case Apollonius (περὶ ἐπιρρ., p. 621, l. 21,) quotes also ἐπὶ δεξιόφιν (Il., ν, 308), from the 2nd declension.

17. In Homer the use of this affix in the 1st decl. is much limited. There is no trace of it in masculine words, nor in feminine proper names. It appears only in other feminines, with a long vowel in their termination, and only in the genitive and dative, chiefly in the expression of place : e. g. εὐνῆφιν and εὐνῆφι for εὐνῆς, εὐνῆ.—

By treating φιν or φι as this sort of affix, we are relieved from the necessity of comparing it to the adverbial terminations, and thus of either misexplaining the non-adverbial part of its use, as in ἔς τ' ἔννηφιν, or combating its existence, which will be a difficult matter, especially in such instances as ἀμ' ἡοῖ φαινομένηφι, ἦφι βίηφι, Δεόφιν, and the like.

18. *Examples of genitives in -φιν ; εὐνῆφι, κεφαλῆφι, Il., λ, 350, &c., νευρῆφιν, ib., 3, 300, &c., so κεφαλῆφιν not κεφαλῆφιν, ib., κ, 458.†—Remark also the adverbial -θεν, which occurs, in expresions of place as a genitive form : ἀγορῆθεν, δαίτηθεν, Θερῆκηθεν, Ἰδηθεν, κλισίηθεν, Οἰχαλίκηθεν, πρύμνηθεν, Σπάρτηθεν, Τροίηθεν, &c. ; in the following declensions likewise it must be considered a genitive of place, whence it also connects itself with prepositions : ἐξ Αἰσύμῃθεν, Il., 3, 304, similar to ἐξ εὐνῆφιν.*

Obs.—The genitive εὐνῆφι appears to have had its affix φι united also with the subsidiary and connecting sound σ, which has been retained

* From Alcman acc. to Schol. A. ad Il., ν, 588, and Apollon. Dyscol. *Excerpt. ed Reitz.*, p. 434, C., where we must read Οὐρανίαφιν in Οὐρανία οὐρανόφιν παρ' Ἀλκμᾶνι, or rather Ὠρανίαφι. Comp. Heyne Excurs. II, ad Il., 3, p. 523.

† Comp. Schæfer ad *Gnomic. Poett. Gr.*, p. 237.

elsewhere, but here banished. From ΕΤΝΗΣΦΙ arose, after the rejection of ΦΙ, εὐνῆς, in the regular form for the gen. of this decl.

19. In the dative an iota is subscribed: εὐνῆφι, φρήτηφι, &c., which is pointed out by the Etym. M. under φρήτηφι as a mere traditional usage, and which militates against the manifest derivation of this iota, which clearly arose after the ejection of φ in εὐνῆφι, &c. The form εὐνῆ-ι, εὐνῆ, &c., was established for the dative, when the progress of language assigned separate forms to the expression of different relations (*cases*).

20. *Examples of the dative form in* φιν, φι: ἀγέληφι, ἀγλαίηφι, βίηφι, γενεῆφι, ν, ἡνορέηφι, δύρηφι, κεφαλῆφι, ν, κλισίηφι, νευρῆφιν, παλάμηφι, φρήτηφιν; also adjectives: ἐτέρηφι, κρατερῆφι; partic. φαινομένηφι; pron. ῆφι.

21. *The accusative*, springing from the full form εὐνῆφιν, &c., by ejection of φι, εὐνήν, &c., offers nothing remarkable. The affix has entirely disappeared. The adverbial termination δε is added, for the most part, to the acc. already formed: κλισίηνδε, ὑσμίνηνδε, Θρήκηνδε, Τροίηνδε, Φθίηνδε; but traces of old formation are seen in ἔραζε, δύραζε, where the roots ἔρα, δύρα, have assumed the ending δε, and before it the subsidiary Σ, ἔρασδε, δύρασδε. — *The vocative*, here confined to a few proper names, Ἡξη, Ἀθήνη, Πηνελόπεια, and the like, is similar to the nominative, except that of Νύμφη, Νύμφα φίλη, Π., γ, 130, like the Lat. *Nympha*.

§ CLXXVIII.

OF THE SINGULAR OF MASCULINE WORDS.

22. Masculine words retain in the nominative, where euphony or versification requires it, α unaltered, as ἱππῶτα, ἡπύτα, εὐρύοπα, as with the Latins in *poeta*, *propheta*, and with those, who now inhabit the mountains of Laconia, in ναύτα, χωριάτα, ἐρημίτα, προφήτα, &c. (*comp. Villois. Prolegom. to Il.*, p. 49, *L. in the obs.*). Otherwise σ is added to the root, and the α lengthened into η: Ἀτρεΐδα, Ἀτρεΐδης,

Βορέα, Βορέης, except in those in -εια, which have long α: Αινείας, Αὐγείας, Ἑρμείας, and retain it in the other cases. Together with Ἑρμείας there remains also a short form (Ἑρμεια, Ἑρμειης), Ἑρμῆς, but only in Il., υ, 72, Od., ε, 54, ω, 1, perhaps originally open Ἑρμειής; and together with Αινείας also Αινέας, Il., ν, 541, perhaps originally Αινέης.

Obs.—The Σ of the nom. is probably derived from the suffix FΙΣ, which we shall recognize among the pronouns as the nom. of FEO, εἶο.—In the 3rd decl. F as well as Σ has remained in βασιλε, βασιλεῖς, βασιλεύς, &c. Of the same origin are -is and -es in *Patr-is*, Germ. *Vater-es*, *Vaters*, and the pronouns *is* and Germ. *dieser*, which, compared with FΙΣ, point out ΔFΙΣ and TFΙΣ as the primitive forms.

23. In the genitive appears the suffix FO: Ἀτρεΐδα, ἈτρεΐδαFO, πηλεΐδαFO, so that the forms either remained open, Ἀτρεΐδαο and Πηλεΐδαο, thus attesting the previous existence of F or Φ between the vowels, or were contracted, AO into Ω, thus,

- a. *Without farther alteration after a vowel*: Ἑρμείας, Ἑρμείαιο, Od., μ, 390, Ἑρμείω, Il., ο, 214, Βορέης from Βορέα, gen. Βορέαιο, ib., ε, 524, &c., Βορέω, ib., ψ, 692, &c., and ἔϋμμελῆς, root ἔϋμμελια (from εὔ and μελία, μελίη), gen. ἔϋμμελῖαιο, ἔϋμμελίω.
- b. *With prefixed ε, not ranking as a syllable, after a consonant*: Ἀτρεΐδαο, Ἀτρεΐδῆω, Πηληϊάδαο, Πηληϊάδῆω, &c.*

24. The termination ΦIN has been already recognized as the pronoun of the third person, namely as the dative FIN, which, as an universal symbol of *personality*, might lie at the basis of every case. This being premised, we may recognize, without difficulty, FO as the genitive of the same pronoun (FEO, and, by dropping the E, FO), so that FΙΣ,

* The ancients made so little distinction here, that, e. g. Eustathius, p. 13, l. 5, produces as similar and of the same formation, Αινείεω, Πηλεΐδῆω, Ἑρμείεω.

FEO, and FIN, added as suffixes to the root, produced the inflections of the singular. ^(R)

25. *Examples of the nominative in -α*: Θύεστα (also Θύεστης). Adjectives: ἀκάκητα, αἰχμητά (also αἰχμητής), ἡπύτα (from ἁπύω), ἱππότα, νεφεληγερέτα, μητίετα, &c. Of the adjectives, besides αἰχμητής, the following have the full form: ἄσπεροπητής, ὑψιβρεμέτης.

Obs.—Nominatives of this class have the accent sometimes on the final syllable, as ἄσπεροπητής, αἰχμητής, but commonly on the penultimate, Χρύσης, Ἀτρεΐδης, Ἰππότης, so Θύεστα, ἱππότα, ἱππηλάτα, νεφεληγερέτα, &c. On the ante-penultimate, but not without opposition from some Grammarians, it is found in μητίετα, Il., α, 175, as Aristarchus wrote it then, and ἐπεκράτησεν ἡ ἀνάγνωσις is the remark of the Scholiast. For the same accentuation of the word are quoted, Il., α, 508, *Horus* and *Apollonius*, ἐν τῷ περὶ παρωνύμων; and the insertion of ε for the sake of rhythm (μητίετα for μητίτα) is assigned as the cause (*the tone remaining on the original sound*). This occurs also in two compound adjectives: εὐρύοπα, and ἀκάκητα, and, out of Homer, in the voc. δέσποτα, according to the Schol., Il., α, 508.

26. *Examples of the genitive in -αο, -ω*. Besides Βορέα and ἑὺμμελίω, also Ἑρμείω, Il., ο, 214 (so Αἰνείω, ib., ε, 534, and Ἀσίω, ib., β, 461, should be written Αἰνείω, Ἀσίω, or the latter rather as an adjective, ἀσίῳ ἐν λειμῶνι). So Φλεγύω, not Φλεγύου, Hymn., XV, 3. In Hymn., II, 413, Ἑρμέω βουλῇσιν κλεψίφρονος points to the form Ἑρμέαο from Ἑρμέης (n. 22); yet Ἑρμείω in a Mosc. MS. invites us to write Ἑρμείω βουλῇ.

27. *Examples of the genitive in -αο, -εω*: ἰκέτης, ἰκέταο, Il., φ, 75, &c., ἰκέτew, ib., ω, 158, &c., συζώτης, συζώτew, Od., δ, 640, &c., especially proper names and their derivatives: Ἀἶδαο, Αἰακίδαο, Αὐγείας, Αὐγηϊάδης, Αὐγηϊάδαο, Ἀλταο, Ἴδεω, Νηλείδαο, Νηληϊάδαο, Νηληϊάδεω, Ὀρέσταο, Πειραιίδαο, Il., δ, 228 (l. Πειραιίδαο), Οἰνείδαο. Adjectives: ἀκαλαρρέϊταο, βαθυρρέϊταο, εὐρρέϊταο, ἀργέσταο, ἐριβρεμέτew, πυλάσταο.

28. *The dative ends in -η*, yet Αἰνείας has Αἰνείᾳ, Il., ε,

272, 432, 450, &c., and according to this analogy it should be 'Ερμεία, not 'Ερμείη, in Hymn., XVIII, 36. On the other hand the short form 'Ερμέα, Il., ε, 390, should be written, like Βορέη, &c., 'Ερμέη.

29. *The accusative ends in -ην*, except again Αινείαν and 'Ερμείαν. Heinrich has marked as not epic 'Ερμείην, Hes., ε, 58 (*comp. Schæfer ad loc.*).

30. *The vocative of the terminations -της and -πης ends in short α*, e. g. Θωῶτα, δολομῆτα, ποικιλομῆτα, κυνῶπα, συζῶτα, τέττα, τειχεσιπλῆτα, *that of the termination -είας in long α*: Αινεῖα, 'Ερμεία, &c., *that of the terminations -ίδης, -ίσης, -ύσης, in -η*: 'Ατρεΐδη, Νηληϊάδη, 'Αγχίση, Hymn., III., 108, 193, Χρύση, Πέρση, Hes., ε, 17, &c. So also 'Ερμῆ, Hymn., XVII, 12.

§ CLXXIX.

DECLENSION OF THE DUAL AND PLURAL.

31. Of the dual there occurs only the form in α: 'Ατρεΐδα, προφανείσα, Il., Δ, 378. Here, and in the plural, the masc. and feminine words agree, and, in the plural, the nom., acc., and voc., do not differ from the common forms; consequently the gen. and dat. are to be considered.

32. The genitive adds ΩΝ, properly FΩΝ, to the root, whence the termination AFΩΝ, ΑΩΝ, and by contraction after vowels ΩΝ, after consonants, with E prefixed, ΕΩΝ: τρυφάλεια (τρυφαλειάν), τρυφαλειῶν, but ἀγορή, ἀγορέων, Il., β, 275, and ἀγορέων, ib., ι, 441, αὐτή, αὐτάων, ib., ε, 752, &c., αὐτέων, ib., μ, 424, ἀλφειστάων, ἀσπιστάων, &c. The prefixed E forms a short syllable in ἐξ ἀρέων, Il., ι, 566, ὡς εἰπῶν πυλέων, ib., η, 1. *Comp.* μ, 340, ἐκτὸς θυρέων, Od., φ, 191.

33. If the pronominal forms FΙΣ, FEO, FIN, were suffixes for the inflection of the singular, the plural ΣΦΕΕΣ, ΣΦΕΩΝ, ΣΦΙΣΙΝ, ΣΦΕΑΣ, or, without the auxiliary sound Σ (φιν for σφίν was Laconic *), and with the original

* *Comp. Sylb. ad Etym. M.*, p. 702, l. 43.

labial FEEΣ, FEΩN, FIZIN, FEAΣ, would form suffixes for the plural. FEEΣ shows itself in the nom. as FEΣ, EΣ, clearly in the third decl., FEΩN as FΩN, ΩN, in the gen. of all the declensions. So also FIZIN and FEAΣ as FIZIN, IZIN, ΣIN, and FAΣ, AΣ, in dative and accusative, since in process of time the digamma and the first vowel disappeared.

34. *Examples of the genitive in AΩN, ΩN.* Feminine subst. *Θεάων*, Π., δ, 7, *Θεῶν*, H., III, 32, *κλισιάων*, Π., β, 91, &c., *κλισιῶν*, ib., ψ, 112. The form *κλισιέων*, in some editions, is but weakly supported. Nor is it right to read *γαίέων*, H., I, 46, but *γαιῶν*; in Od., 9, 284, &c., we find *γαιάων*.—*Μουσῶν* appears in the *Batrachom.*, v. 1, and *δῆμος Ἀθηνῶν* in H., I, 30.—*Μαλειαίων*, Od., γ, 287, &c., *Μαλειῶν*, ib., τ, 187, *παρειάων*, ib., α, 334, &c., *παρειῶν*, Π., ω, 794, &c., *ροάων*, ib., γ, 5, &c. Feminine adjectives: *άλσιάν*, *δμωάων*, Od., α, 435, *δμωῶν*, ib., τ, 121, *Σκαιάων*, Π., χ, 6, *Σκαιῶν*, ib., γ, 263, &c., *εὐρειάων*.

35. *Examples of the genitive in AΩN, EΩN.* Feminine substantives: *ἄπειλάων*, *ἀράων*, Π., ο, 378, &c., *ἀρέων*, ib., ι, 560, *ἄφροσυνάων*, *βολάων*, Od., ρ, 283, *βουλέων*, Π., α, 273, &c., *ἔδραων*, *εὐνάων*, *ἐφετμέων*, *κεφαλέων*, *Νυμφάων*, ib., υ, 8, &c., *Νυμφέων*, Od., μ, 318, H., II, 98, *ἱππείων ὀπλέων*, Π., λ, 536, υ, 501 (*where read ἱππειῶν*, since *ἱππείη*, ib., κ, 568, shows that this adj. has three terminations), *πυλάων*, ib., χ, 6, *πυλέων*, ib., η, 1, *πηγέων*, *πληγέων*, *χαιτάων*, *ψυχέων*, *ᾠτειλεων*. For *ρίζων*, ib., φ, 243, read *ρίξέων*.—

Feminine adjectives: *ἀπαλάων*, *ἀργεννάων*, Π., γ, 198, &c., *ἀργενῶν* (read *ἀργενέων*), ib., σ, 529, *ἄπασέων*, *πασέων* (*πασῶν is given as a various reading*), *αὐλιζομενάων*, *εὐποισιτάων*.

Masculine substantives: *ἐρετάων*, *Λαπιθιάων*, *κυνορραιστέων*, *ναυτάων*, Od., 9, 162, *ναυτέων*, ib., ι, 138.

Masculine adjectives: *ἀλφησιτάων*, *ἄσπισιτάων*, *βυκτιάων*.

36. *The dative ends universally in -ησιν, -ησι, -ης*, and it has been already shown (§ CLXIV, 5,) that the abbreviated form *-ης* appears in very few instances, and was probably strange to Homer.

37. The suffix of the dative, FIZIN, joined with the root,

e. g. with that of κλισια, gives as the original dative form κλισιηφισιν, and after the ejection of digamma κλισίησιν.

38. The Etym. M., p. 166, l. 30, proceeding on the false supposition that the dative originally ended in -αις, and that -ησιν was formed out of it by extension and alteration, says, "we mark only two as not changing their α in the Poet, οἵτε Δεαῖς ἀγάσασθε παρ' ἀνδράσιν εὐνηθῆναι (Od., ε, 119), and — λιμέσιν τε καὶ ἀκταῖς (Il., μ, 284)." Hermann (*ad H. ad Aphrod.*, 191,) resting apparently upon this observation, and extending it, endeavours to show that Δεῖς, Il., γ, 158, should be altered. Must we then alter likewise εἰκυῖα Δεῖσιν, Il., δ, 305, τ, 286, where there is no trace of Δεαῖσιν?

39. *The accusative has universally α long*, since here the final -α of the root blends with α in the termination ας.

§ CLXXX.

OF THE CONTRACTIONS OF THE FIRST DECLENSION.

40. Besides the contractions of the genitive there appear some others, but not of certain authority. Ἐρμῆς from Ἐρ-μέης has been already considered. Like this is Ποδῆς, Il., ε, 575, Ποδῆν, ib., 590, which according to analogy comes from Ποδέης. We may add συκαῖ, Od., η, 116, as it now stands instead of the ancient συκαί, but συκαῖ itself is not quite satisfactory, and must be exchanged for συκέαι of the Vat. ms., n. 915, the more so, because we find συκέας τεσσαράκοντ', Od., ω, 341, and also μηλέαι, ib., η, 115, λ, 588, and even at the end of the verse, μηλέας, ib., ω, 339.

41. To νηπιέη, childhood, in νηπιέῃ ἀλεγεινῇ, Il., ι, 491, belongs as acc. νηπιέας, the contracted form of which (νηπιᾶς) and with the prefixed α νηπιάας appears as *childish play* in νηπιάας ὀχέειν, Od., α, 297. This again supplies an analogy for Ναυσικία. Suidas (Vol. II, p. 600, Kuster,) derives it from ναῦς and καίω,* of which the primitive form was κέω

* Προσφυνῶς τῇ χώρᾳ· ἐπεὶ ναυτικώτατοι ὄντες ἐπέκαιον ταῖς ναυσὶ πίσσαν πρὸς ἀσφάλειαν.

(Etym. M., p. 498, l. 40), thus originally ναυσικήα, ναυσίκα, and with α prefixed Ναυσικίαα. Besides the nom. there appear, Ναυσικίαα, Od., ζ, 276, Ναυσικίααν, ib., ζ, 49. ^(R)

42. For the sake of revision paradigms are here added. The *numbers* refer to the foregoing paragraphs of the first declension from 1 to 41, unbroken by the sections : the stars mark rejected forms.

1. Feminine.

Proper names in short α :

Πηνελόπεια, 1.

Πηνελοπείης, 2.

Πηνελοπείη, 2.

Πηνελόπειαν, 2.

Πηνελόπεια, 21.

in η :

Ἑλένη, 13.

Ἑλένης,

Ἑλένη,

Ἑλένην, 2.

Ἑλένη.

Other words in short α :

Nom. Δύελλα,

in η :

Φρήτρη,

ἐτέρηφι,

κεφαλήφιν,

εὐνήφι,

εὐνης,

Δύρηφιν,

βίηφι,

βίη,

βίην.

Gen. Δύελλης,

Dat. Δύελλη,

Acc. Δύελλαν,

} 17, 18.

} 19.

Form in long α :

N. Δέα, 3.

G. Δεᾶς,

D. . . .

Acc. Δεάν,

V. Δεά.

2. Masculine.

Pure in ης :

N. Βορέης, 22.

in ας :

Αἰνέας, } 22.
Αἰνείας,

G. Βορέας, } 23. |
Βορέω,

Αἰνείας,

Αἰνείω, 23.

Αἰνείω, * 26.

D. Βορέη,

Αἰνεία, 22.

| | | |
|------|---------|--------------|
| Acc. | Βορέην, | Αἰνείαν, 22. |
| V. | . . . | Αἰνεία, 22. |

Mute in α, ης :

N. αἰχμητά, } 22, 23.
αἰχμητής, }

G. ἰκέταο, } 23, 27.
ἰκέτεω, }

D. Ἀτρεΐδῃ,

Acc. Ἀτρεΐδην,

V. Θοῶτα, 40.

Ἀτρεΐδῃ, 30.

Plural.

Pure :

Mute :

N. κλισίαι,

αὐταί,

G. κλισιάων, } 35.
κλισιῶν,
κλισιέων,* }

αὐτάων, } 35.
αὐτέων, }

D. κλισίησιν,
ἄκταῖς, } 38,
δεαῖς, }

αὐτῇσιν,
αὐτῆς,*

Acc. κλισίας.

αὐτάς.

Masculines in the same way, n. 31.

§ CLXXXI.

DIFFERENT FORMS OF THE SAME WORD IN THE FIRST DECLENSION.

43. Various forms arise partly from the extension of the final letter of the root : thus,

A into AIA (ΓΕΑ), γῆ (ΓΕΑΙΑ) γαῖα, as ΧΑΙΡ in χαίρω from ΧΕΑΙΡ, attested by the adj. ἰοχέαιρα; ΓΡΑ, ΓΡΑΙΑ, whence γραῖαν. ΓΡΑ itself is deduced from ΓΕΡΑ, visible in γεραίός.—AI into ΑΙΝΑΙ, θεαί, θείαναι, without any other case.—E into ΕΙ, Αἰνέας, Αἰνείας, &c.—EH into ΕΙΑ, Ἑρμῆς, Ἑρμείας.—EA into ΕΙΗ, Πέα, Πείη.—E into ΕΙΗ, ἔγχος, ἔγχεος (root ΕΓΧΕ), ἐγχείη, ἐγχείης, &c., ἔλεγχος, ἐλεγχείη (in the plur. ἐλέγχεα, Π., ω, 260).—H into ΑΙΗ, Ἀθήνη, Ἀθηναίη, ης, &c., ἀνάγκη, ἀναγκαίη, Π., δ, 300, &c.

(Comp. on the substantive use of this form, Schæfer ad Lamb., B, p. 534.)

44. Table of the forms of Ἑρμῆς, and γῆ, γαῖα (with rejection of γ), αῖα.

| (Ἑρμῆς) | | (Γῆα) | | |
|--------------|------------|-------|--------|-------|
| Ἑρμείας, 22. | Ἑρμῆς, 22. | Γῆ, | Γαῖα, | Αῖα, |
| Ἑρμείας, 23. | | γῆς, | γαίης, | αῖης, |
| Ἑρμείω, 26. | Ἑρμείω, | | | |
| Ἑρμεία, | Ἑρμεία,* | γῆ, | γαίη, | |
| Ἑρμείη,* 28. | Ἑρμῆ,* 28. | | | |
| Ἑρμείαν, 29. | Ἑρμῆν, | γῆν, | γαῖαν, | αῖαν, |
| Ἑρμεία, | Ἑρμῆ. | γῆ. | | |

Plural.

Only the genitives

γαϊάων,

γαίεων,* 34.

45. Next stands the class of words which inflect some forms according to the third declension:† Ἀλκή and dat. ἀλκί (also ἀλκη, Od., ω, 509).—Ἀκραι and acc. ἀκρίας always in the fourth foot of the verse (but ἀκρας at the end of the line, Il., δ, 425).—Αὐλή and acc. αὐλιν (also αὐλήν, Il., ζ, 316, &c.).—Ἰωκή, Il., ε, 740, ἰωκάς, ib., 521, but ἰωκά τε δακρυόεσσαν, ib., λ, 601.—Υσμίνη, ης, η, ην, αι, ας, but ὑσμῖνι μάχεσθαι, Il., β, 56, whence are explained as accusatives of the 3rd decl. φύγαδε and οἴκαδε instead of φυγήνδε, οἰκονδε.

46. Independent forms of the first and third declension are found in, a. Ἀῖδης, b. Ἀρης, and c. Γραῖα:

a. Ἀῖδης.

| | | | |
|------|--------|---------|-----------|
| N. | Ἀῖδης, | | Ἀῖδωνεύς, |
| G. | Ἀῖδαο, | Ἀῖδος, | |
| D. | Ἀῖδῃ, | Ἀῖδι, | Ἀῖδωνῆϊ, |
| Acc. | Ἀῖδην. | | |

The forms of Ἀῖδης are derived ultimately from FIA (VID-

† Πλαγιάζεσθαι and μεταπλάζεσθαι; the distinction drawn by the Grammarians we learn from Eust. ad Il., p. 16. Ἀῖδι ἐπλαγιάσθη ἀπὸ τοῦ αἶς (was formed obliquely from the obsolete αἶς).—But if Ἀῖδης and Ἀῖδου are to be considered the only valid forms, then μετεπλάσθη ἀπὸ τοῦ Ἀῖδου,—in the one case πλαγιασμός, in the other μεταπλασμός.

EO), which with α negative gives the roots ΑΙΔ, ΑΙΔΑ, ΑΙΔΟΝΕ.^(R)

| | | | |
|------|-------------|--------------|------------------|
| | b. "Αρης. | | |
| N. | "Αρης, (1.) | "Αρης, | |
| G. | "Αρειω, | (Αρητος) | "Αρηος, "Αρειος, |
| D. | "Αρη, (2.) | "Αρηϊ, | "Αρει, |
| Acc. | "Αρην, | "Αρηα, | |
| V. | | "Αρεις, (3.) | |
| | | "Αρεις. | |

(1.) The chief passage concerning "Αρης is cited from Herodian by Eustathius (*ad Il.*, ε, p. 518). Herodian supports the form "Αρειω, foreign to our editions of the Homeric text, by the usage of Archilochus παῖδ' "Αρειω μιηφόνου, and produces in defence of the unwonted genitive "Αρητος the patronymic 'Αρητιάδης from Hes., α, 57, and the diminutive 'Αρητίων. According to this view, the forms "Αρηος, "Αρηϊ, "Αρηα, were produced by the elision of τ, and "Αρειος, "Αρει from them by abbreviation of the long vowel. Thus is removed the necessity of deriving both from the Æolic "Αρευς, which he cites from Alcæus. For "Αρειος there is found in many places (e. g. *Il.*, ξ, 485,) the variation "Αρειως, seemingly as little to be regarded as πόλεως for πόλεος.

(2.) Between "Αρη and "Αρει the reading varies, *Il.*, ε, 757, φ, 112, where the Townley Scholiast marks the form as contracted from "Αρηϊ, and hence must have read "Αρη. "Αρει alone is used in Pindar, *Ol.*, 9, 82 (116), ε, 5, 85 (113), &c.

(3.) "Αρεις of twofold quantity in the line already quoted (§ CXLVII, 2), "Αρεις, "Αρεις βροτολοιγέ, μισιφόνε τειχεσιπλήτα, *Il.*, ε, 31, gave so much offence to Ixion (*Eustath.*, *ut sup.*), that he—especially since the repetition of a name in the vocative is rare—wrote "Αρεις ἀρέες, i. e. βλαπτικέ, supported by the vocatives following. Yet Ptolemy defended the repetition for the sake of its greater emphasis.

| | | |
|---------|-------------------|--------|
| | c. Γρηύς (γραῖα). | |
| | Γρηύς, (1.) | γρηῦς, |
| γραίης, | | |
| | γρηϊ, | |
| γραῖαν, | | |
| | γρηῦ, | γρηῦ. |

(1.) The root of the forms is ΓΕΡΑΦ (γεραιός), ΓΡΑΦ (Germ. *grau*).

47. Double forms are found also in Ἀντιφάτης, Ἀντιφάταο, Ἀντιφάτην, but Ἀντιφατῆα, Od., κ, 114.—Ἐδωδή, ἤς, &c., and ἔδητύος (in 28 places for the sake of its dactylic rhythm in the fourth foot).—Δαῖδες, torches, δεταί, bundles (δέω) for burning.—Ἐλπίς and ἐλπωρή.—Ἐθελραι and ἐθελράδες, Od., π, 176; where, however, Aristotle (*see Schol. ad Theocr.*, 1, 33,) read γενειάδες.—Ἡμέρη and ἡμέραι with ἡμαρ, ἡματος, -τι, -τα, -σιν.—Κόνις, κόνιος, κόνι, κόνιν, and κονίη, ης, η, ην, ησι.—Κριθαί, άς, and the ancient form κρι.—Πέλεια, αν, αι, and (out of Homer) πελειάς, whence πελειάδες, Il., λ, 634, πελειάσι, ib., ε, 778.—Πολῖται, πολίτας, Il., ο, 558, πολήτας, ib., β, 806.—Φειδώ and φειδωλή.—Φήμη, φήμην, and φῆμις, φῆμιν.—Φυγή, φυγῆ, and φύξιν.—Χροίη, whence χροῖη, Il., ξ, 164, and χρώς, χροός, &c.; also χρωτός and χρωτα.—From the first and second declension come together Θεά and Θεός, goddess, also in the plur. Θεάιναι.—Θύρη, and θυρεόν, also θυρετρα, οῖς.—Κλισίη, and κλίσιον, Od., ω, 208, fence, enclosure.—Ὑπερώη, roof of the mouth, and ὑπερώϊον, upper story.—Σιδονίην, Σιδονιηθεν, and Σιδῶνος; also the inhabitants are named Σιδόνες and Σιδόνιοι.—Στειλείον, handle of axe, and στειλειή (adj. with ὀπή understood), socket of axe.—Παρθενική, compared with παρθένος, is likewise an adjective (understand κόρη) used as a substantive; and after the same analogy πυρκαϊή (sub. ὕλη), the same as πυρή.

48. Forms of ἡ δαίς, banquet:

| | | | |
|-------|------|-----------------------|------------------|
| Sing. | N. | | δαίς, |
| | G. | δαίτης, δαίτηθεν, | δαιτός, δαιτύος, |
| | D. | | δαιτί, |
| | Acc. | δαίτην, | δαῖτα, |
| Plur. | N. | | δαῖτες, |
| | G. | | δαιτῶν, |
| | D. | δαίτησι, Il., κ, 217, | |
| | Acc. | | δαῖτας. |

Δαιτύος appears in the fourth foot Il., χ, 496. The root δαιτυ reveals itself also in δαιτυμόνες, ων, εσσι, ας, which occurs in the Odyssey alone.

Obs. 1.—Several feminines in *-εια* pass into the termination *-ης*, but only in the post-Homeric epos: ἡϋγενής, H., III, 94, Τριτογενῇ τῇν, H., XXVIII, 4, Ἀφρογενής, Pseudo-Orph. in Εὐχ., 11, γ, which form should be restored also in Hes. Theog., 196. Likewise Κυπρογενής should be read in the acc. Κυπρογενέα in Hes. Theog., 199. It is the only form used in the part of Theognis first edited by Bekker.

Obs. 2.—The difference of forms penetrates even to the root in those which come from ΟΠ and ΩΠ.—The root ΟΠ (*offen, open*), visible in ὄπ-τομαι, (ὄπ-μα) ὄμμα, appears in ἥνοπι χαλκῷ, Il., π, 408, οἶνοπα πόντον, βόε οἶνοπε, ib., ν, 703, μήλοπα καρπὸν, χαροποί τε λέοντες; also in ΟΠΗ, which does not itself occur, but is visible in στεροπή, ἀστεροπή, and gives the root ΟΠΑ for the adj. εὐρύπα, and the adverb ἀνοπαῖα, out of sight, Od., α, 320. So that here there is an extension of η into αῖη, plur. αῖα, as in some other adjectives: ὄρφη, ὄρφναιη; ἀνάγκη, ἀναγκαῖη.—The root ΩΠ appears in the accusative: εἰς ὦπα, and adverbially κατένωπα, Il., ο, 320; also in several plural adjectives: ἐλκῶπες, &c., and feminines in the sing. γλαυκῶπις, κυνώπιδος, Il., γ, 180, εὐώπιδα, Od., ζ, 113, &c. According to this analogy is also derived from βλέπω, παραελῶπες, Il., ι, 503. Likewise ΩΠΗ in ἐνωπή, περιωπῇ, Il., ξ, 8, in the adj. κυνώπα, Il., α, 159 (as εὐρύπα belongs to ΟΠΗ), with some in ος and ον: εὐρυμέτωπος, πρόσωπον, &c.

49. The patronymics follow the rules given (§ CXXXIX): Ἰππότης (ἰπποτα), Ἰπποτιάδης; Ἀσκληπίος, Ἀσκληπιάδης; Ἀτύμνιος, Ἀτυμνιάδης; Πάνθο-ος, Πανθοΐδης; Θέστωρ, Θεστορίδης, Φέξης, Φέξητος, Φεξητιάδης; Κέας (Κεα-ος), Κεάδης; Πείραιος from Πείρα-ος, Πειραιΐδης.* Add to these Νηληϊάδης, Περσηϊάδης, Αὐγηνιάδης from the root αὐγε, whence Αὐγέης,

* So we should adopt Ἀλκαῖδαν, Pind., Ol., VI, 68 (115). Comp. Boeckh ad Pind., p. 379. Ἀλκαῖος has the root not pure, but extended from ἀλκα (Ἀλκαος like Οἰνόμαος, &c.).—Hence Ἀλκαΐδης is regular, but Ἀλκείδης is from the abbreviated root ἀλκ, as on the other hand Πελοπηΐδαι, Nem., VIII, 12 (21), is from the root (Πελοπε) lengthened. An important passage on these forms occurs in Eustath. ad Il., α, p. 13.

Αὐγείας, as Ἑρμῆς, Ἑρμείας, *comp. n.* 22.—In Ἀγχισιάδης, Θυεστιάδης, Κλυτιδῆς, Τερπιάδης, Λαερτιάδης, Μενoitιάδης, Ὀϊλιάδης, from Ἀγχίσης, Θύεστης, Κλύτιος, Τέρπιος, Λαέρτης, Μενoitίος, Οἰλεύς, the terminations *ιδῆς* and *ιάδης* have displaced the final vowel of the roots ἀγχισα-, θυεστα-, κλυτι-, τερπι-, λαερτα-, μενοιτι-, οἰλε-; but Ἰαπετιονίδης in Hes., 9, 528, combines both formations: Ἰαπετός, Ἰαπετίων, Ἰαπετιονίδης, like Ταλαός, Ταλαίων, Ταλαϊονίδας, in Pindar, Ol., VI, 15 (24). On the other hand, of the second formation we find like Ἡετίδης in Herod., 5, 92, Δευκαλίδη, Il., ν, 307, Δευκαλίδας, Il., μ, 117; viz. both not from Ἡετίων, Δευκαλίων, but as if deduced from the simple forms ΗΕΤΟΣ, ΔΕΥΚΑΛΟΣ. Yet, that we must not treat these as real primitive forms, but only as *possible* forms supposed by the Poet, is proved by the foregoing series, and also by Λαμπετίδης ὃν Λάμπος ἐγγίνετο, Il., ο, 526, as if from Λαμπέτης. Finally, Philoctetes is named from his father Ποίας (αντος), not Ποιαντιάδης but Ποιάντιος, Od., γ, 190; and so Σθένης Καπανήϊος ἀγλαὸς υἱός, Il., ε, 241; Ajax from Telamon not only Τελαμωνιάδης but also Τελαμώνιος, and the other Ajax not only Οἰλιάδης but also Ὀϊλῆος ταχὺς Αἴας,^(R) ib., ν, 66, &c.

SECOND DECLENSION.

§ CLXXXII.

OF THE FORMS IN ΦΙΝ.

1. The universal primitive form of inflection by ΦΙΝ has, in this declension, chiefly through the influence of *quantity*, been retained more firmly than in the first. (*Comp. Apoll. Lex. under* θεόφιν, p. 416.)

2. In the *genitive* it stands in Ἰλιόφι κλυτὰ τείχεα, Il., φ, 295, which form has been rejected, at the expense of the

verse, in Ἰλίου προπάροιθεν (read Ἰλιόφι), Π., φ, 104, and the like, cited § CXLVIII, 2, ὑπὸ ζυγόφιν, ib., τ, 404, &c., ἀπὸ πασσαλόφιν, ib., ω, 268, ἐκ πασσαλόφιν, Od., θ, 67, 105, ἐκ ποντόφιν, ib., ω, 83, πλατέος πτυόφιν, Π., ν, 588, ἀπὸ χαλκόφιν, ib., λ, 351, ἀπ' ἐσχαρόφιν, Od., η, 169. Comp. Od., ε, 59.

Obs.—Besides this last form there appear, of the same word, only the feminine ἐσχάρη and ἐσχάραι, so that we must suppose an obsolete form ἔσχαρος, whence ἐσχαρόφιν, as in the case of ἐσπέρα and ἑσπερος.

3. In the *dative* we find adverbially used αὐτόφι with παρά and ἐπί instead of παρ' αὐτῷ or ἐπ' αὐτῷ, as well as αὐτοῦ, in that very place. Thus, νῆας ἐνιπρήσειν—κτενέειν δὲ παρ' αὐτόφι πάντας ἀρίστους (which passage decides also upon Π., μ, 302, ν, 42, υ, 140, ψ, 640, where the expositors hesitate), and πάντες ἐπ' αὐτόφιν εἶατο σιγῇ, Π., τ, 255.

4. In the *accusative*: ἐπὶ δεξιόφιν and ἐπ' ἀριστερόφιν, Π., ν, 307, 8 (comp. *Et. M.*, p. 800, l. 9, *Apoll. Dyscol. Excerpt. Reitz.*, p. 434, *C.*, and περὶ ἐπιρρήμ. in *Anecdott. Bekk.*, *T. II*, p. 621), ἐπ' ἐσχαρόφιν, Od., τ, 389.

5. Also in the plural,

a. In the *genitive*: Δακρυόφιν, Π., ε, 696, ψ, 327, &c., Δεόφιν, ib., ψ, 347, ε, 101, ἰκρίόφιν, Od., μ, 414, ο, 551, &c., ὀστεόφιν, ib., ξ, 134.

b. In the *dative*: Δεόφιν μῆστωρ ἀτάλαντος, Π., η, 366, &c., and ἄμφ' ὀστεόφιν, Od., μ, 45, π, 145.

§ CLXXXIII.

REMARKS UPON PARTICULAR CASES.

6. The genitive ends in -οιο as well as -ου, as ἀργυρέοιο βιοῖο, Π., α, 49, &c. Both terminations arise from the suffix FO, which was explained under the first declension; so that from the root BIO the primitive genitive was BIOFO, after the ejection of F, BIOIO, βιοῖο by *extension*, and BIOO, βιοῦ by *contraction*.

7. The dative, arising as in ΒΙΟΦΙ, ΒΙΟΙ, has retained its original *o* in several forms, as Ἴσθμοῖ, οἴκοι, &c., which now rank as adverbs, in the rest it was changed into *ω*, βῆῳ.

Obs.—The vocative has usually *ος* instead of *ε*. Thus φίλος, Ἦ., δ, 189. Comp. ι, 601, κ, 169, &c. So ἡέλιος, Ἦ., γ, 277.

8. The nominative, accusative, and vocative dual, have the common ending, but the genitive and dative end only in ΟΙΙΝ, as, in the genitive: ἀμφοτέρωϊν, βλεφάροιϊν, ἡμιόνωϊν, ἱπποῖν, ὀφθαλμοῖν, τοῖν, ᾧμοῖν. These may be written more properly without diæresis: ᾧμουιν, ὀφθαλμοῖν, &c., since the coalition of the sounds is here impossible.

9. In the dative we find only ᾧμοῖν in Ἦ., ο, 308, π, 40, 64, Od., κ, 262. The other termination in *-οιν* is *post-Homeric*, since ἀμφοτέρωιν, Ἦ., ε, 156, of the old editions is now corrected ᾧμοτέρω. Where the long forms in *-οῖν* were not enforced by the verse, the plural are found, which have spread themselves at the expense of the other.

10. That the abbreviation of the dat. pl., of which the full form is *-οισιν*, prevails in this decl., so that *-οις* as well as *-οισιν* is found, has been already observed.

Obs.—The primitive forms of the plural must have been ΩΜΟΦΙ, ᾧμοι, ΩΜΟΦΩΝ, ᾧμόων, and this originally ᾧμῶν as a *perispomenon*, to which the Doric genitives παντῶν, Τρωῶν, τουτῶν, bear witness (*Apoll. Alex.*, περὶ ἀντων, p. 293, B.), or (ωμοων) ᾧμῶων, to which βλεφάρων ἀπὸ κυανέων, Hes., ἀ, 7, and θεοὶ δωτῆρες ἐάων, ib., 3, 46, 111, &c. (said to be from ἐά, good gifts), direct us (*Heyne ad Ἦ.*, α, 393, *Herm. Diss. de Gr. L. Diall.*, p. 5). In these it seems that *ω* was exchanged for the *α* common in genitive forms. The common form ᾧμῶων has arisen from the ejection of the radical *ο* before *ων*.—Dative ΩΜΟΦΙΣΙΝ, whence ᾧμοισιν, and without *σ* ᾧμοῖν, which through the progress of the language and the division of relations was appropriated to the dual.—Accusative ΩΜΟΦΑΣ (ᾧμοας), ᾧμους.

11. Examples.

| | Sing. | Dual. | Plur. |
|------|-------------------------------------|-----------|---|
| N. | ἄμωσ, | ἄμω, | ἄμωι, |
| G. | ἄμωιο, 6. ἄμωου, χαλκόφιν, 2. | ἄμωϊν, 8. | ἄμωων, ἐάων, 10, <i>obs.</i> δεόφιν, 5. |
| D. | ἄμω, | ἄμωϊν, 9. | ἄμωισιν, 10. ἄμωις. |
| Acc. | ἄμωον, δεξιόφιν, 4. | ἄμω, | δεόφιν, 5. ἄμωους. |

§ CLXXXIV.

CONTRACTIONS.

12. Contraction in this declension is unusual in the terminations -εος, -εον, and those pertaining to them; hence universally ὅστέον, ὅστέου, ὅστέω, ὅστέα, χρυσέος, χρυσέη, χρυσέον (and, where necessary, a synizesis of the two last syllables: χρυσέω, *Il.*, α, 15, χρυσέῃ, *χ.*, 470). So Πανδαρέου, Τυνδαρέου, &c. (but Λυκούργου, *Il.*, ζ, 134, from Λυκοέργου, and again resolved Λυκόεργος, *ib.*, η, 142, 144, 148).

13. The contraction of *oo* occurs in the single place: αὐτὰρ νοῦς ἦν ἔμπεδος, *Od.*, κ, 240, in opposition to νόος, νόου, νόω, νόον, Ἀντίνοος, ἀγχίνοος, &c. *Comp.* πλόον, *Od.*, γ, 169, διπλόον, *Il.*, δ, 133, &c., and ὀγδόον, *Od.*, ξ, 287, but διπλῆν, *Il.*, κ, 134, *Od.*, τ, 226.

14. The names, which come from *Θός*, remain equally open, as Πειρίθοος (*περι-θοος*), Πρῶθοος, except the *gen.* and *dat.* of Πάνθοος, which are contracted, or rather, since they do not alter the accent, which have thrown out *o* before the termination. Πάνθου, *Il.*, ο, 522, &c.,^(R) Πάνθω, *ib.*, ς, 40, but Πάνθοον, *ib.*, γ, 146.

15. Also -αο resists contraction in Ἀρεσιίλαος, Ἴλαος, Μενέλαος, Πρωτεσίλαος, &c. It changes α into η in Εὐηνος, *Il.*, η, 468, ψ, 747, and Ἀμφιάρεος, *Od.*, ο, 253, which is supported against the now admitted Ἀμφιάραος by the example of Pindar—*Nem.* 9, 13 (30)—. Perhaps, as formerly

remarked, the same method should be followed with ἱλαῶς, when its middle syllable is made long, as in Il., α, 583, Hymn. ad Cer., 204, Hes., ε, 313, and ἱληος, ἱληον, be written.—As in ἱλαῶς, so the α is short in Οινόμαῶν τε, Il., ε, 706, μ, 140. But instead of ἀγήρεος, Il., β, 447, ϑ, 539, Od., ε, 136, &c., Aristarchus wrote ἀγήρεως (*Schol. ad Il.*, β, 447, *Schol. Harlei. ad Od.*, ε, 136), which appears at the end of the verse in Od., ε, 218. See also Od., η, 94, Il., μ, 323, ρ, 444, and (ὕψικέραον, ὕψικέρων ἔλαφον, Od., ζ, 158.

16. Contraction with ε prefixed is found in : Ἀναξισίνεως, Od., ϑ, 113, Ἀκρόνεως, ib., 111. In both shapes occurs Ἀγέλαος, Od., χ, 212, 241, and Ἀγέλεως, ib., 131, 247, which forms supply the analogy for similar words of this declension.

17. Forms of Πηνέλεως :

N. Πηνέλεως, Il., ρ, 597, &c. (1)

G. Πηνελεῶο, ib., ξ, 489, (2)

D. Πηνέλεω, ib., ξ, 487,

Acc. Πηνέλεων, ib., ν, 92. (3)

(1) From Πηνέλαος. As a variation there is Πηνέλεος, whence also other later forms, Πηνελέοιο, &c., were deduced.

(2) From ΠΗΝΕΛΑΟΦΟ, comp. n. 6, (πηνελ-ω-ο) Πηνελεῶο. So the genitive form Πετεῶο, Il., δ, 327, 338, μ, 331, 355, β, 552, ν, 690, the only case of the word which occurs, must be derived from Πέταος, contracted Πέτεως.*

(3) So likewise Βριάρεων, Il., α, 403, from Βριάραον, which is nowhere found resolved.

18. Hence we may explain the obscure and often cited form ἄνεω, Il., β, 323, γ, 84, ι, 30, 695, Od., β, 240, η, 144, ζ, 71. The context in these passages evinces, that the meaning of the word is—silent, speechless, and the forms above given show that it is contracted from ἄναοι. Thus the word is ἄναος (ἄναφος, ἄναυος), the original of ἄναυδος (Od.,

* Comp. Hephæst. Enchirid. περὶ κοινῆς, p. 4, where Ἀρχέλεως is cited out of Sophocles—ἦν γὰρ σύμμετρον οὕτω—for Ἀρχέλαος, with the addition, διὰ τοῦτο καὶ παρ' Ὀμήρῳ συστήλλομεν τὴν Πηνελάοιο ἄνακτος.

ε, 456, ζ, 378), as αὖω is the original of αὐδᾶω (*comp. Et. M.*, p. 105, l. 26, and Ἀπολλ. π. ἐπιρρήμ., p. 555, l. 10), and αἶω, *avio*, the original of *audio*.

Obs.—This word is examined by Apollon. Alex. π. ἐπιρρῶ., p. 554, who concludes by stating ἄναος to be the original form.

19. In the same way the name Πείροος, Π., β, 884, &c., and hence the gen. Πείρειω, ib., υ, 484, must be referred to Πείραος (*extended Πείραιος*, Od., ο, 544, &c.). Thus Πείραος, Πείρωσ, and with ω resolved, Πείροος, as the name Εὐναος (changed into Εὐνηος,) passed through Εὐνεωσ (*Eustath. ad Π.*, η, p. 1451, l. 11, Od., λ, p. 1681,) into Εὐνοος.

20. The same change takes place in σάος (which appears in σαόφρων), σῶς, and hence σόος.—Σῶς, Π., ν, 773, &c., σόος, Od., τ, 300, which form produces σόα, σόη, σόοις, and other cases, as well as the verb σόειν. Moreover the root ζα produces the adj. ζάος, ζῶς, Π., ε, 887 (from ζᾶός, and hence wrongly written by some ζῶς), and with ο inserted, ζώος. Κολῶός and λαγῶός arise, as was shown before, from κολοφός, λαγοφός. The same analogy is followed in (δαμα, δμα, δμαός,) δμῶς, Od., ω, 256, and ὑποδμῶς, ib., δ, 386, which however passes into the 3rd decl. δμῶες, δμῶας, and has retained the lengthened form δμῶός, δμῶή only in the fem. plur., δμῶαί, δμῶῃσι.

21. Where ω comes from double ο in the root, the cases are otherwise formed: (ἄθοφος, ἄθοος,) Ἄθως, gen. (ἄθοοο) Ἀθόω, Π., ξ, 229.—Ἡ (γαλοος,) γάλωσ, sister-in-law, plur. nom. (γαλοοι, γάλωφ,) γαλόφ, Π., χ, 473, gen. γαλόων, ib., ζ, 378, &c., like θῶκος, θῶκουσ, and θῶωκος, Od., β, 26, θῶωκοι, ib., μ, 318.

§ CLXXXV.

VARIOUS FORMS.

22. The second declension also has often various forms of the same word; first such as are not at all different in their shades of meaning, but vary by an easy change their gender or inflection, as δάκρυ and δάκρυον — (δένδρον in opposition

to δένδρεον is un-Homeric, also ἀδελφός in opposition to ἀδελφεός)—δεσμός, δεσμοί, and δέσματα—κέλευθοι and κέλευθα—ὄνειρος, nom. ὄνειρον, ὄναρ (indecl.), ὄνειροι, and ὀνειράτα—πηδάλιον, πηδαλίω, and πηδῶ—πρόθυρα and προθύραια, Hymn., II., 384—πρόσωπον, πρόσωπα, and προσώपाσι, in the fourth foot, II., η, 212, also προσώπατα admitted by Wolf for πρόσωπά τε, Od., σ, 192. Ἔρως in opposition to ἔρος has been already marked as un-Homeric.

23. Forms of ἀρνείος.

Singular.

| | | |
|---------|-----------|----------|
| N. | | ἀρνείος, |
| G. | | ἀρνειοῦ, |
| D. Abl. | | ἀρνειῶ, |
| Acc. | ἄρν', (1) | ἀρνειόν. |

Dual.

| | |
|------|-------------------------------|
| Acc. | ἄρνε, ἄρν', II., γ, 246, 103. |
|------|-------------------------------|

Plural.

| | | |
|------|-----------|-----------|
| N. | ἄρνες, | |
| G. | ἀρνῶν, | ἀρνειῶν, |
| D. | ἀρνεσσιν, | ἀρνειοῖς, |
| Acc. | ἄρνας, | ἀρνειούς. |

(1) Ἄρν', i. e. ἄρνα, II., γ, 119, χ, 310. The dual acc. is of both sexes in II., γ, 103. The nom. is obsolete. From this word comes ἀρνείος, originally an adjective, as which it still appears in ὅν ἀρνειὸν ῥέζειν, Od., κ, 527, &c. Then used as a subst., meaning—a ram.

24. Forms of ἡνίοχος and ἡτρώς.

| | |
|--|---------------------------|
| ἡνίοχος, &c. | ἡτρώς, ἡτῆρ, II., δ, 190, |
| | ἡτῆρος, ib., δ, 194, &c. |
| ἡνίοχον, ἡνιοχῆα, II., θ, 312, &c. | ἡτῆρα, Od., ε, 384, |
| ἡνίοχοι, &c. ἡνιοχῆες, II., ε, 505, ἡτρώι, | ἡτρώϊς. |

25. Forms of υἱός.

Singular.

| | | | |
|------|-----------|-------|-----------------|
| | (υι) | (υἱ) | (υἱε) |
| N. | υἱός, (1) | | |
| G. | υἱοῦ, | υἱός, | υἱέος, |
| D. | | υἱί, | υἱέϊ, υἱέϊ, (2) |
| Acc. | υἱόν, | υἱά, | υἱέα. (3) |

| | | Dual. | |
|---------|-----------------|---------------|----------------------|
| N. Acc. | | <i>υῖε.</i> | |
| | | Plural. | |
| N. | | <i>υῖες,</i> | <i>υῖέες, υῖεῖς,</i> |
| G. | <i>υῖῶν,</i> | | <i>υῖέων,</i> |
| D. | <i>υῖοισιν,</i> | <i>υῖάσι,</i> | |
| Acc. | <i>υῖούς,</i> | <i>υῖας,</i> | <i>υῖέας,</i> |
| V. | | <i>υῖες,</i> | <i>υῖεῖς. (4)</i> |

(1) *Υῖός* with short *υῖ* was remarked above, § CLXVIII, 13. But it is not allowable to make the forms of the second series short, as Hermann (H. ad Apoll., 51,) does with *υῖος*. These, as well as the forms of the third series, are uniformly long.

(2) Hermann hesitates as to the form *υῖεῖ*; but it is conformable to analogy, and cannot be impugned in three places, Il., σ, 144, φ, 34, Od., ξ, 435.

(3) According to Buttmann, "the accus. *υῖέα* is erroneous;" yet there is apparently no ground for this assertion. It stands in Ἀλλὰ Θέτιν κύδαίνει καὶ υῖέα καρτερόθυμον, Il., ν, 350, supported against *υῖόν* by euphony and rhythm.

(4) *Υῖεῖς* as voc. only in Il., ε, 464. The Hymn III to Venus, v. 51, contracts also the nom. *υῖέες* into *υῖεῖς*.

26. Several proper names also belong to this class:

| | | | |
|------|-----------------------------|-----------------|----------------------|
| N. | Πάτροκλος, | Μελάνθιος, (2) | Μαλανθεύς, |
| G. | Πατρόκλου, οιο, Πατρόκλῃος, | | |
| D. | Πατρόκλῳ, | | |
| Acc. | Πάτροκλον, | Πατρόκλῃα, | Μελάνθιον, |
| V. | Πάτροκλε, | Πατρόκλεις, (1) | Μελάνθειε, Μελανθεῦ, |
| | Πάτροκλ'. | Od., χ, 195, | ib., φ, 176. |

(1) The form *Πατρόκλεις* is from *Πατρόκλεις* from the root *κλεε* with double *ε*; hence it belongs to the 3rd decl., with the obsolete nom. *Πατρόκλῃς* like *Σοφοκλῃς*, *Περικλῃς*, &c.

(2) The forms in *ιος* in the fourth place of the verse, on account of their dactylic rhythm, the other forms at the end of the verse. So also Ἀλκιμέδων, Il., π, 197, but Ἀλκιμος, ib., τ, 392, ω, 474, 574.

Obs.—Some names belong in different forms to different persons: as

Ἐρχάβιος, son of Dardanius, Il., ν, 219, &c., and Ἐρχεβύς, the king

of Athens, *ib.*, β, 547. Comp. *Od.*, η, 81. *Μενεσθεύς*, king of the Athenians before Troy, *Μενέσθης* (whence the acc. *Μενέσθην*, *Il.*, ε, 609), slain by Hector, and *Μενέσθιος*, the Bæotian prince, slain by Paris, *Il.*, η, 9, &c.

27. The class of words in *ιον*, derived from others by extension (*παραγωγή*), of the termination, is worthy of notice, as *ἵχνος*, *ἵχνιον*, *εἶρος*, *εἶριον*, &c. In several of these no difference of meaning is discernible, as *ἐλώρα*, *Il.*, σ, 93, from *ἐλωρ*, and *ἐλώρια*, *ib.*, α, 4, from *ἐλώριον*. From *ἵχνος* comes *ἵχνησι*, *Od.*, ε, 317, expressing the track of game; *ἵχνια* denotes the same thing in *ib.*, τ, 436 (where *ἵχνη* is admitted instead of *ἵχνη*), and, the track of a man, in *Il.*, σ, 321. So also there is no perceptible difference of signification between *εἶρος*, *εἶριον*, and *εἶριον*, nor between *σκῆπτρον* and *σκηπάριον*, *σχύμνος* and *σχύλας*.

28. On the other hand the *derived* word in some instances stands to the *radical* in the relation of a *particular* to an *universal*: as *ἐρκος*, an enclosure, *ἐρκιον*, a court-wall, *Il.*, ι, 476.—*Θριγκός*, *Od.*, η, 87, *Θριγκοῖσι*, *ib.*, ε, 267, and *μέγα Θριγκίον αὐλῆς*, *ib.*, π, 165, where the *gloss* *τερχίον* has crept into the text.—*Θήρ*, a beast, *Θηρίον*, beast of chase. Thus the word *κλισίον*, noticed under the first declension, differs from *κλισίη*, *Δυρέος* from *Δύρη*, *ὄρνειον* from *ὄρνις*.—*Μέτωπον*, forehead, and *μετώπιον*, part of the forehead between the eyes (*μεσόφρυον*), *Il.*, π, 739. *The sense of diminutives attached to this form is post-Homeric.**—*Μηρός*, *μηροί*, thighs, and *μηρία*, also *μῆρα*, the parts cut out of the thighs and reserved for sacrifice, always in an apostrophized form—*μῆρ' ἐπ' αἶη*, *Il.*, α, 464, &c. Concerning the accent and meaning, consult *Schol. ad Il.*, *ut sup.*—*Ὀγκος*, bending out (*tumour*), applied to arrows, barbs, *Il.*, δ, 151, 214, *ὄγκιον*, hollow vessel, chest for keeping iron &c. in, *Od.*, φ, 61.

* Comp. Spohn. *de extr. parte Odyss.*, p. 138. In modern Greek also, which, although a popular dialect, has preserved no small portion of the oldest forms of the language, *παιδί* for *παιδίον*, *θηρί* for *θηρίον*, &c., have not the sense of diminutives.

29. Of different but cognate meanings are, ζυγός, cross-piece of the lyre, to which the strings are fastened, Il., ι, 187, ζυγόν, the yoke for beasts of draught, ζυγά, the cross-beams of a ship.—Δαίιγγες, little pebbles, λαῶς, a large stone. In a like relation stands λίθος to λιθάδες, small stones for throwing, Od., ξ, 36, and hence the adj. λίθαξ, ib., ε, 415, jagged, pointed.—Νέκυς, νέκυες (νεκυροί), νεκροί, dead, corpses, νεκάδες, Il., ε, 886, heaps of dead.—Νιφετός, snowy weather, νιφάδες, snow-flakes, snow-shower, also in the sing. νιφὰς ἢ χάλαζα, Il., ο, 170, and νίφα, acc., snow, without the nom., Hes., ε̃, 505.—Οἰήιον, rudder, οἷηξ, hook, ring, in Il., ω, 269, εὖ οἷηκεσσιν ἄρρηξός, according to Eustathius, the rings (κρίκοι,) through which the reins pass.—Ὀρχατος, plantation, garden, Eng. *orchard*, ὄρχος, row of trees in a garden or vineyard.—Ποτόν, ποτοῖο, Il., α, 470, and ποτῆτος, ib., λ, 779, &c., differ, as *drink*, and *the act of drinking*.—Ῥῶπες, twigs, Od., κ, 166, &c., and ῥωπήια, Il., ν, 199, &c., thickets.

30. We should remark also the feminine gender of Πέργαμος and Ἰλιος, except in one place, Ἰλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλάς, Il., ο, 71.

THIRD DECLENSION.

§ CLXXXVI.

OF THE SUFFIX ΦΙΝ.

1. The affixed pronoun φιν has here remained in an inconsiderable number of genitive and dative forms of the plural number, which are altogether *pure*, or *mutes* in *ος*, gen. *εος*, except κοτυληδόνοφιν for κοτυληδόνων, Od., ε, 433.

2. These forms take between the radical vowel and φι the strengthening σ, as ὄχος, (οχε) ὄχισφι (as σακέσπαλος, φερέσβιος, &c.). There occur,

- a. "Οχρεσφι, *gen.*, Π., ε, 107, *dat.*, ib., π, 811, χ, 22, ψ, 518, &c. It is remarkable that the form ὄχρεσφι has everywhere maintained its place without being supplanted by the later ὄχρεσσι.
- b. "Ορεσφιν, *gen.*, Π., δ, 452, *dat.*, ib., λ, 474, χ, 139, 189. In other places ὄρεσφι has passed into ὄρεσσι.
- c. Στήθεσφιν, *gen.*, Π., ξ, 214, ε, 41, 57, ϑ, 259, &c., not for στήθεος but στήθεων, *comp. ib.*, κ, 95. In the *dative* στήθεσφι has passed universally into στήθεσσι, and the latest traces of it in Π., μ, 151, 401, according to the old editions, have vanished from the more recent.—It seems evident that the *dative* in -εσσιν in other words also is a mere alteration of the primitive εσφιν.
3. The termination σφιν, which frequently unites itself with ε prefixed, is found added to the root κρατ, κράτεσφι, Π., κ, 156, for κρατός.*
4. Another irregular form is ἐρέξευσφιν, Π., ι, 572. *Comp.* Hes., ϑ, 669, where the contracted genitive ("Ερεξιος, -ιος, -ευσ,) is united with the pronoun. Perhaps originally this form was ἐρεξέσφι, which a Vatican MS. gives in the place cited from Hesiod.
5. Finally, we must remark ναῦφιν as a *genitive* in Π., π, 246, β, 794; as a *dative* in Π., ν, 700. *Comp.* Π., π, 281, &c. The form is ναφ-φιν weakened into ναῦφιν.

§ CLXXXVII.

OF THE DATIVE PLURAL.

6. The *dative plural*, arising from σφιν after the ejection of φ, ends here also in σιν : λαμπτήρσιν, νέκυσιν, τείχεσιν, &c., varied however in many ways.

* Supposing that this form is well founded, and that the lesser Scholia, which have ὑπὸ κρατίσφιν, do not point to the real form, this would then be ὑπὸ κρατός φιν; and in φιν we should have a trace of the old *dative* ἴν or φιν for οἷ, of which hereafter.

7. Σφιν after a vowel has remained, as we have seen, in a few forms, ὄχεσφιν, &c.; but in most the φ has been exchanged for σ, and so σσιν has arisen from σφιν: as, χείρεσσι, τεύχεσσι, τέκεσσι, νέφεσσι, &c.

8. E before σσι doubles itself where the verse requires an extended form, thus not στηθέεσσι (˘-˘-˘), but ὀχέεσσι, and from ἔπος, ἔπεσι, ἔπεσσι, ἐπέεσσι, βέλος, βέλεσι, βέλεσσι, βελέεσσι.^(R)

9. If we take from βελέεσσι and the like the root (βέλε), there remains as termination εσσι, and this is affixed, not only to forms in ε, to which it originally belonged, but also to other forms: e.g. κύων, κυν-ός, dat. (κυνσι,) κυσί and κύνεσσι, νέκυσι, νεκύεσσι, δέπας, δέπαος, δεπάεσσιν, παν-τός, παῖσι, and πάντεσσι.*

10. Thus the dat. plur. has besides σφιν three terminations, σιν, σσιν, and εσσιν, and their use is limited only by the quantity of hexameter verse, which the forms could not oppose, as, e.g. δαιμόνεσσι, ἐλπίδεσσι, ψευδέεσσι, κυμάτεσσι, would do, which Pindar has adopted as trochaic series (Isthm., 8, 26 (49), Pyth., 2, 49 (89), &c.). Concerning the admissibility of the termination ασσι, see below, § CXC VII, 54.

11. Together with these two terminations σιν (or σσιν,) and εσσιν, traces remain of another, εσι, in the dative, ἀνάκτεσιν, ἵνεσι, οἷεσι, χείρεσιν. This last is found in some inaccurate editions in χείρεσιν ἀμφοτέρησιν, Il., μ, 382, where the common reading was χεῖρί γε τῇ ἑτέρῃ, and that of Aristarchus χεῖρεσσ' ἀμφοτέρῃς, so also χείρεσιν ἀθανάτησι, Il., π, 704, which has been exchanged for χεῖρεσσ' ἀθανάτησι, but in Od, ο, 462, χείρεσιν ἀμφαφόνωντο has been retained against the authority of the Harleian MS. It is undisputed only in Il., υ, 468. Ἀνάκτεσιν is found in Od., ο, 557, ἵνεσιν, Il., ψ, 191, and οἷεσιν (perhaps ὄϊσιν,) in Od., ο, 386. These are the first efforts of the language to relieve itself of the double σ, original in this case, and grounded upon a sure analogy, by the ejection of one σ, and thus to acquire new forms, which, on

* The form in ΕΣΣΙΝ is retained, out of verse, in the Æolic dialect, as ΕΥΕΠΡΕΘΕΣΑΝΤΕΣΣΙ, ΠΑΝΤΕΣΣΙ ΤΟΙΣ ΑΓΩΝΕΣΣΙΝ, &c., in *Caylus Rec. d' Antiq.*, T. II, Pl. 56.

account of their softness, were established in the Ionism of prose, e. g. in Herodotus.

12. In the dual there appears here also the original *ουν*, e. g. *gen.* Σεῖρήνοιιν, *Od.*, μ, 52, 167, *dat.* ποδοῖιν, *Il.*, ξ, 228.

§ CLXXXVIII.

NOUNS—MUTE AND LIQUID.

13. Of mutes standing at the end of the root, the following are ejected in Homer :

Δ. Πάρις, (Πάριδος) Πάριος, and analogous to this, acc. Πάριν.

According to this analogy Θέτις, Θέτιϊ, Θέτι, Θέτιν, although Θέτιδος retains its δ, *Il.*, θ, 370, &c., as ὄπις, ὀπίδος, ὀπίδα. Θέμις (Θέμιδος, Θέμιτος,) takes for the strengthening of its weak syllable σ before τ: Δέμιστος, Δέμιστι, Δέμιστα, Δέμιστες, Δέμιστας.

Θ. Κόρυς, κόρυθα, and, as if from κόρυς, κόρυος, also κόρυν, *Il.*, ν, 131, π, 215.

Τ. Κέρας, whence κέρα (read κέραι), *Il.*, λ, 385, (κέρατα, κέραα,) κέρα, *Il.*, δ, 109, &c., κεράων, κεράεσσι, together with κέρασι.—Κρέας, (κρέατα, κρέαα) κρέᾱ in κρέα ὠπτων, *Od.*, γ, 33, &c.; hence synizesis prevails in κρέᾱ πολλά, *Il.*, θ, 231, &c. In the *Odyssee*, however, it is found with apostrophe: κρέ' ὑπέρτερα, γ, 65, &c.; whence it would appear that κρέαα threw away the latter α and had κρέᾱ short. But it is remarkable that synizesis keeps its ground in all places which have κρέα.—*Genit.* (κρεάτων) κρεάων, *H.*, II, 130, κρεῶν, *Od.*, ο, 98, κρεῖων, *ib.*, π, 49. *Dat.* κρέασιν.—Τέρας, τέρατα, as once read in *Od.*, μ, 394, but now τέραα from the *Harleian MS.*, also τεράων, τεράεσσι. From this source, likewise, is τείρεα, *Il.*, σ, 485; thus τείραα, τείρα, and passing over into the inflection of those in -ος, -εος, τείρεα and τείρεσι, *H.*, VII, 7.—Γέλως, (γέλωτα, γέλωα) γέλω, *Od.*, σ, 100, or according to Bekker, p. 132, rather γέλῳ. Γέλω, *Od.*, υ, 8 and 346, where γέλον was once read.—Ίδρως in ἰδρῶ, *Il.*, ε, 385, ἰδρῶ, *ib.*, κ, 572, λ, 621, for ἰδρῶτα.

14. Another class of mutes in τ take ρ to the root in the nom., and retain τ in the other forms, where these occur: *ἄλειφας*, Hes., \mathfrak{D} , 553, *ἀλείφατος*, $\tau\iota$, $\tau\alpha$, Π ., ψ , 170, *Od.*, ω , 45, &c. — *Ἄλκαρ*, Π ., ϵ , 644, λ , 822. — *Εἶδαρ* (*ἔδω*), Π ., ϵ , 369, *εἶδατα*, *Od.*, μ , 252, &c. — *Εἶλαρ* (*εἶλω*), Π ., η , 388, &c. — *Ἡμαρ*, *ἡματος*, &c. — *Ἡπαρ*, *ἥπατι*, *Od.*, χ , 83, *ἥπατα*, *Batrach.*, 37. — *Ὀνειαρ*, Π ., χ , 433, &c., *ὀνείατα*, *Od.*, α , 148, &c. — *Οὔθαρ*, Π ., ι , 141, *οὔθατα*, *Od.*, ι , 440. — *Πεῖραρ* (*πέρας*), as it is in several places (but *πεῖρας* is sometimes given as a variation), *πείρατα*, *πείρασι*. — From *στέαρ* comes *στέατος*, *Od.*, ϕ , 178, 183, and with the common form *κτέατεσσιν*, which, according to this analogy, requires the nom. *κτέαρ*, is found *κτέρας*, Π ., ω , 235.

Obs.—Of the other mutes in a *t* sound, *κληῖς* is always open and with long ι ; hence *κληῖδος* (not *κληῖδος*), *κληῖδι*, *κληῖδα*, *κληῖδες*, *κληῖσιν*. So also *ληῖς*, but with short ι ; thus *ληῖδος*, &c.

15. Out of liquid words are sometimes dropped,
P: *ἰχῶ*, acc. of *ἰχῶρ*, Π ., ϵ , 416.
N: *κυκεῶ*, acc. of *κυκεάν*, for *κυκεῶνα*, *Od.*, κ , 290, &c., *κυκειῶ*, Π ., λ , 624, comp. 641. *Πυθῶ*, acc. of *Πυθών* in *Πυθῶδ' ἐρχομένην*, *Od.*, λ , 581.

Obs.—Different from these are several forms of nouns from the radical syllables: *ἄλφι* for *ἄλφιτον*, *H.*, IV, 209, — *γλάφυ* for *γλαφυρόν*, Hes., ϵ , 503, — *δῶ* for *δῶμα*, Π ., η , 363, &c., and even in the plural *χεύσεια* *δῶ*, Hes., \mathfrak{D} , 933, — *κεῖ* for *κεῖθή*, Π ., ϵ , 196.

16. The termination *-άων*, gen. *-άονος*, with long α , remains open, when the word begins with one or more short syllables: *Διδυμάων*, *Ἰκετάων*, *Λυκάων*, *Μαχάων*, *Ποσειδάων*; but is contracted with *ο* prefixed: *αων*, *-ων*, *-οων*; when the word begins with a long syllable: *Δηϊκόωντα*, *Δημοκόωντα*, Π ., ϵ , 534, δ , 499. *Ἰπποκόωντα*, Π ., κ , 518.

Obs.—*Κέαρ*, the heart, is in Homer always contracted *κῆρ*, *κηρί*, and *κῆρι* as a *properispomenon*; the latter always for the expression of that which *lies at the heart* or *comes from the heart*, commonly united

with *πέρι*: see Il., δ, 46, ν, 119, &c., except in ἀνὴρ ὄντε Ζεὺς κῆρι (perhaps ὄν Ζεὺς πέρι κῆρι) φιλήσῃ, Il., ι, 117.—On the contrary, ἔαρ, which occurs only twice, and each time in the gen., ἔαρος, Il., ζ, 148, Od., τ, 519, has remained *open*; also from στέαρ, στέατος, Od., φ, 178, 183.—Ἀήρ retains its α only in the nom., and changes it in the dactylic forms of the other cases, ἡέρος, ἡέρι, ἡέρα. Comp. § CLXVI, 1.

17. *Κρονίων* (always ^υ ^υ ^υ) has in the gen. I and O long or short, according to the exigence of the verse: *Κρονίων*, gen. *Κρονίωνος*, Il., φ, 184, and *Κρονιόνος*, Il., ξ, 247; but the dat. and accus. have always *Κρονίωνι* and *Κρονίωνα*. The vocative does not occur.

Obs.—Of the adjectives derived from *φρον*, we find with a short syllable in the voc. *κροθαλέφρον*, Il., α, 149, δ, 339, but with a long syllable *περίφρων* Εὐρύκλεια, and even *περίφρων* Πηνελόπεια, Od., α, 329, without metrical necessity; however, it stands right in *περίφρον* Πηνελόπεια, Od., π, 435, σ, 284, φ, 321.

§ CLXXXIX.

OF PURE WORDS IN α.

18. The *genitives* of pure words in α are always open: *γῆρας*, *κνέφαος*, Od., σ, 370. — The *datives* remain open as the verse may require: *γῆραι*, Il., ε, 153, &c. When a vowel follows, the iota should not be elided: *γῆρα* ὑπὸ, Od., λ, 136, *δέπα* ὄφρα, ib., κ, 316, nor yet subscribed as *κέραι* (which after the ejection of τ belongs to this class), Il., λ, 385, *σέλαι*, ib., θ, 563, Od., φ, 246, since the α being short admits of no *subscription*. Hence it remains to *adscribe* it, so that *γῆραι*, *δέπαι*, *κέραι*, *σέλαι*,* stand together with the

* The Venetian Scholiast upon Il., λ, 385, recognises the iota. Σὺν τῷ ἰῶτα ἔγραψάν τινες τὸ κέρα, ἵνα ᾗ δοτικὴ ὁμοίως τῷ δέπα μελιηδέος οἴνου (where?) καὶ γῆραι ὑπὸ λιπαρῶ. οὕτω δὲ καὶ δοκεῖ ἐπιγραφεῖν ἡ παράδοσις, ὡς καὶ Ἀλεξίων ἀξιοῖ.

open terminations γήραι, δέπαι, κέραι, σέλαϊ. — In the *plural* the two alphas fall together: (δέπαα) δέπα, Od., τ, 67, &c., σφέλα (from σφέλας), ib., ς, 231; or the latter α is dropped, so that the remaining one is short, only however in γέρας: γέρα, Il., β, 237, ι, 334, &c. The gen. and dat. of δέπας occur: δεπάων, Il., η, 480, δέπασσιν, ib., ο, 86, δεπάεσσι, δεπάεσσιν.

19. Forms of λαῖας, a stone, φάος, ΔΑΣ, οὔδας.

a. Sing. N. λαῖας, Il., δ, 321, Od., λ, 598.

G. λαῖος, ib., μ, 462, ib., ς, 192.

D. λαῖι, ib., π, 739.

Acc. λαῖαν, ib., β, 319, &c.

Dual. λαῖε, ib., ψ, 329.

Plural. G. λάων, ib., μ, 29.

D. λάεσσι, ib., γ, 80.

The root λα, compared with *lapis*, is of itself short, but extended by means of the digamma, afterwards ejected, λαφ, λαυ, λαῖ, and admits the second α as the verse requires. — The cognate name of a town, Λαῖς, has in the accusative the short α prefixed: Οἴτε Λάαν εἶχον, Il., β, 585.

b. Φά-ος and (φως) φώς. Dat. φάει, acc. φάος, φώως, φώωσδε, to the light. Plur. φάεα, eyes, Od., π, 15, ς, 39, τ, 417.

c. Of δας, δαος, which must be supposed as a root, occurs only δαῖ in ἐν δαῖ λυγρῇ, Il., ν, 286, &c., which quantity and meaning forbid us to derive from δαῖδι. From δα with the termination ιος comes δῆιος.

d. Οὔδας, the ground (different from οὔδος, threshold), changes α into ε: gen. οὔδεος, dat. οὔδεϊ, Il., ψ, 283, Od., ι, 459, and οὔδει, Il., ε, 734; acc. οὔδας, οὔδασδε, ib., ς, 457, Od., κ, 440.

§ CXC.

PURE WORDS IN IOTA.

20. The pure words in iota retain their iota, with few exceptions, through all cases; whence the dat. sing. has

always both iotas combined in one long: "Ἰδρις, παράκοιτις; gen. λύσιος, μήνιος; dat. κνήστῃ, μῆτῃ, παρακοίτῃ; acc. παράκοιτιν; voc. μάντι, &c.—Plural, "Ἰδριες, νήστιες, παρδαλίες; gen. παρδαλίων; dat. ἱρισσιν; acc. νήστιας, πόλιας, &c., and also *ιας* contracted into *ις* in ἀκοίτῃς, Od., κ, 7, from the Harleian MS., instead of ἀκοίτας, and ὄις for ὄϊας.

21. The change of *ι* into *ε* makes a faint appearance in πόσις, husband, πόσιος, Od., π, 75, &c., πόσιν, πόσιας, Il., ζ, 240, which has in the dat. πόσει, Il., ε, 71; inclining to the class of words in *ε*, and probably occasioned by the feeble sound of the double iota in πόσιι. Hence also πόσει, Od., λ, 429, ρ, 555, τ, 95. Likewise, by this *ε*, these forms are distinguished from those of ἡ πόσις, drink, which displays no trace of *ε*.—Κόνει, which some would put for κόνι, Od., λ, 191, is not worthy of notice.

22. The *ε* is unopposed in νεμέσσει, Il., ζ, 335, from νέμεσις, also in ἑπαλξίς, of which the following forms are found: ἐπάλξις, ἑπαλξιν, ἐπάλξεις, and likewise (ἐπάλξεες) ἐπάλξεις, ἐπάλξεσιν. So μάντις, μάντιος, μάντιες, but μάντεϊ, Il., ν, 69,* and in ὄις.

23. Forms of ὄις :

| | |
|------|---------------------------------|
| N. | ὄις, |
| G. | ὄϊος, οἶός, |
| D. | . . . |
| Acc. | ὄιν, |
| N. | ὄϊες, |
| G. | ὄϊων, οἶων, |
| D. | ὄϊ-εσσιν, οἶεσιν, ὄεσσιν, |
| Acc. | ὄις. |

24. This *ε* is exchanged for *η* in a series of forms of the word πόλις, of which the following are found:

* By comparing βασιλεύομαι, βασιλεύς, with μαντεύομαι, μάντις, we are induced to suppose in the nominative an obsolete form μαντευς, the genitive of which should perhaps be restored in Μαντῆος ἀλαοῦ, Od., κ, 493, μ, 267, instead of μάντιος ἀλαοῦ.

| | | |
|-----------|---------|----------------------|
| πόλις, | | |
| πόλιος, | πόλεος, | πόληος, |
| πτόλιος, | | |
| | πτόλει, | πόληϊ, |
| | πόλει, | |
| πόλιν, | | πόληα, Hes., á, 105, |
| πτόλιν, | | |
| πόλιες, | | πόληες, |
| πολίων, | | |
| πολίεσσι, | | |
| πόλιας, | πόλεις, | ποληας. |

The form with πτ is explained by the Venet. Schol. to Il., ψ, 1, as a Cyprian mode of writing. — The *genitive* πόλεος (for which the Attic πόλεως is here and there recommended,) is exchanged with πόλιος in Il., β, 811. The *dative* is open only in Il., ς, 152, otherwise πόλει; πόλιες only Od., ο, 412; and the acc. πόλεις from πόλεας in Il., β, 648, Od., ϑ, 574, Il., ι, 328, σ, 342, 490, with πόλιας, ib., δ, 308, Od., ϑ, 560.

§ CXCI.

OF PURE WORDS IN υ.

25. The pure words in $\bar{\upsilon}\varsigma$, $\bar{\omicron}\upsilon\varsigma$, have the *genitive*, e. g. νέκυος, νεκύων, universally open, and, where the verse requires, synizesis, as προπάραιθε νέκυος, Il., π, 321, according to the Harl. ms., instead of the common reading πρόσθεν νέκυος; but the *dative* is open ($\bar{\upsilon}\iota$) only in ηιδύϊ, Il., υ, 486, which, indeed, is now changed for the other lection πνεύμονι. In all other examples it is shut: ἀμφὶ νέκυι, Il., π, 526, &c., ξυνέσσεσθαι οἷζυϊ, Od., η, 270, ὀρχηστυϊ, πληθυϊ. (When the two sounds $\bar{\upsilon}\iota$ are combined into a diphthong, as in πληθυϊ, the circumflex belongs to it as much as in ἡοῖ, ἡοῖ, &c.)

26. The plural $\bar{\upsilon}\epsilon\varsigma$ is always open and dissyllabic, $\bar{\upsilon}\epsilon\sigma\sigma\iota$ always trisyllabic (Θεμιστεύοντα νεκύεσσιν, Od., λ, 568, having been corrected out of Strabo into νέκυσσιν). — The accus. $\upsilon\alpha\varsigma$ is always open in νέκυας, shut in γένυς, Od., λ, 320, δεῦς, Il.,

λ, 494, comp. ψ, 118. Those which begin with a long syllable, retain *υας* open only where the rhythm supports it, as in the fourth foot *ἰχθύας*, Od., χ, 384, *ὀφρύας*, ib., ι, 389. On the other hand, *ἰχθῦς*, Od., ε, 53, &c., at the beginning of the verse, *κλιτῦς*, *ὀφρῦς*.

27. Examples.

| | In α : | In ι : | In υ : |
|---------|------------|---------------|--------------|
| N. | Γῆρας, | Ἴδρις, | Νέκυς, |
| G. | γῆραος, | λύσιος, 20. | νέκυος, |
| D. | γῆραι, | μήτι, 20. | νηδύϊ, |
| | γῆραι, 18. | πόσει, 21. | νέκυι, |
| | γῆρα', * | πόσει, | πληθυῖ, 25. |
| | γῆρα', * | πόληϊ, 24. | πληθύι, * |
| Acc. | γῆρας. | πόσιν, | πληθύν. |
| | | πόληα. | |
| Plural. | | | |
| N. | σφέλα, 18. | ἐπάλξιες, 22. | νέκυες, |
| | Γέρα, 18. | ἐπάλξεις, | |
| | | πόληες, | |
| G. | δεπῶων, | παρδαλίων, | νεκύων, |
| D. | δεπᾶσσι, | Ἴρισι, | νέκυσιν, |
| | | ὄεσσι, 23. | νέκυσσιν, |
| | | | νεκύεσσιν, * |
| Acc. | δέπα, | νήστιας, 20. | νέκυας, |
| | γέρα. | ἀκοίτις, | |
| | | πόλεις, 24. | γένυς, 26. |
| | | πόληας. | κλιτῦς, 26. |

§ CXCH.

PURE WORDS IN *ε*, WITH A CONSONANT BEFORE *ε*
AND *εος* IN THE GENITIVE.

28. Pure words of this description are of three sorts :
neuters in *ος*, *εος*, substantives and adjectives in *ης*, *εος*, adjectives in *υς*, *εος*, e. g. *τείχος*, *τείχεος* ; *Διομήδης*, *Διομήδεος* ; *εὐήκης*, *εὐήκεος* ; *ἡδύς*, *ἡδέος*. They have the *genitive* open when the verse allows it ; e. g. *κάλλεος εἶνεκα*, Il., υ, 235, &c. ;

so *νείκεος*, *στήθεος*, *τείχεος* in 28 places, &c. So also of the other sorts: *Εὐπείθεος*, *Διομήθεος*, *εὐήκεος*, *εὐμήθεος*, *εὐώδεος*, *ἀπηνέος*, *ἀτερπέος*, *ἡδέος*, *διίπετέος*, *δυσηγέος*, *δυσθαλπέος*, *ἐρικυδέος*, *ἐρισθενέος*, *εὐεργέος*, &c. Synizesis has no place in these words.

29. Instead of synizesis, contraction in *ευς* occurs in the following with the termination *ος*, *εος*: *Ἐρέευσ*, *Il.*, *Ῥ*, 368, *Od.*, *λ*, 37 (where *Ἐρέεους* is a various reading); of *Ἐρέευσφιν*, *Il.*, *ι*, 572, we have already spoken, n. 4. Also *Δάμβευσ*, *Δάρσευσ*, *Δέρευσ*, *Od.*, *η*, 118, where *Δέρους* once stood. Instead of *γένευσ*, *Od.*, *ο*, 532, Wolf has admitted *γένος*, although the other form is well supported by mss., and *γένος* in the Harl. ms. is merely from the hand of a corrector.

30. The same rule of contraction as the verse may require, is followed in the dative *-εῖ*; so that we find both *ἐλκεῖ*, *Δέρει*, *κάλλει*, *μένει*, *τάχῃ*, *τείχῃ*, and *ἐλκει*, *Δέρει*, *κάλλει*, *μένει*, *τάχει*, *τείχει*. So likewise *λέχει*, *ξίφει*, *φάρει*, *χείλει*, *χῆτει*, and the adjectives *καταπρηνεῖ*, *πλατεῖ*, *προαλεῖ*, *κελαινεφεῖ*.

31. Somewhat more complicated are the rules for *εα* in the acc. sing. and in the plur. of neuters.

a. The acc. of substantives in *-ης*, *-εα*, is always open, with synizesis where required: *Διομήδεα*, *Πολυδεύκεα*, *Εὐπείθεα*.

b. Adjectives are also open: *ἀμφηρεφέα*, *ἀολλέα*, *ἀπευθέα*, *ἀπηνέα*, *ἀριπρεπέα*, *ἀριφραδέα*, &c.; there are found with synizesis, *Δεοειδέα*, *Il.*, *γ*, 27, &c., at the end of the verse, *ἀλλοειδέα*, *Od.*, *ν*, 194, *ὑφερεφέα*, *Od.*, *δ*, 757;—yet contraction occurs after two short syllables in *αἶνοπαθῇ*, *Od.*, *σ*, 201, supported by the usage of Anacreon in *αἶνοπαθῇ πατριδ' ἐπόφομαι*, which the Harl. Schol. quotes at *Od.*, *μ*, 313. Add *πρωτοπαγῇ*, *Il.*, *ω*, 267; although Wolf admits *πρωτοπαγέα* in that place.

c. Lastly, the plural termination *εα* is open in neuter substantives: *νείκεα*, *τεύχεα*, *τείχεα*, *βέλεα*; and even where the verse invites contraction: *καὶ πάθεν ἄλγα*, *Il.*, *ω*, 7. So *στήθεα*, *σάκεια*, and *ῶκα βέλεα Τρῶεςσιν ἐφίει*, *Il.*, *ο*, 444, probably from the edition of Aristarchus, who, according to the Harl. Schol., also read *τεμμένεα*, *Od.*, *λ*,

184, where Wolf admits *τεμένη*. *Τεύχη* is twice found, *Il.*, *χ*, 322, *η*, 207.

32. The nom. *εες* is open or contracted as the verse requires : *ὀμηγερέες*, *ἐπαρτέες*, *κατηρεφέες*, *κεναυχέες*, *ὄξεες*. Close together stand, *πρωτοπαγεῖς νεοτευχέες*, *Il.*, *ε*, 194. Contracted are, *ἐναργεῖς*, *ἐπιδευεῖς*, *νηλιτεῖς*, in the fifth foot, *Od.*, *π*, 317, *τ*, 498, *χ*, 418.^(R) Also *πρηνεῖς*, *Il.*, *λ*, 179. Hence the synizesis is doubtful in *ἄσκηθέες καὶ ἄνουσοι*, *Od.*, *ξ*, 255, and we should read *ἄσκηθεῖς*, did not the Harl. various reading *ἄσκηθέες* point to *ἄσκηθέες*.

33. The *genitive* is always open, as *στηθέων*, *ἀλσέων*, except where *ε* stands between two vowels. Comp. n. 35.

34. The *accusative* *εας* is equally open : *ἀολλέας*, *εὐπλεκέας*, *θαμέας*, and with synizesis, *πελέκεας*, *Il.*, *ψ*, 114, &c. Comp. § CXLIX, 2. The contraction of *εας* into *εις* occurs (besides *πόλεας*, *πόλεις*, already mentioned,) only in *πολέας*, *πολεῖς ὀλέσαντ' αἰζήνους*, *Il.*, *ο*, 66. Comp. *Il.*, *ν*, 734, *υ*, 313, *φ*, 59, 131. However we find also *πολεᾶς*, *Il.*, *α*, 559, *β*, 4, *Od.*, *γ*, 262 : also at *Il.*, *φ*, 131, the Ven. Schol. gives the open form.

§ CXCIH.

PURE WORDS IN *ε*, WITH *α* AND *ε* BEFORE *ε*.

35. Several adjectives have long *α* before *ε* at the end of the root : *ἀκραής* ; hence *ἀκραεῖ*, (*ἀκραέα*,) *ἀκραῆ*, comp. n. 31, *b.*, *άλιαέες*.—*Ζαής* and *Ζαῆν*, *Od.*, *μ*, 313, passing into the first decl. ; yet *Ζαῆ* also must have been read there, since the Harl. Schol. gives *αἰνοπαθῆ* as parallel.—*Δυσαής*, *δυσάεος*, and with double *ε*, *δυσαῆων*, *Od.*, *ν*, 99, also from *ὑπεραής*, *ὑπεραεῖ*, *Il.*, *λ*, 297.—*Ζαχρηής* (i. e. *Ζαχραής* from *χρα* in *ἐχραε*, *ἐπέχραε*, and *ζα*), whence (*Ζαχρηέες*,) *Ζαχρηεῖς*, (*Ζαχρηέων*,) *Ζαχρηῶν*, *Il.*, *ε*, 525, formerly *Ζαχρειῶν* with *ει* after the analogy of *Ζεῖδωρος*. (Comp. *Schæfer ad Hes.*, *ε*, 560.)

36. Those which have *ε* before *ε*, are, besides the words derived from *κλέος*, the following : *σπέος*, *δέος*, *κλέος*, *χρεός* ; thus :

Singular.

- N. σπέος,
 G. σπείους, Od., ε, 68, 226, &c.,
 D. σπῆϊ, ib., μ, 210, Π., σ, 402, ω, 83, &c.
 Acc. σπέος, σπεῖος, Od., ε, 194.

Plural.

- N.
 G. σπείων, H., III, 264,
 D. σπέσσι, Od., α, 15, &c.
 σπήεσσι, ib., ι, 400.

Acc.

viz. from the root σπεε (from σπελε, σπηλα, comp. σπήλαιον, *spelunca*), εε is combined into η in σπῆϊ and σπήεσσι, the one ε is dropped in σπέσσι (where σπῆσι would be more analogous), and ε is extended into ει in σπείους from σπε-εος, σπείεος, σπείους.—Nom. acc. δέος, gen. (δέεος,) δείους, Π., κ, 376, ο, 4, the two genitive forms, σπείους, δείους, supporting one another, although the only genitives in ους in the Homeric dialect.—Of κλέος appears only (κλε-εα,) κλέα, Π., ι, 189, comp. ib., 524, Od., 3, 74, and together with χρέος only the extended χρεῖος, Π., λ, 686, &c.

37. From κλεε in κλέος are derived first a number of proper names, in which the terminations ος and ης are both found, as in Πάτροκλος, discussed under the second declension. So Ἰφίκλου, Π., β, 705, Φέρεκλον, ib., ε, 59. As a single Homeric *nominative* in opposition to those in ος stands, with ε extended, Οἰκλείης, Od., ο, 244. Add,

- N. Ἡρακλῆης, Hes., 3, 318,
 G. Ἡρακλῆος, Π., ξ, 266,
 D. Ἡρακλῆϊ, Od., 3, 244,
 Acc. Ἡρακλῆα, Π., ξ, 324,
 Ἡρακλέα, Hes., α, 448,

V. Πατρόκλεις, Π., π, 49,

so that εε is contracted into η in (ἥρακλεα,) Ἡρακλῆα, but in Ἡρακλέα one ε is dropped.—Ἡρακλῆϊ appears trisyllabic (Ἡρακλῆ,) in Hes., α, 458 (where all the mss. agree in giving the dative); so Ὀδυσῆ, ἦρα, of which hereafter.

38. After this analogy appear Ἀγακλῆος, Βαθυκλῆα, Διοκλῆος, Διοκλῆα, Ἐπικλῆα, Ἐχεκλῆος (but Ἐχεκλον, Π., υ, 474,

π, 694), and those cases of Πάτροκλος which pass into the third declension.

39. The adjectives derived from the same root vary in the use of ει and η.—From ἀκλέης stands ἀκλῆϊς (or ἀκλειεῖς), Il., μ, 319, for ἀκλέεις, which however is more aptly combined into ἀκλῆϊς. Add ἀγακλῆος Πριάμοιο, Il., π, 738, comp. ib., ψ, 529. With ει there are left ἐϋκλείας, with the adverbs, ἀκλειῶς, ἐϋκλειῶς.—'Εὐρρέης (also ἐϋρρῶος,) has in the gen. (ἐϋρρέεος,) ἐϋρρέϊος. Lastly, the longer form κλειτ, ἀγακλειτός (but τηλεκλητός from καλέω), and from ρεῖτα, gen. ἀκαλαρρείταο.

40. A in Ἡρακλέα, Hes., α, 448, is on account of the synizesis in that place of undetermined quantity; but ἀκλέα, Od., δ, 728, and δυσκλέα, Il., β, 115, ι, 22, have it *long*; so probably Ἡρακλέα has it long too, it being not uncommon that where one vowel is dropped the remaining one is lengthened. Other forms, in which this ε has been dropped, cannot be pointed out, and ἀκλέες, Il., η, 100, ἐϋκλέες, ib., ρ, 415, are *adverbs*. The later forms of this sort, as ἀγακλέα, Pind. Pyth., 9, 110 (185), ἐϋκλεί, Ol., 10, 89 (101), are derived from the abbreviated root κλε, giving κλής, ἀγακλής, ἐϋκλής.

41. The adjectives derived from substantives with εε, double the first and extend the second, ηει, in the feminine termination, in which alone they are used: Ἴφικληΐη, Ἴφικληΐης, Ἑτεοκληΐης. So

Ἡρακληΐη, Il., λ, 690,

Ἡρακληΐης, ib., β, 666,

Ἡρακληΐη, ib., β, 658, ο, 640,

Ἡρακληΐην, ib., ε, 638.

§ CXCIV.

PURE WORDS IN ε WITH THE TERMINATION εὺς IN THE NOMINATIVE.

42. Masculines in ε, with the tone upon this ε, have the nominative formed in εῖς, εὺς, βασιλεύς, Ἀχιλεύς, while, in those with toneless ε, it passed into ης, Διομήδης, Πολυδεύκης.

43. Proper names still unformed, viz., ATPE, TVTE, AXLE, &c., for Ἀτρεΰς, Τυδεΰς, (Ἀχιλῆς,) Ἀχιλῆς, are seen upon votive cups and marbles, cut in the most ancient style. In the formation the terminations fluctuated between ης and εως, until they were separated in the manner above stated. A trace of this is found in Κισσῆς, Il., λ, 223, where Κισσεΰς was once read, with which Aristarchus placed Ποδῆς and Ἐρμῆς.

44. The substantives, which are not proper names, have, except in the nom. voc. sing. and dat. plur., universally ε doubled into η: βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλεῦ, βασιλῆες, βασιλῆων, ἱππῆων, βασιλεῦσι, ἱππεῦσι, βασιλῆας, ἱππῆας. Of ἀριστευς, not found in the nom., but remaining in ἀριστῆος, ἀριστῆα, ἀριστῆες, ἥων, ῆας, the dat. plur. is ἀριστῆεσσιν, σι, Il., α, 227, ι, 334, &c., as νήεσσιν from νηῦς. In Hesiod first the vowel is shortened. *Comp. Brunck ad Hes.*, ε, 244, who writes βασιλέων, and *Schæfer, ib.*, 246, who writes, as voc., βασιλῆς. Of the proper names several have no doubling of the vowel, as Ἀτρεΰς, Τυδεΰς, Ἀτρεός, εἶ, έα, Τυδέος, εἶ, έα; some have the long and short vowels intermixed, of which more below.

45. Examples.

| | | | | | |
|------|-----------|---------|-------------|-----------|---------------|
| N. | βασιλεύς, | Τυδεΰς, | Πηλεύς, | Ἀχιλεύς, | Ὀδυσσεΰς, (1) |
| | | | | Ἀχιλλεύς, | Ὀδυσσεύς, |
| G. | βασιλῆος, | Τυδέος, | Πηλῆος, | Ἀχιλῆος, | Ὀδυσῆος, |
| | | | | Ἀχιλλῆος, | Ὀδυσσῆος, |
| | | | Πηλέος, (2) | | Ὀδυσσεῦς, (3) |
| | | | | | Ὀδυσσέος, |
| D. | βασιλῆϊ, | Τυδέϊ, | Πηλῆϊ, | Ἀχιλῆϊ, | Ὀδυσῆϊ, |
| | | | | Ἀχιλλῆϊ, | |
| | | | Πηλεί, | | |
| | | | Πηλεῖ, (4) | Ἀχιλλεῖ, | Ὀδυσεῖ, |
| Acc. | βασιλῆα, | Τυδέα, | Πηλέα, | Ἀχιλῆα, | Ὀδυσῆα, |
| | | Τυδῆ, | | Ἀχιλλῆα, | Ὀδυσσῆα, |
| | | | | | Ὀδυσσέα, (5) |
| | | | | | Ὀδυσῆ, |
| V. | βασιλεῦ, | | | Ἀχιλεῦ, | Ὀδυσσεῦ, |
| | | | | Ἀχιλλεῦ, | Ὀδυσσεῦ. |

46. a. *Nominative.* (1) The original forms are those

with the single consonant, which is doubled in Ὀδυσσεύς and Ἀχιλλεύς—the only forms in which the duplication is retained in prose.

- b. *Genitive.* (2) In Διογενῆς Πηλεὺς υἱός, Il., α, 489, and in ib., π, 21, Od., λ, 478, it would be more rhythmical to write Πηλῆος υἱός, Πηλῆος υἱέ. The short form would then remain, on account of its dactylic quantity, in σχέτλιε Πηλέος υἱέ, Il., π, 203, comp. ib., υ, 2, φ, 139, &c. So we should write Μηκιστῆος υἱός, Il., β, 566, ψ, 678, but Τυδέος υἱός, ib., ε, 163. Comp. β, 406, δ, 365, Ἀτρεΐος υἱόν, γ, 37, &c.—(3) Ὀδυσσεὺς stands in Od., ω, 397, and, according to the Harl. ms., δόμων προπάροιθεν Ὀδυσσεῦς, ib., 416, instead of προπάροιθ' Ὀδυσῆος. So, according to the Townleian Schol., some read Ἰδομενεῦς, Il., ν, 424, but wrongly (see Bekk., p. 130, obs., Spohn, p. 155).
- c. *Dative.* (4) Πηλεῖ, ὅς περὶ κῆρι, Il., ω, 61. So Πορθεῖ, Il., ξ, 115, in the first foot, in which also ἰχθῦς, &c., n. 25, were contracted without metrical necessity. At the end of the verse we find Ἀχιλλεῖ, Il., ψ, 792, and formerly also Ὀδυσεῖ ἐνὶ οἴκῳ, Od., ο, 157. The Harl. ms. has there Ὀδυσῆϊ ἐνί, and defends it by ἥρως Λαομέδοντι (thus reading, according to our orthography, Ὀδυσῆ, ἥρῳ *).
- d. *Accusative.* (5) Ὀδυσσέα εἶσαν, Od., ζ, 212, is deemed an inferior reading to Ὀδυσσῆ' εἶσαν; yet the apostrophe, in this case, as in Ὀδυσῆ' ἐφάμην, Od., ν, 131, Ὀδυσῆ' ὄν, ib., τ, 267, and ἐς Πηλῆ' ἰκέτευσε, Il., π, 574, should be removed: not Ὀδυσῆ' from Ὀδυσῆα, but Ὀδυσῆ from Ὀδυσσέα, Πηλῆ from Πηλέα, as is shown by ἀλλ' Ὀδυσῆ ποθέουσα, Od., τ, 136. Add Τυδέα, Il., ζ, 222, and Τυδῆ, ib., δ, 384, Μηκιστῆ, ib., ο, 339. (*Comp. Herm. ad Greg. Cor. in Addendis, p. 878.*) On the other hand it must remain in Ἀχιλλῆ' ἴσχωσι, Il., υ, 139,

* In that place, however, it is better to read κυχών for κιών, according to the marginal lection of the Vatican ms., so that Ὀδυσῆ would be the accusative: Αἶ γὰρ ἐγὼν ὧς Νοστήσας Ἰθάκηνδς, κυχών Ὀδυσῆ ἐνὶ οἴκῳ Εἵποιμ' (scil. αὐτῷ).

Πατροκλῆ' ἐξεναρίζων, *ib.*, χ, 331, since here we can admit no short form as lying at the basis of contraction, and we cannot take away the apostrophe, although inaudible between two vowels, when supported by the analogy of the forms.

§ CXCv.

PURE WORDS IN *o*.

47. Substantives in *o* contract their forms with the exception of χρώς. We have to consider αἰδώς, ἡώς, Καλυψώ, παμινώ, Λητώ, χρεώ and extended χρειώ.

G. (ἡός,) ἡοῦς, Καλυψοῦς, Λητοῦς, *Il.*, 9, 508, α, 9, &c.

D. (ἡόϊ,) ἡοῖ, Λητοῖ, παμινοῖ, χρειοῖ,

Acc. αἰδῶ, ἡῶ, Λητῶ (but Λητῶ, with grave accent, *Od.*, λ, 580, as also Θεανῶ, *Il.*, λ, 224),

V. Λητοῖ, *H.*, I, 14, 62.

Obs.—'Ηώς from ἁώς has αω changed into ἑω in ἑωσφορος, *Il.*, ψ, 226.

48. The forms of χρώς remain open: χροός, χροῖ, χροά, ταμεισίχροα, ἐϋχροές, *Od.*, ξ, 24.

49. Of βοῦς the following forms appear:

| | | | |
|------|-----------|------|------------------|
| N. | βοῦς, | βόε, | βόες, |
| G. | βοός, | | βοῶν, |
| D. | ... | | βουσί, βουσίν, |
| | | | βόεσσι, βόεσσιν, |
| Acc. | βοῦν, (1) | βόε, | βόας. |

(1) The form βῶν, *Il.*, η, 238, is an adjective, and signifies, with ἀσπίδα understood, the buckler of bull's hide.

§ CXCvi.

PURE WORDS IN *ω*.

50. Ω at the end of the root is often contracted out of αο: δμαο, δμώς, Τυφαο, Τυφώς, in Pindar, and in Homer extended

by ε, *Τυφωεύς*, as *κῶς* by α, nom. *κῶας*. Of the former are found: *Τυφωέος*, Π., β, 783, *Τυφωέϊ*, ib., 782, *Τυφωέα*, Hes., 9, 821, and from *Τυφάων*, *Τυφάονα*, H., I, 306, 352, Hes., 9, 306. From *κῶας*, *κῶεα*, *κῶεσιν*.

51. Forms of *Τρώς*, *δμῶς*, and the feminines and adjectives belonging to them.

N. (*Τρώς*, *father of the Trojan race*,) *δμῶς*, Od., ω, 257,

G. *Τρωός*, Π., υ, 231, *Τρωϊάδος*—*λήϊδος*, Od., ν, 263,

D. *Τρωί*, Π., ε, 265,

Acc. *Τρῶα*, ib., υ, 230, *δμῶ' ἐμόν*, Od., δ, 736.

Plural.

N. *Τρῶες* (*the people*), *Τρωαί*, *δμωαί*, *Τρωάδες*, Π., ω, 704,

G. *Τρώων*, *δμῶων*, *Τρωϊάδων*, *δμωάων*, *δμωῶν*, Od., τ, 121,

D. *Τρωσίν*, *Τρωσί*, *Τρώεσσιν*, *Τρώεσσι*, *Τρώεσσ'*, *δμώεσσιν*, -σι, *δμωῆσιν*, -σι,

Acc. *Τρῶας*, *δμῶας*, *Τρωάς*, Π., γ, 420, *δμωάς*, *Τρωϊάδας*, *Τρωάδας*.

Add also *Τρώϊοι*, *Τρώϊα*, *Τρωαί*, *Τρωούς*, *Τρωϊκός*, *Τρωϊκόν*, *Τρώϊλος*, Π., ω, 257, &c.

52. Besides these there appear with ω: *ἥρως*, *ἥρωος*, *ἥρωϊ*, but *ἥρω*, Π., η, 453, *ἥρωα* and *ἥρω'* *Ἀδρηστον*. — *Μήτρως*, *μήτρωα*. — *Μίνως*, *Μίνωος*, *Μίνωα*, and *Μίνω*, Π., ξ, 322 (*Aristarchus* reads *Μίνων*, like *Ἀρην*, *ζαῆν*), according to which *ἥρω'* also should be written without apostrophe.

§ CXCVII.

WORDS OF VARIOUS FORMS.

53. Forms of,

N. *άνήρ*, *δυγάτης*, *μήτης*, *πατήρ*,

G. *άνερος*, *άνδρος*, *δυγατέρος*, *δυγατρός*, *μητέρος*, *μητρός*, *πατέρος*, *πατρός*,

D. *άνερι*, *άνδρί*, *δυγατέρι*, *δυγατρί*, *μητέρι*, *μητρί*, *πατέρι*, *πατρί*,

Acc. *άνερα*, *άνδρα*, *δύγατρα* (*δύγατρ'*, Π., λ, 740), *μητέρα*, *πατέρα*,

V. *άνερ*, ib., ω, 725, *δύγατερ*, *μητερ*, *πάτερ*.

Dual.

N. Ac. ἀνέρε, ἄνδρε.

Plural.

N. ἀνέρες, ἄνδρες, θυγατέρες, θύγατρες,

G. . . . ἄνδρῶν, θυγατρῶν, πατέρων, πατρῶν.

D. ἄνδρασιν, ἄνδρεσσιν (Il., ε, 308), θυγατέρεσσιν, Il., ο, 197.

Acc. ἀνέρας, ἄνδρας, θυγατέρας, θύγατρας, μητέρας, πατέρας.

54. Forms of γόνυ and δόρυ.

| | | | | |
|------|-------------|-----------|---------|-----------|
| N. | Γόνυ, | | δόρυ, | |
| G. | γουνός, (1) | γούνατος, | δουρός, | δούρατος, |
| D. | | | δουρί, | δούρατι, |
| Acc. | γόνυ, | | δόρυ. | |

Dual.

N. Ac. δοῦρε.

Plural.

| | | | | |
|------|-----------|--------------|-----------|-----------|
| N. | γοῦνα, | γούνατα, | δοῦρα, | δούρατα, |
| G. | γούνων, | | δούρων, | |
| D. | γούνεσσι, | γούνασι, (2) | δούρεσσι, | δούρασι, |
| | | γούνασσι,* | | |
| Acc. | γοῦνα, | γούνατα, | δοῦρα, | δούρατα. |

(1) Γουνός, Il., λ, 547, Od., τ, 450. — According to the common opinion (*Eustath. ad Od.*, 3, p. 1606, l. 62), γουνός and δουρός arise by transposition from γονυος, δορυος; whence also we must admit that γοῦνα and δοῦρα came from γούνατα and δούρατα by abjection of τα. By comparing, however, γόνυ with *genu*, *genua*, we perceive the original γονυα, and this weakened out of γονφα; which form, after the ejection of the *f* and the consequent extension of *o*, gives immediately γοῦνα,—so δόρυ, δοῦρα. To both forms γουνός and δουρός stand in due relation, with respect to formation and accent, while γουν and δουρ are taken as roots; which are revealed also in γούνεσσι, δούρεσσι, and according to which, γούνων and δούρων should, by the law of analogy, be accented γουνῶν, δουρῶν. The other forms, γούνατος, δούρατος, &c. must be from lengthened roots γουνατ, δουρατ; the nominatives pertaining to which, γουνας, δουρας, if they ever existed, were obsolete in common use.

(2) Together with γούνασι, γούνασιν, Wolf has retained γούνασσι, Il., ι, 488, ε, 451, contrary to the reading γούνεσσι

enjoined by MSS. and Scholiasts, although the doubling of σ after α in the dat. plural, after he has given up ἀνδρασσι for ἀνδρεςσι , Il., ε, 308, has no sure ground to rest on; and γούνεσσι is certainly established both by its analogy with γούνα , and by the parallel forms ἄρνεσσι , Il., π, 352, and δούρεσσι , ib., μ, 303, Od., θ, 528. There is left only $\text{δεικανόνωντο δέπασσιν}$, Il., ο, 86, with a *disputed reading* (Zenodotus gives $\text{δεικανόνωντ' ἐπέεσσι}$, or rather $\text{δεικανόνωντο ἔπεσσιν}$), and *various* forms, δέπασσι , and δεπάεσσι , to be read with synizesis.

55. Forms of τὸ κᾶρη , the head. The root is κᾶρ (as acc. in Il., π, 392), with the formal syllables ατ and ητ , καρατ , καρητ ; from the former come κρατ by the ejection, and κραατ by the transposition, of α ; from the latter comes the nom. κᾶρη by the abjection of τ ; whence by a new addition of ατ , κᾶρηατ , and of ν , κᾶρην , which gives κᾶρηνον .

Roots, καρατ , κρατ , κραατ , καρητ , καρηατ , κᾶρην .

N. κᾶρη ,

G. κρατός , κράατος , κᾶρητος , καρήατος ,

D. κρατί , κράατι , κᾶρητι , καρήατι ,

Acc. κῤῥᾶτα , (1) . . . κᾶρη

Plural.

N. κᾶρᾶ , (2) καρήατα , κᾶρηνα ,

G. κράτων , * καρήνων ,

D. κρασίν ,

Acc. κράατα , κᾶρηνα .

(1) Κῤῥᾶτα as acc. in Od., θ, 92;—it is masculine, and so all the forms of the same series. Κράτων , Od., χ, 309, ω, 185, should be written κρατῶν .

(2) Κᾶρᾶ from κᾶρηατα (as above κῆρᾶ , κῆρᾶ), only in H., IV, 12 (*ad Cerer.*, see there *Ruhnkenius*).— Κᾶρη appears as κη in κατὰ κῆρῃθεν or κατακῆρῃθεν , Il., π, 548, Od., λ, 588. Concerning κράτεσφι , comp. n. 3.

56. The forms of νηῦς come from a double root να (*navis*), and νε ; thus:

| | | | | |
|------|-----------------|-----------------|-------------------|--|
| N. | νηῦς , | νῆες , | νέες , | |
| G. | νηός , | νεός , | νηῶν , | νεῶν , ναῦφιν , n. 5. |
| D. | νηί , | | νηυσί , | νέεσσιν , ναῦφιν , n. 5. |
| Acc. | νῆα , | νέα , | νῆεσσ' , | |
| | | | νῆας , | νέας . |

57. From τὸ (οας) or contracted οὔς we find,

N. οὔατα,

G. οὔατος,

D. οὔασι, Π., μ, 442,

ὠσίν, Od., μ, 200 (from οατσί),

Acc. οὔς, Π., λ, 109, υ, 473, οὔατα, Π., κ, 535, Od., μ, 177, &c.

The contraction of οα into ω is shown also in ὠτῶεις (οατοεις), whence ὠτῶεντα, Π., ψ, 264, 513.

58. Forms of Σαρπηδῶν with and without τ :

N. Σαρπηδῶν,

G. Σαρπηδόνοσ, Σαρπηδόντοσ,

D. Σαρπηδόνι, Σαρπηδόντι,

Acc. Σαρπηδόνα,

V. Σαρπηδόν.

In the same way λέων, λέοντοσ, with τ, is related to the Latin *leo*, *leonis*, without this letter.

59. Forms of σῦς :

N. σῦς, σύες, ὕες,

G. συός, ὕός, συῶν, ὕῶν,

D. συΐ, συσί, . . .
σύεσσιν, ὕεσσι,

Acc. σῦν, ὕν, σύας, ὕας.

This word belongs to those which lose the initial consonant according to the demands of metre. Comp. § CLVIII, 12.

60. The following likewise are multiform or irregular :

Αἰθίοπεσ, ὠν, εσσιν, Αἰθίοπασ and Αἰθιοπῆασ, Π., α, 423.—"Ανα, as voc., Π., γ, 351, &c., together with ἀναξ.—'Ανδραπόδεσσι, Π., η, 475, in a suspected verse, where also Aristarchus read ἀνδραπόδοισι from ἀνδράποδον, common out of Homer.—'Αορ, ἄορι, as neuter, and ἄορασ acc. plural, Od., ε, 222, *vid. Pors. ad loc.*—'Αστήρ, ἀστέρι, ἀστέρεα, and ἄστρεα, Π., δ, 555.—Γαστήρ (like πατήρ, n. 53), γαστέροσ, γαστρός, γαστέρι, γαστρί, γαστέρα, and γάστρεην, Od., δ, 437.—Θηρητήρ, θηρητῆροσ, &c., θηρητῆρασ, Π., μ, 170, but θηρητόρασ ἀνδρασ, ib., ι, 544.—Λέων, λέοντοσ, λείουσιν, Π., ε, 782, &c., and λῖσ, ib., λ, 239, &c., λῖν', ib., λ, 480, where the apostrophe is now removed.*—Μάστιξ, μάστιγι, μάστιγα, μάστιγασ, and from

* The Grammarians who receive λῖσ, λίνοσ, λῖνα, have upon their side

μαστις—of which the root is visible in *μάστιε*, Π., ε, 622, *μαστίεται*, ib., υ, 171—come *μάστι*, ib., ψ, 500, *μάστιν*, Od., ο, 182.—*Ὅσσε*, both eyes, used only in this form, from *οπ* with the insertion of *σσ*, before which *π* is dropped.—Πληθύς, gen. *πληθύος*, dat. *πληθυῖ*, Π., χ, 458, Od., π, 105, but *πλήθει*, Π., ε, 330, *πλήθει*, ib., φ, 218, ψ, 639, from *πλήθος*, not found in the nom. in Homer; acc. *πληθύν*.—Σμῶδιξ, and *σμῶδιγγες*.—Σπινθήρες, and *σπινθαρίδες*, H., I, 442, like *ἀγκάλιδεσσι*, Π., σ, 555, χ, 503, for *ἀγκάλης*, which by its quantity is excluded from Homer.—Without a nominative appear: *δαί*; *λιτί*, masc. *λίτα*; *νίφα*, Hes., ε, 505; *στιχός*, *στίχες*, *στίχας*; *φύλακες* and *φυλακτῆρες*, and *Φῆρες*, the Centaurs; together with *Δῆρες*, beasts.

OF ADVERBS, ADJECTIVES, AND NUMERALS.

§ CXCVIII.

A D V E R B S .

1. Adverbs, as the signs of simple conceptions, have, except they arise from words already formed, the root pure, or with only a slight addition, as *λίπα*, *ὄχα*. Others are composed of the roots and adverbial syllables *δα*, *δεν*, *δον*, *δισ*, &c., or prepositions: *δη-θά*, *χαμιά-δισ*, *πρόχην*, *ἀπόνοσφι*, or spring from forms already produced, as *ἐγερηγορτίς*, *ἀνιδρωτί*. We shall here collect together the most remarkable of the different classes, according to their terminations.

2. Ending in *α*: *ἄντα*, in front, against, with *ἐναντα*, *ἔσαντα*;

the analogy of *ῖς*, *ἰνός*, *ἶνα*. If *λίεσσι* be quoted from Callimachus (comp. Heyne ad Π., λ, 480), this shows only that he, like Aristarchus, derived the cases from *λίσ*, *λίός*, &c., and formed the dat. plur. on that supposition.

αἶψα, quick, with λ thrown away from λαιψ in λαιψηρός, nimble; βρύχα in ὑπόβρυχα, beneath the wave; ἔπειτα.—Ἦκα, root φακ in vac-illare, Germ. wac-keln, hence—faintly, a little.—Θαμά.—Δίχα, twofold, without χ, διά; hence ἀνδιχα (ἀναδιχα), διάνδιχα, and with θα, (διχαθα) διχθά, as τρίχα, τριχθά, (τετραχα) τετραχθά, (ἐν) ἔνθα.—Ἐνεκα, εἶνεκα, and with the gen. τοῦνεκα, οὔνεκα. Ἐνεκεν stands Od., ε, 288, 310.—Κοῦφα, lightly.—Λίπα, with fat, root of λιπαρός, with ἀλείφειν in λίπ' ἀλείφειν, Od., ζ, 227, otherwise always with ἐλαίω, but with relation to the verb, ἀλειψαμένω λίπ' ἐλαίω, Il., κ, 577—comp. ξ, 171, &c. For ἀλείφειν by itself means—to rub, to smear, and acquires the meaning to anoint by aid of λίπα (to smear with fat), so that ἐλαίω is not superfluous. So also with χρίσθαι: χρισάμενοι λίπ' ἐλαίω, Od., ζ, 96.—Δίγα, shrilly.—Μάλα, very, μὰ in adjuration; μέσφα, until; μίνυνθα, a little, for a short while.—Ὅχα, as giving force to the meaning of ἀριστος in ὅχ' ἀριστος, &c., and ἔσοχα, eminently, root εχ from ἔχω.—Πτύχα in δίπτυχα, twofold; πύκα, frequently, intelligently.—Ρέα and ρεῖα, lightly; ρίμφα.—Τάχα, quickly.—Υπόδρα, from beneath, from downcast eyes, i.e. looking black, from ὑπό and δρακ, the obsolete root of ἔδρακον, δερκομαι; so that the original form was probably ὑπόδραξ, and ξ thrown away, as π from γύναι.—Χθιζά (χθισθα), yesterday, and πρῶιζα, Il., β, 305.—With α extended: χαμαί, on the ground, together with χαμά-δισ, and (χαμα-Σ-δε) χάμαζε, to the ground; πάλαι; and ναι in ναι μὰ τόδε σκῆπτρον, Il., α, 234.

3. A changed into η appears in ἀπάντη, πάντη, everywhere (without ground for subscribing iota^(R)), ἄλλῃ, ἤ, τριπλῇ, τετραπλῇ.—With σ added to α: Ἀνδρακάς, one and all, Od., ν, 14, ἐκάς, far; and with α also changed into η: (ἔμπα) ἔμπησ.—With ν added to α: (ἄντα, ἀντί, ἀντία, ἀντιφία) ἀντιβίην, against.—Δα (whence δηθά, or elided δήθ'), δῆν, long.—μῖχ, μίχα in Pindar, μίγδα and μίγδην, and so βάδην, τμηδὸν, &c.—Μά, μῆν, truly, usually weakened into μέν.^(R)

Obs. 1.—From these must be distinguished adverbs which have the consonant after α from their roots: Ἀρήν, root καν, κεν. Comp. CANo, conCENTus, with α privative, voiceless, silent.—Ἄγ, root of ἀρπάζω, αἰρέω, with the meaning observable in RAP-tim, quickly,

in (εἶτ' ἄρ) εἶθαρ, (ἀπο-ἀρ) ἄφαρ. — 'Αρ root of ἄρω, fit, join, with the meaning of—fittingly, consequently, now: pure in the particle ἄρ, of which ἄρα is the lengthened and ῥά the transposed form, and which also lies at the basis of (γ' ἄρ) γάρ and (αὖ τε ἄρ) αὐτάρ, ἀτάρ. In like manner in ὄφρα, in which ὄ with the suffix φι, ὄφι (like ἱφι), and ρα, are combined into one form.

Obs. 2.—In the forms which by the addition of ν to α (η) have the syllable ην,—ἀντιεῖν, μίγηδην, &c., appears also the analogy for ἀπρι-άτην (πρια from πρίαμαι, τ as a formal letter before η); and so συναῖγδην, Hes., α, 189, which epic usage does not allow us to consider accusatives feminine as μακράν, and the like.

4. Forms in ις, ι; and, *a.* without abjection of σ: ἄμυδις (from αμ, whence ἄμα, Æol. ἄμυ, with δις), ἄλλυδις (ἄλλο, Æol. ἄλλυ), ἐπαμοιῆδις;—*b.* ις and ι equally: ἄχρις, ἄχρι, and μέχρις, μέχρι; αὔθις, αὔθι; αὔτις, ἐξ᾽αὔτις, αὔτι; πολλάκις and πολλάκι, χαμαῖδις and χαμαῖδι στορέσας, Od., τ, 599, according to Eustathius, ib., p. 1879, who cites also χωρίς, χωρί.—*c.* Those formed with the adverbial syllable τι have ι alone: ἄρτι (αρ as in ἄρω), even now, ἔτι (ε from εἶναι), still *being*, still. Add to these ἐγρηγορτί, ἀναιμωτί, ἀνιδρωτί, and the like. Also ἔρι, very, the root of ἔρις, ἐρίζω, in compounds ἐρίβωλος, ἐρίγδουπος; ἦχι, where (needlessly written ἦχι), οὐχί, not, and the dative form ὕψι, on high (ὕψος), ἱφι (root of ἵς, strength, with the suffix φι); νόσφι, and probably also, though now written with σ, λικριφίς, obliquely.

Obs. 1.—The forms ἔκητι, with the will, ἀέκητι, against the will, have the root ἐ from ἱημι, aor. ἦκα, and may be considered datives of lost substantives.

Obs. 2.—Also the *local* δι belongs to this class: ὅθι, πόθι, ποθί, ὀππόθι, τόθι, ἔκτοθι, ἀπόπροθι, κειῶθι.

5. Forms in ες, εν, ερ, ε, ει, υ, υς, ευ, χθές, together with χθιζά, περες in (δια-αννα-περες) διαμπερές, ες with abjection of σ in πόσε (πο-σ-ες), κείσε. The *local* δε and Δεν, Δε: ἐραζε, θύραζε, χάμαζε, ἐνθεν, νέρθεν, ὄθεν, ὀπισθεν, πρόσθεν, and πρόσσοθεν.—Ερ in ἄτερ, whence ἄτερθεν, ἀπάτερθεν.—Ε in τε, δέ, and the *local*

δε, ὑσμίνηνδε, &c., of which class mark ὄνδε δόμονδε, Il., π, 445, &c., together with πρὸ φόωσδε, Il., π, 188; the one on account of δε-δε, the other on account of πρὸ-δε, —εἶθε, δεῦτε.—E extended: ἀθεί, εἶ, αἶεί, together with (αε) αἶέν and (ᾠ) αἶί, the last Il., λ, 211, ψ, 648.—Υ in αῤ, αῦ, together with αῦτις, αῦθις, and αὔτως (not αὔτως*), thus, again, even yet so, hence—without consequence, in vain,—(ανειῤ) ἄνευ, whence ἄνευθεν, ἀπάνευθεν (ε root of ἵημι and ἀνά, hence—leaving behind), εῤ, εῦ, εὔ, ἥῦ,—(πανχυ) πάγχυ, after Homer's time with χ ejected πάνυ; χνυ (knee,) in πρόχυν, kneewards, on the knee (χνυ developed becomes γόνυ); ἀντικρύ, front to front, Il., ε, 130, generally—through to the other side (κρυ developed κορυ, head, whence κορυφή), is according to Eustathius to be written with σ where the verse permits: thus also μεσηγύ, μεσηγύς, μεσσηγύ, μεσσηγύς.

6. Forms in ο, οἱ, ος, ον, ω, ως: δεῦρο, ἐνταυθοῖ, on this spot, Il., φ, 122, formed as a dative like the non-Homeric ἐνδοῖ, πεδοῖ.—Προϊός (gen. of προῖξ, a gift), for nothing.—Διακριδόν, κλαγγηδόν, πυργηδόν.—Ἐπισχερώ, in connexion, from σχεῖν, σχερόν, whence ἐν σχερῶ in Pindar; ἔσω, εἶσω; ὀπίσω, ὀπίσσω; πρόσσω, πρόσσω, προτέρω.—Ἐως, εἰως, and in correlation to these τέως, τείως; ὥς, ὥς, ὥστε, and derived adverbs in ως: ἐπιζαφελῶς, ἐπισμυγεῶς (i. e. ἐπι-Σ-μογεῶς), same as ἐπιπόνως, νημερτέως (ἀμαρτ), περιφραδέως from φραδε in περιφραδές; ἔως, εἰως, ὁμῶς.

7. In ξ, added to the root, end ἄπαξ and καθάπαξ, γνύξ, on the knee, κουρίξ, Od., χ, 188, explained by the Etym. M., p. 533, l. 55, as ἐν κόρης τοῦτ' ἔστι τῆς κεφαλῆς, hence from κόρυ, κουρί, like γόνυ, γουνί, and with ξ, κουρίξ, i. e. *by the head*, μουνάξ, λάξ, πύξ, with which also may be classed μάξ, and its derivative μαψιδίως.

8. With respect to *local* terminations, θι, θεν, we may remark, that the latter is often identical in meaning with the former, as Ἰδηθεν μεδέων, Il., γ, 276, ἐγγύθεν ἦλθε, ib., ε, 128,

* Hermann de pronomine αὐτός, p. 74.—The Grammarians distinguish between αὐτως μάτην and αὐτως οὐτως, e. g. Schol. Epid. ad Il., α, 133, without sufficient grounds.

σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη, Od., β, 267 (*Apoll. Alex.* π. ἀντ., p. 344, B.). Perhaps in such passages the termination was originally *θιν*, which afterwards dropped the *ν*, and where a long syllable suited the verse instead of *θι*, was supported by *θεν*.

Obs.—The adjectival terminations *ον* and *α* are in Homer also adverbial: *πρῶτον*, *πρῶτα*, *τὰ πρῶτα*, *καλόν*, &c. To this class perhaps belongs as an adverb *ἀκέων*, Od., ρ, 89, Il., δ, 22, as *ἀκὴν* from the full root *καν*, so this form from *κα* with *ν* thrown away, *ακα*, whence *ἀκάον*, *ἀκέων*, and this form again, according to the analogy of *ἐκών*, *ἐκοῦσα*, *κρείων*, *κρείουσα*, becoming adjectival, as *ἀκέοντ'*, Od., ξ, 195, *ἀκέουσα*, Il., α, 565, and elsewhere.

§ CXCIX.

FORMATION OF ADJECTIVES IN HOMER.

1. Several languages make no alteration on the root, which, remaining pure in the adverb, is to be increased to an adjective (and consequently in other tongues is endowed with the signs of gender, number, and case). Thus in the Armenian, the English, and in some cases also in the German.

2. In Greek, certain traces of the same method have remained in *πέτρη γὰρ λῖς*, Od., μ, 79, *developed* *λίσση* . . . *πέτρη*, ib., γ, 293. *Τρόφι* from *τρεφ* (as *ὄχα* from *εχ*), undeveloped in *τρόφι κῦμα*, Il., λ, 307, *developed* in *κύματά τε τροφόντα*, ib., ο, 621, but retained in the former shape in the *non-Homeric* *εὐτροφίς*, and in *ἄνδρες τρόφεις* in Herod., B. 4, l. 9. *Βεῖ* for *βεῖθ* occurs in Hesiod, according to Strabo, p. 364, as the formerly quoted subst. *δῶ*, *κρεῖ*, &c.

3. There is but little change on *ἦρα* from *ερα* in *ἔραμαι*, in *δυμῶ ἦρα φέροντες*, Il., ξ, 132, &c., whence *ἐπὶ ἦρα*, ib., α, 572, 578. Similar to this is *αρεν*, *αρν* in *ἄρενα* with the dative form *πολύαρνι*, Il., β, 106.

4. Thus also the roots in *α* are frequently undeveloped, *αἰχμητά*, *εὐρύοπα*, all of which pass into the first declension,

except (τλα,) πολύτλας, of which no other case is found, and (πτα,) ἀπτῆς, of which the dat. plur. occurs in ἀπτῇσι νεοσσοῖσι, Il., ι, 323. The rest, which have α, are participles in ας, to which also belongs γηράντεσσι τοκεῦσι, Hes., εἰ, 171 (γερ, Germ. *greis*, Eng. *grey*, whence γήρας part. aor. and γηρεῖς in the Etym. Mag., p. 231, l. 2, in γηρεῖς ἐν οἰκέουσι, perhaps γερεῖς ἐν οἰκείοισι).

5. As in πολύτλας, ἀπτῆς, so with pure words in ε, ι, ο, υ, the addition of σ produces forms of the third decl., with the terminations ης, ις, υς, ως, in the nominative.—Hς from ε and σ in ἀκηδῆς, πολυκηδῆς, θεοειδῆς, εὐεργῆς, ἡδυεπῆς, ἡμιδαῆς, ἡμιτελῆς, ποδώκης. Several of this class appear only in the plural, as ἐλεγχεῖς, θαμέες, πλέες, πρυλέες, from περύνω for περῶω,—περυλῆς, πρυλῆς, pedestrian, πολυσπερέας, -έων, ταρφέες, &c.—In ις: πολυῖδρις, νῆϊς, θέσπις from θεσπι in θεσπιδῆς. Among those derived from μῆτις the termination varies between ις and ης (the latter from α according to the first decl.), ἀγκυλόμητις and ἀγκυλομήτης, ἀγκυλομήτω; δολόμητις, δολόμητιν, voc. δολομῆτα; ποικιλομήτην, ποικιλομῆτα, without any trace of ποικιλόμητις, and, on the other hand, πολύμητις in 84 places, πολυμήτιος, Il., φ, 355, with no trace of πολυμήτης.* Of like formation are the epithets of Erinnys, ἡερόφοιτις and δασπληνῆτις, Od., ο, 234, the *very* (δα or ζα, e. g. in δαφονός, *very* bloody,) *near approaching* (πέλαω).—In υς: εὖς,

* Moschopolus, *ad* Hes., εἰ, 38, p. 23, affirms that all derivatives of μῆτις are to be written in the nominative as paroxytons with iota, but form, in the other cases, ἀγκυλομήτου, &c., according to the first decl. “*The metre will prove the first point, if any one desire proof in such matters.*” But both assertions are wrong, since in βαθυμῆτα Χείρων, Pindar Nem., 3, 53 (92), the metre would not admit βαθύμητις; and, in the second place, the inflections -ιος, -ιν, according to the third declension, are found as well as -εω, ην, after the first, e. g. πολυμήτιος Ἠφαίστιο, Il., φ, 355, and Αἴγισθον δολόμητιν, Od., α, 300, γ, 198, 308. Of such groundless observations the old Grammarians are full, and I should have passed over this, like others of the same kind, did it not appear to give support to Schæfer, one of the greatest German critics, in his opposition to me *ad* Hes., εἰ, 38.

πλατύς, ἄκιυς, strengthless, Od., ι, 515, φ, 131, according to the Etym. M., p. 48, l. 24, from κίω, κίυς, ἄκιυς, unfit to go, weak, and πολύδακρυς.—In *ως* the participles ἐπιπλάω, μεμαώς, &c., and from ταμεσίχρως, ταμεσίχροα, ταμεσίχροας.—

6. Of mute and liquid words there are of similar formation in *π*:—παρεβλῶπες, Il., ι, 449; in *k* sounds: καλλιγύναικα, λινοθήρηξ, πολυαῖξ, -ικος, τριχάικες, πολυπίδακος, -ες, ἀπορράξ, μώνυχες; in *t* sounds: ἀκμηῆτες, ἐρυσάρματες, -ας (from ἄρματ), προβλήτες. Thus too, ἀελλόπος and τρίπος, τρίποδος, ἀναλκις, acc. ἀνάλκιδα and ἀναλκιν, μηκάδες, πολυδεράδα, &c.—*Liquids*: ἐριαύχενες, πολύρρηνες, γέρον (as an epithet of σάκος, Od., χ, 184), ἐρίηρες.—Those mutes, which are formed by means of (εντς,) εις, have before this termination η, ο: βαθυδινήεις, μεσῆεις, τέλῃεσσας, λαχνήνεντα, αἵματόεσσα, ὀμφαλέοντα, νιφόντα, παμφανόντα, σκιοέντα, παιπαλόεντα, &c. A contraction of this form occurs in τιμῆς, Il., ι, 605, and τιμῆντα, ib., σ, 475. Where a long syllable appears before ο, this vowel is doubled in order to avoid the trochee in εὐρώεντα, Il., υ, 65, κητώεσσαν, κηῶεντι, κηῶεντα, ὠτῶεντα.

7. The termination *ος* is extended in various modes by means of vowels and consonants, thus by ε, ι, λ, μ, ν, ρ, σ, namely *ος*, *εος*, *ιος*, *λιος*, *μος*, *μεος*, *ιμος*, *νος*, *ινος*, *εινος*, *ρος*, *σιος*, *εσιος*, with the verbal *τος*, *τεινος*.

It is sufficient, under this head, to cite a few remarkable forms; e. g. (Θορ) Θοῦρος, (ἀγαF) ἀγανός, (ἄρα) ἀραιός, κρήγυον, delightful, from κέαρ, κῆρ, κρῆ, and a lost root, γαF in *gavisus*, γαυ, γυ, thus, heart-rejoicing,—(ἄλε) in ἀλεύω, withdraw, avoid, ἡλέος, astray, distracted, φρένας ἡλέε, Od., β, 243, and with one ε, φρένας ἡλέ, Il., ο, 128, οἶνος ἡλέος, Od., ξ, 464,—(ἄρκ) ἄρκιος, ταλαπείριος, (ἄντι, ἄντιφις) ἀντίβιος, (ὁμο, ὁμόφιος) ὁμοίιος and ὁμοῖος, ib., ρ, 218 (not ὁμοιος), γελοῖον, Il., β, 215 (later γελοῖον), ἄλλοῖος, παντοῖος,—(ζω) ζωρός, λυπρός (later λυπηρός), ἀνεμῶλιος, ἀπατήλιος, ἀνδρόμειος, κάλλιμος, νήδυμος, ἡδυμος, (δια-προ) διαπρύσιος, ἀπειρέσιος.

§ CC.

VARIOUS FORMS OF ADJECTIVES.

8. Adjectives frequently occur in various forms, since of

the terminations above enumerated several are sometimes attached to the same root, or the introduction of new syllables produces *extension*, or different roots lie at the basis of the forms, or one form is inflected according to different declensions.

9. *Extension* by means of *ιος, εος, ειος* (*ήιος*), *εινος, ινος, μος, ρος, τος*: *ἀγαθός* and *ἡγάθεος*, *κενός* and *κενέος*, *λαΐνος* and *λαΐνεος*, *μείλιχος* and *μειλίσχιος*, *ὀλόος* and *ὀλοΐος*, *πάννυχος* and *παννύχιος*, *πτολίπορθος* and *πτολίπόρθιος*, *χάλκεος* and *χαλκήιος*, *ξένος* and *ξένιος*, (*ξινεφια*, *ξινεια*) *ξενήϊα*, *ξυνά* (*κοινά*) and *ξυνήϊα*, Il., ψ, 806, &c., *κάλλιμος* and *καλός*, *θαμέες* and *θαμινοί*, *λιγύς* and *λιγυρός*. So *ταλασίφρονος*, Il., λ, 466, &c., *ταλασίφρονα*, ib., δ, 421, and *ταλάφρονα*, ib., ν, 300, *ὕψιπτετής* and *ὕψιπτετήςεις*, *πυκνός*, *ιρός*, with the fuller forms *πυκνινός*, *ιερός*, lastly *εὐξοος*, in the gen. *εὐξου*, ib., κ, 373, shortened by the rejection of *ο* before *ου*.

10. *Inflected according to different declensions*: *αἰπύς*, *αἰπεῖα*, *αἰπύ*, and acc. *αἰπύν*, also *αἰπὴν* and *αἰπά*, *αἰπεινόν*, *αἰπεινῆς*, -ῆ, -ήν; *Δέσπης*, *Δεσπέσιος*; *εὐεργός*, treating well, *εὐεργής*, well-made; *ἐρίηρες* *ἐταῖροι* with *ἐρίηρος* *ἐταῖρος*, Il., δ, 266; *ἐριβῶλον*, ib., ι, 329, &c., and *ἐριβῶλακα*, ib., γ, 74, &c.; *εὐτείχεον*, ib., α, 129, &c., and *πόλιν* *εὐτείχεα*, ib., π, 57 (from *εὐτειχῆς*, so that according to analogy it should be written *εὐτειχέα*); *λιγύς*, *λίγεια*, and *λιγυρή*, as *θαλερῆ* with *θάλεια*; *πολύτλας* and *πολύτλητοι*, Od., λ, 38, *πολυτλήμων*, Il., η, 152, Od., σ, 319; *πολύδακρυς*, Il., ρ, 544, abounding in tears, *πολύδακρυν* and *πολυδάκρυτος*, ib., ω, 620, much-bewailed. "*Ἀδάκρυς* and *ἀδάκρυτος* are identical in meaning, see Od., δ, 186, ω, 61. "*Ἰδὴν* *πολυπίδακα*, Il., ζ, 47, &c., but *πολυπιδάκου* "*Ἰδης*, ib., υ, 59, &c., where, however, Aristarchus wrote *πολυπίδακος*, which Wolf has received into the text: also from *πιδά*, *πιδήσσης*, ib., λ, 183; *πολύρρημος*, Od., λ, 257, and *πολύρρηνες*, Il., ι, 154, 296, (also the already cited *πολύαρι*) from *αρι*, *ραν*; *φοινός*, *φοίνιος*, and *φοινῆεις*; *δαφονός* and *δαφοινεός*.

11. *Difference arising from various roots*: *ἀργός*, (*ἀργετ*) *ἀργῆτι* and *ἀργέτι*, with (*ἀργυφ*) *ἀργυφα* and *ἀργύφειον*, (*argen* in *argentum*), *ἀργεννός* and *ἀργινός*; *ἴφια* *μῆλα*, Il., ε, 556, &c., and *ἴφθιμος* from *ἴφι* and *τιμή*; *μέτασσαι*, Od., ι, 221,

middle-aged sheep, yearlings, from *μετά* (like *ἐπισσαι* from *ἐπί*, which the Etym. M. quotes from Hecataeus), and *μεσήεις*, Il., μ, 269, the warrior between *ἔξοχος* and *χειρότερος*, also *μέσος*; *νέος*, *νεαρός* (*ἀρ*, new-fitted), and *νηγάτεος* from *νηγά-τεος*, *νέος* and *γα*, rejoicing in newness, glittering with newness; *νήπιος* from *νε* and *επ*, speechless, infant, *νηπύτιος* from *νε* and *απυ* in *ἀπύω*, so also *νηπιάχος*; *νεοσσοί* (*ὄσσε*), new-seeing, young, *νεογνός*, new-born, young, from *γον*, *γνο*, and from the extended *γενε*, *νεηγενέες*.

12. Forms of *ἐὺς* :

N. *ἐὺς*, *ἐῦ*, Il., γ, 235, and *εὔ*, both adverbial,
ἡῦς, *ἡῦ*, only in *μένος ἡῦ*, ib., ς, 456, &c., and in compounds,

G. *ἐῆος* (1) in *υἱός ἐῆος*, ib., ξ, 9. Others read *εῶιο*.

D.

Acc. *ἐῦν* in *υἱὸν ἐῦν*, ib., ϑ, 303,

ἡῦν.

(1) *Ἐῆος* still stands in Il., τ, 342, Od., ο, 450, ξ, 505, and, in these places, has arisen from *ἐὺς*, as *βασιλῆος* from *βασιλεύς*, &c.; on the other hand it has been exchanged for *ἐῆος*, from the pretended *εῦς*, *suus*, for *εῶς*, in Il., α, 393, ξ, 9.^(R) So also Il., ο, 138, ω, 422, 550, in which the meaning of the second person is ascribed to *ἐῆος*. It is better to introduce *ἐῆος* universally, and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with *φίλος* in similar passages.

13. Forms of *πολλός* and *πολύς* :

| | Masc. | Neut. | Fem. | Masc. | Neut. |
|------|-----------------|-----------------|------------------|-----------------|-----------------|
| N. | <i>πολλός</i> , | <i>πολλόν</i> , | <i>πολλή</i> , | <i>πολύς</i> , | <i>πολύ</i> , |
| | | | | <i>πουλύς</i> , | <i>πουλύ</i> , |
| G. | | | <i>πολλῆς</i> , | <i>πολέος</i> , | |
| D. | <i>πολλῶ</i> , | | <i>πολλῇ</i> , | | |
| Acc. | <i>πολλόν</i> , | <i>πολλόν</i> , | <i>πολλήν</i> , | <i>πολύν</i> , | <i>πουλύν</i> . |
| | | | Plural. | | |
| N. | <i>πολλοί</i> , | <i>πολλά</i> , | <i>πολλαί</i> , | <i>πολέες</i> , | |
| | | | | <i>πολεῖς</i> , | |
| G. | <i>πολλῶν</i> , | | <i>πολλάων</i> , | <i>πολέων</i> , | |
| | | | <i>πολλέων</i> , | | |

| | | |
|------|----------------------------|--|
| D. | πολλοῖσιν, σι, πολλοῖς, | πολλῇσιν, σι, πολέσιν, σι, πολέσσιν, σσ', πολέεσσιν, σσι, σσ', |
| Acc. | πολλούς, | πολλά, πολλάς, πολέας, comp. 3rd decl. πολλεῖς, n. 33. |

Πουλύς and the forms connected with it point to an original πολλύς together with πολλός, so that after the ejection of one λ, in order to lengthen the short syllable thus produced, extension of the vowel was necessary: πολλύς, πουλύς, as βόλλομαι, βούλομαι, ὄλλος (ὄλος), οὔλος, &c. Πουλύ occurs only in compounds: πουλυδάμας, πουλυβότειρα, πουλύποδος.

§ CCI.

FORMATION OF THE FEMININE IN ADJECTIVES.

14. *Feminine terminations of adjectives:*

- a. In -ος. These are regular, except δοῦρος, of which the feminine is formed in -ις, -ιδος, -ιν.
- b. In -ης, fem. -εια: ἡδυεπής, ἡδυέπειαι, Hes., Ψ, 965, 1020, χαλκοβαρής, χαλκοβάρεια. So also εὐρυοδείης, Il., π, 635, and τρυφάλεια, -ης, &c., without the occurrence of the masculine.—Of Κυπρογένεια, Hes., Ψ, 199, and commonly in later writers, there is a form Κυπρογενής, also feminine. See § CLXXXI, n. 48, obs. 1. A different accentuation prevails in ταρφέες, ταρφεαί, δαμῆες, δαμειαί, δαμῆας, δαμειάς.
- c. In -υς, fem. -εια. Forms with the usual accentuation, as εὐρύς, εὐρεῖα, are frequent. To δασύς, δασεῖα, belongs ἵπποδάσεια.—Of these adjectives ἡδύς has for the fem. the form in -υς: ἡδύς ἀϋτμή, Od., μ, 369, as well as ἡδεῖα, thus likewise πουλύς in πουλύν ἐφ' ὕγρην, Il., κ, 27, Od., δ, 709. There is a different accentuation in λιγύς, λίγεια, λιγείης, λίγειαν, together with λιγυρή, -ήν, -ῇσι.—Θῆλυς is feminine in Il., τ, 97, Od., ε, 467, ζ, 122, Il., κ, 216, ε, 269, together with δήλεια, δήλειαι, δηλείας, and δηλύτρεαι, -αων, -ησι. Observe also the cognate form δάλεια, -η, -αν, belonging to δαλύς, which remains

only in *Θαλέων*, Il., χ, 504, *Θαλερός* having been established in common use.—The orthography varies in the word *ἐλάχεια* (of the masc. of which, namely *ἐλαχύς*, the superlative alone appears in Homeric verse, H., II, 573). The orthography varies between *λάχεια* and *ἐλάχεια* in Od., ι, 116 (*consult the Commentators there and upon Hesychius under λάχεια and ἐλάχεια*), Od., κ, 509. Those who read *λάχεια* derive it from *λαχαίνειν*, *σπάπτειν*, so that it should mean *εὐσκαφος*, *εὐγυιος*, manifestly in opposition both to the rules of derivation and the meaning of the word as shown in H., I, 197, where *ἐλάχεια* is contrasted with *μεγάλη τε ἰδεῖν καὶ εἶδος ἀγῆτή* in speaking of *Charis*.

- d. In *-ης*, fem. *-ειρα*, and *-ερεια*. From *ἀνὴρ κυδιάνειρα*, *βωτιανείρη*, Il., α, 155, from *πατὴρ εὐπατέρεια*. It is clear that the radical syllable *ερ* in *ἀνέρος*, *πατέρος*, was changed into *ερα*, *ειρα*, but *εὐπάτειρα* extended, on account of the rhythm, into *εὐπατέρεια*. According to the same analogy *μάκαρ* gives *μάκαιρα* with the extension of *αρ* in *αιρα*.

Obs.—*Πίειρα* as fem. of *πίων* is anomalous, and manifestly taken from an obsolete root *πιερ*, according to the above mentioned analogy *ερ*, *ειρα*. This root seems preserved in *piger* (the meanings of *fat* and *sluggish* being nearly related).—Thus too, *πρόφρασσα*, Il., κ, 290, &c., belongs not to *πρόφρων* (especially since this is itself feminine, Od., ε, 143), but must be considered analogous to the developed form *πρόφραζουσα*.—By form, and partly by signification, are distinguished *πρέσβυς*, old, *πρέσβειρα*, honoured, and *πρέσβια*, nom. and voc., Il., τ, 91, ε, 721, &c. Yet there is an evident affinity between the meanings *old* and *honoured*. All these forms have the radical syllable *πρεσβ*, but their terminations as if *πρεσβης* and *πρεσβος* had also been used in the masculine.

15. *Gender of adjectives in -ος*. Of those in *-ος* we find of two terminations the *privatives*, e. g. *ἀπόρρητος*, Il., μ, 11, except *ἀθανάτη*, *ἀδμήτη*, and *ἀπειρήτη*, H., III, 133, *ἀπειρεσίη*, Il., υ, 58, &c., once *ἄερότη*, ib., ζ, 78 (but *ἄμεροτος* always

of two terminations), ἀσέεσθῃ, yet φλογὶ—ἀσέεστω, *ib.*, ε, 89, βοή δ' ἄσσεστος, *ib.*, ν, 169, ἀεικελίῃ, *Od.*, ι, 503, yet ἀεικελίῳ ἐνὶ κοίτῃ, *ib.*, τ, 341.

16. Of two terminations are also those compounded with *ευ* (except participles, as e. g. *εὐκτιμένη*). Exceptions are found in, *εὐρρέιτῃ*, *Od.*, ξ, 257, *εὐποίητάων*, *Il.*, π, 636, *εὐποιήτῃσι*, *ib.*, ε, 466, where however the Harl. and Townl. MSS. have *εὐποίητοισι*, as *εὐποίητόν τε πυράγρην*, *Od.*, γ, 434, and *κλισίας εὐποίητους*, *H.*, III, 75. Thus we find *πλεκτή*, *γναμπτή*, *τυκτή*; but *εὐπλέκτους*, *Il.*, ψ, 115, *εὐγνάμπτους*, *Od.*, σ, 293, *εὐτυκτον*, ξ, 276. From *εὐξέστος* are found both *εὐξέσθῃ*, *εὐξέστας*, *εὐξέσθης*, and on the other hand, *εὐξέστοι δὲ τράπεζαι*, *Od.*, ο, 333, *εὐξέστου ἀπ' ἀπήνης*, *Il.*, ω, 578, *εὐξέστω ἐπ' ἀπήνῃ*, *Od.*, ζ, 75. So *σανίδες—εὐξέστοι*, *Il.*, σ, 276, but *κολλητῇσι εὐξέσθης σανίδεσσιν*, *Od.*, φ, 137, where, however, *εὐξέστοις* should be read on account of the very rare abbreviation of *ησιν*.

17. Thus with other compounds: *Χαλκίδα τ' ἀγχίαλον*, *Il.*, β, 640, and *ἀγχιάλῃ*, *H.*, I, 32, *ἀριζήλοι δὲ οἱ αὐγαί*, *Il.*, χ, 27, comp. ν, 244, and *ἀριζήλῃ*, *ib.*, σ, 219; *ἰφθίμους ψυχάς*, *ib.*, α, 3, comp. λ, 55, and *ἰφθίμῃ*, *ib.*, ε, 415, *πολυφόρεον*, *ib.*, ξ, 200, and *πολυφόρεν*, *ib.*, ι, 568, *ἀντιθέῃ*, *ἀμφιελίσσῃ*, *πολυμνήσῃ*, *ἀμφιρύτῃ*, *ναυσικλείτῃ*, *ἀγακλείτῃ*, but *κούρης τηλεκλειτοῖο*, *ib.*, ξ, 321.

18. Of those not compounded, which were given § LXIII as of two terminations, we find with a feminine termination: *ἐρήμῃ*, *Od.*, γ, 270, comp. μ, 351, *ἡμιονείῃ*, *χειμέριαι*, *Il.*, β, 294, *ἀσπασίῃ*, *H.*, I, 63, but *ἀσπάσιος γῆ*, *Od.*, ψ, 233, on the other hand we observe *ἄλως πολιοῖο*, *ib.*, ε, 410, &c., *αἰγανέης ῥιπῇ ταναοῖο*, *Il.*, π, 589, *πρῆξις—οὐ δῆμιος*, *Od.*, γ, 82, *πικρὸν—ὀδμήν*, *ib.*, δ, 406, *ὀλωάτατος ὀδμῃ*, *ib.*, 442, *ἄγχιον ἄτην*, *Il.*, τ, 88, *ὅπα χάλκεον*, *ib.*, σ, 222, *κλυτὸς Ἴπποδάμεια*, *ib.*, β, 742. (Where the form is not yet decided, a certain feeling of propriety, or regard to euphony, sometimes decides the choice, e. g. *πολλὰς δ' ἰφθίμους ψυχάς*, *Il.*, α, 3, although *ἰφθίμας* would have been possible according to *ἰφθίμῃ ἄλοχος*, *ib.*, ε, 415. Eustathius (p. 16, l. 18,) properly remarks upon this place: *ἐξέφυγε δὲ τὸ ἐν τρισὶ παρσίσι ἀκαιρον κάλλος.*) The other verbals are regular: *ἀκεσταί*, *Il.*, ν, 115, *γναμπτῇσι*, λ,

416, γναμπτάς, σ, 401, γνωταί, ο, 350, δινωτήν, Od., τ, 56, ἐλετή, Π., ι, 409, κολλητήσι, Od., φ, 164, κολλητάς, ψ, 194, &c.

§ CCII.

OF THE DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

19. In the Homeric degrees of comparison much is found in consonance with the rules already delivered on this subject: as, ὀξύς, ὀξύτατον, βαθύς, βάθιστον, βραδύς, (βαρ) βάρδιστον, κακώτερος, μακάρτερος, μακάρτατος, μελάντερον; or with a slender deviation, as ω instead of ο for the sake of the verse: κακοξεινώτερος, Od., υ, 376, λαρώτερος, ib., β, 350, ὀϊζυρώτερον, Π., ρ, 446, ὀϊζυρώτατον, Od., ε, 10. There are other words, as in the common dialect, either peculiarly irregular or multi-form.

20. Irregular: ἰθύντατα, Π., σ, 508, μεσσάτω, ib., θ, 223, νεάτη, ib., λ, 712, also νέαται and νείατα; such too as display their roots not in the positive, but still visible in other words, although these are not exactly at the foundation of the degrees of comparison: ἄλγος, ἄλγιον, βασιλεύς, βασιλεύτερος, βασιλεύτατος, κέρδος, κέρδιον, κέρδιστος, κύων (κυν), κύντερον, μυχός, μυχοίτατος, νέρ-θεν, νέρτεροι, ὄπι-σθεν, ὀπίστατον, πάροιθεν, παροίτεροι, πίων, πióτατον. Π., ι, 577, πρό (προατος), προῶτος, ῥίγος, ῥίγιον, ib., α, 325, &c., ὑπέρ, ὑπέρτερος, ὑπέρτατος.—Many apparently belonging to this class have still their adjectives: κάρτιστος in κρατύς, ἐλέγχιστος in ἐλεγχέες, so that it is not necessary to make κάρτος and ἐλεγχος their roots.—From obsolete roots are derived, ὀπλότεροι, ὀπλότατοι, πύματος, ὕστερος.—A comparative form without a correspondent heightening of the sense is found in ἀγρότερος, δεξιτερόν, Δηλύτεραι, ὀρέστερος, and with merely a faint expression of comparison in σαώτερος, Π., α, 32, θεώτεραι, Od., μ, 111.

21. Multiform: ᾄσσον and in the second formation ᾄσσοτέρω, Od., ρ, 572, τ, 506, and ἐπασσύτεροι; βραδύς, βραδίαν, βράσσων, and βάρδιστοι, and according to the same analogy, κρε (in κρέω, whence κρείαν), κρέσων; ταχύς, θάσσαν, θᾶσσον,

δάσσοντας, and τάχιστα; παχύς, πάσων; μακ in μακρός, and μῆκος, μᾶσσον, Od., 9, 203, μακροτέρην, Od., σ, 195, and μήκιστον, Il., η, 155; and from μεγ in μέγεθος, μείζων and μέγιστος. So ἀγαθός, βέλτερος, βέλτιον, Od., ρ, 18, where now, from the Harl. ms., is given βέλτερον, and ἀρείων, of which hereafter. Γεραίτερος and γεραώτερος, κακός, κακίων, κάκιστος, and from χερε, mean, little, bad, χερείων, χείρων, and from χείρων in the second formation, χειρότερος. Λοῖσθος, last, Il., ψ, 536, and λαισθήϊον ἐκφορ' ἄεθλον, ib., 785, which decides upon ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκεν, ib., 751, where some read λαισθήϊ as from λαισθεῦς, the opposite of ἀριστεῦς. Λάϊον and λωίτερον. Of πλέων, πλέες, &c., below. From πρέσβυς, πρεσβύτερος, τατος, and πρεσβίστην, H., XXX, 2. Πρῶτος, and in the second formation, πρώτιστος, like τρίτος, τρίτατος. Πῆϊδος from ῥα, ῥήτερος, ῥήιστη, Od., δ, 565, ῥήϊτατ', ib., τ, 577, φ, 75, ὕστερος, ὕστατος, and ὕστάτιος; φαάντατος and φαεινότερος, which was probably φαεννότερος, since only from this (φαεν, φᾶν, φααν,) the other form could arise; φέριστος and φέρτατος; φίλιων and φίλτερος, φίλτατος; ὤκιστος and ὠκύτατος.

22. Forms of πλε, whence in the singular πλέων and πλέον, in the plural:

N. πλέες, (1) Il., λ, 395,

πλέονες,
πλείονες,
πλείους, (2)

G.

πλεόνων,

D.

πλεόνεσσιν, σι,

πλείοσιν, σι,

Acc. πλέας, Il., β, 129,

πλέονας, πλείονα.

(1) Πλέες from πλε without a comparative ending, as Germ. *mehre*, Eng. *more* (whence also ΠΛΗΗΣ, ΠΛΕΒΕΣ, *plebs*, properly—the majority of the people, the common people), and with a comparative termination, πλε-ιον, πλεῖον, also πλέον, πλέονος, &c.—(2) Πλείους, Od., ω, 464, in place of πλείονες. So also οἱ πλέονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους, Od., β, 277.

23. Forms of χείρων, root χερε, whence (χέρης) χέρηρος, without comparative form, but with comparative signification. Χερε with the comparative termination ιων, χερείων, and by transposition, χείρων.

| | | | | |
|----------|----------|------------|-----------|---------|
| N. | | χείρων, | χείρων, | χείρων, |
| G. | χείρου, | χείρεινος, | χείρονος, | |
| D. | χείρηι, | χείρεινι, | χείρονι, | |
| Acc. | χείρηα, | χείρεινα, | χείρονα, | |
| | | χείρειά, | | |
| N. plur. | χείρεις, | | χείρονες. | |

The writing of the forms *χείρου*, &c., with *ει*, *χείρεινος*, *χείρεινα*, arises from the wrong supposition (e. g. of Herodian, Schol. ad Il., α, 80, B), that *χείρηα* is abbreviated from *χείρεινα*. As *χείρων* from *χερε*, so from *ἄρε* (whence also *ἄρης*, the apt, or *able*), *ἄρειων*, the fitter, the better, and *ἄρειον*, *ἄρεινός*, *ἄρεινι*, *ἄρεινα*, *ἄρειά*; plural, *ἄρειούς*, Il., π, 557.

§ CCIII.

NUMERALS.

1. Forms of εἷς :

| | | | | |
|------|--------------------|-----|-------|------|
| N. | εἷς, | ἓν, | μία, | ἓα, |
| | ἑῖς, Hes., θ, 145, | | | |
| G. | ἑνός, | | μῑῆς, | ἑῆς, |
| D. | . . . | | μῑῆι, | ἑῆι, |
| Acc. | ἑνά, | ἓν, | μίαν, | ἑάν. |

The compounds are *ἑνδεκα*, *ἑνδεκάτῳ*, η, η, and *ἑνδεκα* with a noun, *ἑνδεκάπηχυ*, Il., θ, 494. The ordinal has its root in *πρῶ*, whence *πρόμος* (*primus*,) and the common form *πρῶτος*, also with superlative termination *πρώτιστος*.

2. Forms of δύο :

| | | | | | | |
|------|---------|--------------|-------|---------|--------|-------|
| N. | δύω, | δύο, | δοιῶ, | δοιοί, | δοιῶι, | δοιῶ, |
| G. | δύω, | Od., κ, 515, | | | | |
| D. | δοιοῖς, | δοιοῖσι, | | | | |
| Acc. | δύω, | δύο, | δοιῶ, | δοιούς, | δοιῶς, | δοιῶ. |

The basis is *δύω*, Lat. *duo* (*δφο*, *δwo*, *δσω*, Germ. *zwo*).—*Δύω* (shortened *δύο* only where the verse requires,) seems to be the dual of *δuos*, *δοος*, *υ* and *ο* being interchanged, and from *δοος* is *δοιῶ*, *δοιοί*, &c., with *οι* for *ο*.—Numerals compounded of *δύω*: *δυνδεκα*, and (from *δο*,) *δῶδεκα*, and from this

δυω-δεκάτη, Il., φ, 46, and δωδεκάτη, ib., ω, 781, with the cognate word δυωδεκάβοιον, ib., ψ, 703; lastly, δυοκαίδεκα.

3. The root of τρεῖς is τρε (*tres*), and with a slight change of sound, τρι, for the adverb. Hence τρεῖς contracted from τρέες and τρέας for nom. and acc., Il., β, 671; and neuter, τρία, τρι', without any other form; and the adverb τρίς, thrice, τρίχα and τριχθά, τριπλῆ, threefold, and τριχάϊκες. The remoter forms arise out of the root of the adverb, namely, τρι: τριήκοντα (and strangely enough τριηκόντων ἐτέων, Hes., ε, 641, apparently corrupted out of τριήκοντα φετέων), τρισχίλιαι: the *ordinals*, in the simple form, τρίτος, ου, φ, ον, η, ων; in the extended form, τρίτατος, φ, τριτάτη, ης, η, ην, τρίτατον, and τριηκόσιοι, 300: the *compound* numbers τρισκαίδεκα, τρισκαιδεκάτη, ον; and the nouns compounded with τρίς: τρίαίνα, τρίγληνα, τριγλώχινα, τριέτες, τρίοπος, τρίπλακα, τρίπος, τρίπολον, τρίπτυχος, τριστοιχεί.

4. The root for *four* is τεταρ, whence by transposition τετρα, the adverb τετράκις, and τεσσαρ, whence τέσσαρες, τέσσαρας, τέσσαρα; also from τετορ, τέτορες, τέτορα, Hes., ε, 643, and from a root which more nearly approaches the German *vier*, namely, πισυρ, πίσυρες, Od., ε, 70, π, 249, and πίσυρας, Il., ο, 680, ψ, 171, ω, 233. From the root of the cardinal come τεσσαράκοντα, τεσσαράβοιον, Il., ψ, 705, and from the root of the adverb, τεταρ or τετρα, the *ordinals* τέταρτος, η, ον, and τέτρατος, τέτρατον, also the abverbial form τετραχθά and τετράοροι, Od., ν, 81.

5. From πέντε there arise πεντήκοντα, πεντηκόσιοι, πεντηκοντόγυον, Il., ι, 579. The forms πεντάετες, Od., γ, 115, πεντάετηρον, display α instead of ε, which vowel, even if it did not once stand in the root of the cardinal, as in ἐπτά, δέκα, yet belongs to the adverbial roots of the numbers, and from them has passed into the other forms. Thus from πεντα, πεντάκις (not Homeric), πένταχα, Il., μ, 87, and the above cited πεντάετες, πεντάετηρον. So in the following: ὀκτώ, ὀκτάκις, ὀκτάκνημος, &c. A fuller root, πεμπα, is shown in the verb πεμπάσσεται, Od., δ, 412, also in πεμπώεολα, Il., α, 463, Od., γ, 460, and πέμπτος, η, ον, whence πεμπταῖοι, ib., ξ, 257, on the fifth day, the only word of this sort in Homer.

6. The root of ἕξ is ἐκ. Hence κέρα . . . ἐκκαιδεκάδωρα,

II., δ, 109, and ἔκτον, from ἕξ, ἐξήκοντα, ἐξήμας, and from the adverbial root ἕξα the form ἐξάετες, Od., γ, 115.

7. To ἐπτά belong ἐπτακαίδεκα, and the derivatives ἐπταβόειον, ἐπτάετες, ἐπταπόδην, ἐπτάπορος, ἐπταπύλοιο. The ordinals from another root, εἷ (as Germ. *sieben*, Thüring. *sében*), ἑα, ἑδο, in the short form, ἑβδομος, ον, and in the longer, ἑβδομάτη, II., η, 248.

8. Ὀκτώ appears again only in ὀκτωκαίδεκάτη; the other forms have as their basis either the adverbial root in α,—ὀκτάκνημα, II., ε, 723, ὀκτάποδες, Batrach., 300,—or a root ογδ, ογδο (like ἑα, ἑδο), in ὀγδοος and ὀγδῶκοντα, II., β, 568, 652. The ordinal here also is found both in the short form ὀγδοος, ον, and in the longer ὀγδοάτω, Od., γ, 306, δ, 82, ὀγδοάτην, II., τ, 246. These forms in ατος appear to have arisen by transference from τέτρατος, δέκατος, and remind us of the superlative the more, because every ordinal has in a certain respect the meaning of a superlative, since it expresses *the highest* of a given number. Thus, for example, the eighth is more than all the preceding numbers *one by one*, so the seventh, sixth, &c.

9. To ἐννέα appertains a considerable variety of forms. The radical appears to be ενα (NEVN). This reveals itself in the ordinal ἐνάτη, II., β, 313, and its extension εἵνατος, ib., β, 295. Also in the adverbial εἵνάκις and in the derivatives: εἵνάετες, εἵνάνυχες; lastly, with repetition of the first syllable, in ἐννήκοντα, II., β, 602, which however is not certain.—Likewise we find the form εννα extended by an inserted ε into ἐννέα. From this arise ἐννεαβοῖων, ἐννεάπηχυς, ἐννεαπήχρες, ἐννεάχιλοι. Before a following ο, ω, the final α is dropped: ἐννεόργυιοι, Od., λ, 311, ἐννεάροιο, II., σ, 351; besides which, in the sequence of η, contraction of εη also occurs: (ἐννεαημας, ἐννεημας) ἐννήμας, through which form the reading ἐννήκοντα, II., β, 602, instead of the peculiar ἐννήκοντα, gains some support, especially since it stands in καὶ ἐννήκοντα πόλεις, Od., τ, 174, and is there enforced by the rules of quantity.

10. Δέκα lies unaltered at the root of all forms connected with it: δεκάκις, δεκάχιλοι (like ἐννεάχιλοι), since μύριοι does not occur in Homer, but only μυριοί, μυριαί, μυρία, numberless. Add to these δέκατος and δέκας, δεκάδες, II., β, 128, δεκάδας,

ib., 126, the only word of this class in Homer, and δεκάπηχυ.

11. The remaining cardinals are εἴκοσι, ἑκατόν, and χίλια. Of the first we find the forms εἴκοσι, and, in the *Odyssey*, apostrophized εἴκοσ' (not εἴκοσιν, except in the compound εἰκοσινήριτ' ἄποινα, *Il.*, χ, 349), and as a digammated word (§ CLIII, 18,) with a prefixed ε: εἴκοσιν and εἴκοσι (not elided εἴκοσ'). The adverb here also has α: εἰκοσάκις, and hence εἰκοσάξοιον, εἰκοσάξοια, and, with α ejected, εἰκοσόξοιο, *Od.*, ι, 322. On the other hand, the forms of this kind without prefixure have ι: εἰκοσίμετρον and the above cited εἰκοσινήριτ'.

12. Ἑκατόν appears only in this form and in compounds: ἑκατόμῃ, ἑκατόμβοιος, ἑκατόμποδον, ἑκατόμπολιν, ἑκατόμυλοι, ἑκατόνζυγος.—Of χίλιοι there happens to be found merely the neuter χίλια, χίλι, and the abbreviated form in the compounds: ἑννεάχιλοι, δεκάχιλοι.

13. The derived numerals, marking *tens*, from 30 to 90, have, as we saw, as far as they occur, η in the middle: τριήκοντα, &c., except τεσσαράκοντα, where rhythm prevents the duplication, and ὀγδώκοντα, in which contraction from ὀγδοήκοντα takes place. The peculiarities of each are marked under their corresponding primitives.

14. The compound numbers from 11 to 19 are either joined closely together, e. g. ἑνδεκα, δωδέκα or δώδεκα, and so in the forms connected with them: ἑνδεκάτη, η, ἑνδεκάπηχυ, δωδεκάτη, δωδεκάξοιον; or united by means of καί: δυοκαίδεκα, τρισκαίδεκα, ἑκκαίδεκα, ἑπτακαίδεκα, ὀκτωκαίδεκα. That it is necessary to combine the three words by the accentuation into one, is evinced partly by the suppression of σ in ἑκκαίδεκα, partly by the transference of the form so combined into the compound ἑκκαιδεκάδωρα, *Il.*, δ, 109.

15. But this sort of combination ceases when the numbers pass beyond 20: δύω καὶ εἴκοσ', *Od.*, ι, 241, κ, 208, and even πίσυρές τε καὶ εἴκοσι, *Il.*, π, 249 (here, however, we should read πίσυρες καὶ εἴκοσι, partly on account of the digamma in εἴκοσι, partly because τε καί would produce a sort of opposition between the numbers: *four and also twenty*, e. g. οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη, *Il.*, ι, 379); however, combination appears again when the compound number is united

with a noun: *δυναμεικοσίμετρον*, ib., ι, ψ, 264. Other combinations of numbers than those cited do not appear in Homeric Greek.

Obs.—Peculiar to this dialect, however (*ξένη ἡ σύνθεσις*, Ven. Schol. ad Il., α, 53), are, besides the above quoted *ἐξήμαρ*, *ἐννῆμαρ*, also according to the same analogy, *ἀντῆμαρ*, *πανῆμαρ*, *ποσσῆμαρ*.

PRONOUNS.

§ CCIV.

SUBSTANTIVE PRONOUNS.

1. The following are the Epic forms :

Singular.

| | | | | | | |
|----|---------|--------|--------|-------|-------|---------|
| N. | ἐγών, | ἐγώ, | σύνη, | σύ, | . . . | |
| G. | ἐμέο, | ἐμεῖο, | σέυ, | σεῖο, | ἔο, | εἶο, |
| | ἐμεῦ, | μεῦ, | σεῦ, | σευ, | εὔ, | εὔ, |
| | ἐμέθεν, | σέθεν, | τεοῖο, | ἔθεν, | | |
| D. | ἐμοί, | μοι, | σοί, | τοι, | έοι, | οἶ, οἶ, |
| | | | τεῖν, | ἴν, | | |
| | ἐμέ, | με, | σέ, | σε, | ἔ, | έ, ἔε, |
| | | | | | μιν. | |

Dual.

| | | | |
|------|-------|--------|---------------|
| N. | (νώ,) | σφά, | . . . |
| | νῶιν, | σφῶιν, | σφῶι, |
| G. | νῶιν, | σφῶιν, | |
| D. | νῶιν, | σφῶιν, | σφῶν,* σφῶιν, |
| Acc. | νώ, | σφά, | σφῶ, |
| | νῶι, | σφῶι, | σφῶε. |

Plural.

| | | | |
|----|------------------|------------------|---------|
| N. | ἄμμες, | ὑμμες, | |
| | (ἡμέεες,) ἡμεῖς, | (ὑμέεες,) ὑμεῖς, | |

| | | | | | | |
|------|--------|---------|--------|------------|-------------|-------------|
| G. | ἡμέων, | ἡμείων, | ὕμέων, | ὕμείων, | σφέων, | σφεων, |
| | | | | | σφείων, | |
| | | | | | σφῶν, | σφων, |
| D. | ἄμμιν, | ἄμμι, | ὔμμιν, | ὔμμι | σφίσιν, σι, | σφισιν, σι, |
| | ἡμῖν, | ἡμιν, | ὕμῖν, | ὕμμ', Il., | σφίν, | σφιν, |
| | ἡμῖν, | | | κ, 551, | | σφι, σφ', * |
| Acc. | ἄμμε, | | ὔμμε, | | σφέας, | σφεας, |
| | ἡμέας, | | ὕμέας, | | σφας, | σφε, |
| | ἡμας, | | | | | σφ'. |

2. The forms ἐγώ, μοι, and ἄμμες, give as roots εγ, μι, αμ, of which the first two survive in the Germ, *ich*, Eng. *I*, and *mir*, Eng. *to me*; the third appears in the English *am*, the first person of *to be*.—To the root μι correspond in the other persons σι and τι, of which hereafter, and these three will be recognised as verbal suffixes; e. g. ἐμ-μῖ, ἐσ-σί, ἐσ-τί. From εγ arises by paragoge^(R) (ωνη,) the form ἐγώνη, which was retained by the Dorians. From ἐγώνη is the abbreviated form ἐγών, which, however, has in Homer the ν only when supported by quantity.—Of the second person the radical form is τυ (*tu*, DV), the paragogic τύνη, Il., ε, 485, comp. ζ, 262, μ, 237, &c. Σύ and τύ sound like two forms of the same age, but of a different analogy; and in Homer τ is visible only in some dative forms.—For the third person ι' is acknowledged by Apollonius Alex. (π. Ἀντ., p. 330, B, comp. *Herm. de pron. αὐτός in Actis Lips., Vol. I, p. 64, and Schol. ad Il., α, 237.*) and others. Some read it in ὥς ἰ ἄπασα Ἴλιος (i. e. ὥς αὐτή, ἄπασα Ἴλιος), Il., χ, 410, and *ib.*, Heyne. The Latin *is* evinces, that the full sound of this pronoun was ις. Moreover, that it had the digamma has been ascertained; and *Φις* compared with Germ. *dies-er*, as δῶν with (dswo) zwo, and with τίς, τί, and the third personal termination τι, demonstrates the original form to have been τ*Φις*, from which τ*ις* and *Φις* proceed, as φήρ and θήρ from φθήρ or θφήρ. For the other cases ι passed into ε, ἔο, ἔ, as in *die-ser*, *these*, so that ι remained only in certain forms, ἴν, μίν, νίν.

3. *Genitive*. The forms ἐμέο (σεο), ἔο, compared with μι, σι, τι, show ι changed into ε, and the σ thrown away from ος, the universal sign of the genitive, as in the second declension, and some forms of the first (*comp. Apoll. ut sup., p. 356, A*).

—E before *μεο* is to be treated as a prefixture,—to which we shall return under the verbs. The connection of the genitive forms, *ἐμέο*, extended *ἐμεῖο*, contracted *ἐμεῦ*, enclitic *μεν*, and so with the rest, is very evident. The forms *ἐμέθεν*, *σέθεν*, *ἐθεν*, have the adverbial termination as a mark of case, as *Αἰσύμνηθεν*, *Ἰδηθεν*, &c.—The forms *ἐμοῖο*, *σοῖο*, for *ἐμεῖο*, *σεῖο*, are confined to places where they are really the genitives of *ἐμός*, *σός*.—*Τεοῖο* stands impregnable in only one place: *ὀδυσσαμένηοιο τεοῖο*, Il., 9, 37, repeated ib., 468, “in a book which contains more of what is singular than any preceding one,” so long as the cause of the explanation in Hesychius, *ἀμφὶ τεοῖο, περὶ σοῦ*, is not detected elsewhere.—*Ἐεῖο*, given in Buttmann (§ LXVII, obs. 6, 7), stands not in Homer, nor is the form mentioned by Apollonius.—The apostrophe in the genitive *ἐμεῖ* *ὀλίγον*, Il., ψ, 789, *σεῖ* *ὅτε κεν*, ib., ζ, 454, comp. Od., 9, 462, is, according to the general rule, inadmissible, since it can be avoided by the use of other forms, *ἐμεῦ*, *σεῦ*.

4. *Dative*. The original forms retained by the Dorians, are (*εμεῖν*) *ἐμεῖν*, *ἐμίν*, *τεῖν*, *τίν*, *ἐίν*, *ἴν*, with the old *ν* of the dative in the singular. Only *τεῖν* remains in Homer, and that only in the *Odyssey*, δ, 619, 829, λ, 560, ο, 119, supported by quantity, with which, on the other hand, *ἐμοί* and *εοῖ* correspond as well as *ἐμίν*, *εῖν*. After the rejection of *ν*, *εμι*, *τι*, *εῖ*, and *ι*, were extended by the assumption of *ο*, *ἐμοί*, *τοί*, *σοί*, *εοῖ* (*εοί* would be more accurate), and *οῖ*;—*μοι* and *τοι* are always enclitic. That *ἴν* is not foreign to the Epic language, is proved by the citation in Apollon. from Hesiod, *ἴν δ' αὐτῶ Δανάοιο ταμίης*, to which place the parallel is: *οῖ δ' αὐτῶ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων*, Hes., ε, 248 (comp. Ruhnken. Ep. Crit. I, p. 198, ed. second). To this class also belongs *σὺν δέ σφιν* for *αὐτῶ*, H., XVIII, 19 (perhaps *σὺν δὲ σφίν*), and *βρίθει μὲν σφιν ἄρουρα* for *αὐτῶ*, H., XXX. Comp. § CLXXXVI, 3.

5. *Accusative*. *Ἐε* (*sese*), with accent thrown back, as in *ἔεις*, *ἔεδνα*, in *ἔε δ' αὐτόν*, Il., υ, 171, comp. ω, 134. The accusatives, *μίν* of the Ionians, *νίν* of the Dorics and Tragics, arose from *ῖν*, which had *ν* as a mark of the accusative, as in *τιν* for *σέ* (comp. Apollon. ut sup., p. 365, B), and which, after the rejection of the *ῖ*, was, as a feeble syllable, supported

by μ and ν . Moreover, that $\mu\acute{\iota}\nu$ and ϵ were employed not only for the masculine and feminine, but also for the neuter, is demonstrated by $\sigma\kappa\eta\pi\tau\rho\omicron\nu$. . . $\pi\epsilon\rho\acute{\iota}$ $\gamma\acute{\alpha}\rho$ $\rho\acute{\alpha}$ $\acute{\epsilon}$ $\chi\alpha\lambda\kappa\omicron\varsigma$ $\acute{\epsilon}\lambda\epsilon\psi\epsilon\nu$. . . $\nu\tilde{\omega}\nu$ $\alpha\tilde{\upsilon}\tau\acute{\epsilon}$ $\mu\iota\nu$ $\upsilon\acute{\iota}\epsilon\varsigma$ 'Αχαιῶν , κ. τ. λ., Il., α, 234; also ϵ stands for $\alpha\tilde{\upsilon}\tau\acute{\alpha}\varsigma$, H., III, 268.

6. The *dual* of the first and second persons has the roots (which have survived in the Latin *nos*, *vos*.) $\nu\omega$, $\sigma\phi\omega$, either unaltered,— $\nu\acute{\omega}$ in the accus., Od., ο, 475, π, 306, and $\sigma\phi\acute{\omega}$, nom. Il., α, 574, λ, 782, ν, 47, accus. ib., ο, 146,—or with the suffix $\phi\iota\varsigma$, as *nobis*, *vobis*, so $\nu\omega\phi\iota\varsigma$, $\sigma\phi\omega\phi\iota\varsigma$. These full forms reveal themselves only with ν for σ (as $\delta\acute{\iota}\nu$ for $\delta\acute{\iota}\varsigma$), as nominatives, in $\nu\tilde{\omega}\nu$ δ' $\acute{\epsilon}\kappa\delta\tilde{\upsilon}\mu\epsilon\nu$ $\acute{\omicron}\lambda\epsilon\theta\rho\omicron\nu$, Il., π, 99, perhaps also $\sigma\phi\tilde{\omega}\acute{\iota}\nu$, Od., ψ, 52, though this is not certain, since $\sigma\phi\tilde{\omega}\acute{\iota}\nu$ there, may be the dative in relation to $\eta\tau\omicron\rho\epsilon$: $\nu\tilde{\omega}\acute{\iota}\nu$ may be the accus. in $\nu\tilde{\omega}\acute{\iota}\nu$ $\acute{\alpha}\gamma\acute{\alpha}\varsigma\alpha\nu\tau\omicron$, κ. τ. λ., Od., ψ, 211. In $\acute{\omicron}$ $\sigma\phi\tilde{\omega}\acute{\iota}$ $\pi\rho\acute{\omicron}\acute{\iota}\epsilon\iota$, Il., α, 336, Zenodotus read, without metrical necessity, $\sigma\phi\tilde{\omega}\acute{\iota}\nu$, in order to show that the form $\sigma\phi\tilde{\omega}\acute{\iota}\nu$, in other cases besides the gen. and dat., rests upon ancient authority, and was limited to these merely by the later schools of the Grammarians. In other places the forms $\nu\tilde{\omega}\acute{\iota}$ and $\sigma\phi\tilde{\omega}\acute{\iota}$ without ν are used for nom. and accus., and with ν commonly for the dative.—The genitive with ν stands in only two passages, Il., χ, 88, Od., π, 171. Iota is subscribed only in Od., δ, 62, to which the ancient Commentators objected.* Perhaps the dative without ν should stand there: $\sigma\phi\tilde{\omega}\acute{\iota}$ $\gamma\acute{\epsilon}\nu\omicron\varsigma$ for $\sigma\phi\tilde{\omega}\acute{\iota}\nu$ $\gamma\epsilon$ $\gamma\acute{\epsilon}\nu\omicron\varsigma$, so that this ν in the dual was not peculiar to any particular case, but stood or fell according to the demand of versification, and thus this inflection (full-written, $\nu\tilde{\omega}\phi\iota\nu$.) has retained that uncertainty, which we have already ascribed to the application of the suffix $\phi\iota\nu$.—For the dative of the third person likewise, a form $\sigma\phi\omega\acute{\iota}\nu$ is found, but always enclitic, see Il., θ, 402, α, 338, λ, 628, &c.—For the *accus. of the third person alone* $\sigma\phi\omega\acute{\epsilon}$ is equally enclitic, see Il., α, 8, κ, 546, &c., and Εἰ μὴ σφω' Ἀἰάντε , ib., ρ, 531.†— $\Sigma\phi\tilde{\omega}\acute{\epsilon}$ for the second

* Apollon. Alex. π. 'Αντ., p. 370, A. Valckenaer ad Phœniss., 171, alters the reading to $\omicron\tilde{\upsilon}$ $\gamma\acute{\alpha}\rho$ $\sigma\phi\tilde{\omega}\nu$ $\gamma\epsilon$ $\gamma\acute{\epsilon}\nu\omicron\varsigma$.

† Apoll. Alex. π. 'Αντ., p. 373, C, cites also from the Thebais $\tau\tilde{\omega}$ $\kappa\alpha\acute{\iota}$

person, instead of σφῶϊ, was read according to Apollonius, p. 374, by Ixion, in Il., η, 280, to which form therefore νῶε for νῶϊ is parallel, cited by Apollonius out of Antimachus.

7. *Plural. Nominative.* The more ancient forms are ἄμμες and ὕμμες (both with the *spiritus lenis*, comp. Schol. ad Il., α, 335), the roots αμ and υμ with the symbol of connection ες (in ἔσ-ω, within, thus AMEΣ, *I within or among a number*, consequently *we*), the other forms are extended: ἙΜΕΕΣ, ὙΜΕΕΣ, ἡμεῖς, ὑμεῖς. The corresponding form for the third person would be ΣΦΕΕΣ, σφεῖς (from ΤΦΙΕΣ, ΣΦΙΕΣ, *he among*), yet it is unknown to Homer, and was employed neither by the Æolians nor the Dorians. *Comp. Apoll., p. 378, B, 380, B.*

8. *Genitive.* The ancient forms ἄμμων and ὕμμων, being of the same quantity with the attenuated ἡμέων, ὑμέων, are on that account not visible in use. To ἡμέων, ὑμέων, belongs σφέων, σφῶν, which in τῷ σφεων, Od., γ, 134, is enclitic, but is not enclitic as σφῶν in Il., μ, 155, τ, 302.

9. The *dative* ἄμμέσιν in Alcæus (*Apoll., ut supra, p. 383*), compared with σφίσιν, gives as ancient forms, AMEΣIN, HMEΣIN, &c., whence ἄμμιν and ἡμῖν, &c., are abbreviated, as σφῖν from σφίσιν. (In this σφίσιν the radical *iota* appears again.)—By *enclisis* ἡμῖν becomes ἥμιν (some write it ἡμίν), and ἥμιν passes into ἦμιν, when the verse requires short *iota*, as in Od., λ, 344, υ, 272.—The parallel forms of ὑμῖν, namely ὕμιν and ὤμιν, do not occur, but in their place is found ὕμμιν, as ἄμμιν also has limited the reception of ἥμιν.—Σφῖν out of the reach of *enclisis*, and therefore *orthotone*, is cited by Apollonius, p. 385, A, from Hesiod: σφῖν δ' αὐτοῖς μέγα πῆμα, probably from ἕ, 46, where now stands σοί τ' αὐτῷ μέγα πῆμα. In Homer it occurs frequently as enclitic. Σφι is always enclitic. Σφ' for σφι, Il., ξ, 205, Od., γ, 440, may be delivered from apostrophe by synizesis.

10. *Accusative.* Together with ἄμμε, ὕμμε, shortened from ἌΜΜΕΑΣ, ὙΜΜΕΑΣ, as σφέ from σφέας, there

σφω γένετο μήτηρ, i. e. σφῶ without ε (whence also in Il., ε, 531, the apostrophe should be removed), and from Book I, ἀσπασίως τέ σφω ἄγε οἴκαδε.

stands of like quantity ἤμας, Od., π, 372, nowhere υμας, but σφάς analogous to ἤμας in Il., ε, 567, supported by this analogy, and by Apollonius, Hesychius, and the Etym. M., against the now admitted σφειας. Ἡμέας, ὑμέας, σφέας, are always open, and, where necessary, submit to synizesis. Σφέ is always enclitic.

§ CCV.

OF THE ENCLISIS AND ORTHOTONESIS OF THE PRONOUNS.

11. The enclitic forms are written in the paradigm without accent or with an altered accent; but in the present editions much in the use of enclisis is variable. *Universally*, however, *enclisis ceases when the meaning of the pronoun is by any means raised and strengthened*.

Obs.—Hence it follows, that the nom. ἐγώ, σύ, are never enclitic, since they are employed to strengthen the *personal expression*,^(R) otherwise omitted. Concerning αὐτός, as representative of the third person, there is some doubt. In our Homer it has been retained as enclitic only in Il., μ, 204.

12. The strengthening takes place, 1st, when the case of the pronoun is governed by a preposition, adverb, adjective, or substantive: ἀμφὶ ἐ, ἐν σοί, ἐπὶ οἱ, σέθεν ἀντίον, ἴσον ἐμοὶ, ἄχος σέθεν, Il., δ, 169, regret for thee, ἄχος σευ, thy regret, would be enclitic, as χήρη σευ, thy widow, but χήρη σεῦ, bereaved of thee. Likewise the regimen of verbs removes enclisis; except when the case governed by the verb stands without relation to another word, or without any peculiar weight, as εἴ με σαώσεις, οὐδέ με πείσεις, οἱ πείθονται, &c.; although in precisely similar passages a stronger intonation is sometimes found: ἀπὸ θυμοῦ Μᾶλλον ἐμοὶ ἔσαι, Il., α, 563, εὔχεσθαι ἐμὲ νικῆσαι, ib., φ, 501, &c.

13. Also, 2nd, in comparative expressions: φέρτερός εἰμι σέθεν, σέο φέρτεροί εἰσι, ἔο μέγ' ἀμείνονα, ἐπεὶ εὖ φημί βίη πολὺ φέρτερος εἶναι (not εὔ), Il., ο, 165.

14. Likewise, 3rd, in oppositions of a different kind : ἀντιδιαστολή, ἀντιδιαστελλόμενον. Thus upon ἡ δ' ἐμέ χειρὸς ἐλοῦσα, φίλων ἀπόνοςφιν ἐταίρων, Od., μ, 34. Apollonius (περὶ συντάξ., p. 119, Bekk.,) remarks : ὀρθοτονοῦμεν γοῦν τὸ ἡ δ' ἐμέ . . . διὰ τὸ ἀντιδιαστελλόμενον πρόσωπον τῶν ἐταίρων.—So παῖδα δ' ἐμοὶ λῦσαι τε φίλην, Il., α, 20, after the preceding ὑμῖν μὲν θεοί, κ.τ.λ., which the Grammarians call ἔμφασις ἐτέρου προσώπου παραλαβομένη (ib., p. 121), or παρέμπτωσις ἀντιδιαστελλομένου προσώπου. Hence not ὡς δ' αὐτῶς καὶ κεῖνον —ὡς σε, γύναι, κ.τ.λ., Od., ζ, 168, but ὡς σέ, not Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν | καὶ πόυ σοι τάγ' ἔδωκεν, ib., 190, but καὶ που σοί. So must we emend Il., ζ, 206, ι, 615, κ, 331, υ, 305, and not καλὸν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κέ με κήδη, but ὅς κ' ἐμέ κήδη.

15. Farther, orthotonesis prevails, when with the pronoun also αὐτοῦ, αὐτῶ, &c., or some other word referring to the pronoun, is placed : ἡ ἐμοὶ αὐτῶ, σοὶ δ' αὐτῶ, &c. Hence for τοι αὐτῶ, Od., ε, 187, write σοὶ αὐτῶ, and so in other passages. Likewise we find, ἐμεῦ ζῶντος, στυγερεὴν ἐμέ, σέθεν . . χωομένης, Il., θ, 477. Hence not γὰρ σεο πατρός ἐνὶ μεγάροισιν ἄκουσα Εὐχομένης, Il., α, 396, but γὰρ σέο, and so correct ib., θ, 483, χ, 124, ψ, 70, Od., γ, 53, &c.

Obs.—If the meaning of αὐτός be not immediately connected with the substantive pronoun, but the one be only a closer definition of the other, then the *orthotonesis* disappears, and αὐτός may be placed either first or second : Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσιν, Od., θ, 396, not *himself*, but *him*, namely *that very person*, that is Ulysses, and these cases are parallel to the *article* or *pronoun* with a following *name*, § CCLXXXIV, 17.—So μ' αὐτὸν, Il., κ, 242, μιν αὐτὸν, ib., ι, 118, and with αὐτός preceding : αὐτῶ τοι, Il., ι, 249. αὐτὸς, ib., ι, 680.

16. Lastly, the enclisis is removed by strengthening particles : γέ, πέρ, δέ, μίν ; μὴ γὰρ ἔμοιγε, Il., α, 295, &c., and with καί : καὶ ἐμοί γε, ib., λ, 366, &c. Hence not οὔτε μέ γ' ἐν μεγάροισι, Od., λ, 198, οὔτε μέ γ' ἐν νήεσσι, ib., 406, but

in the first passage, οὐτ' ἐμ' ἐνὶ, and in the second, οὐτ' ἐμέ γ' ἐν, as was the earlier reading in both.

17. On the other hand the enclisis is required for the genitive of possession, and hence πατρὸς σοῖο is preferred to πατρὸς σεῖο, Il., ω, 486, and in μεγαθύμου σεῖο φονῆος, ib., σ, 335, σοῖο should be adopted out of the Harleian ms.—Where there is a separation between the words, as ἡματι τῷ, ὅτ' ἐμεῖο θεὰ Θέτις ἤψατο γούνων, Il., ο, 76, comp. ib., δ, 343, χ, 454, Od., τ, 348, we must understand not an *union* (σύνταξις), but an *apposition* (παράταξις,) of ideas, so that in Od., τ, 348, the verb ἄψασθαι refers equally to ἐμεῖο, to touch me, and to ποδῶν, to touch the feet.—Also by being placed first this genitive is relieved from enclisis: as, σέο δ' ὅστέα πύσει ἄρουρα, Il., δ, 174.

18. Enclisis is required likewise,

- a. For the dative, which stands for a genitive, e. g. ὅσσε δέ οἱ, Il., α, 104, ἐν δέ οἱ ἦτορ, ib., 188, whence in οἷθ' ἐὸν οἶκον Κῆδεσκον, Od., ψ, 8. Wolf has adopted from Eustath. οἶτε οἱ οἶκον.
- b. For the dative which conveys but a slight notion of appropriation, so that in φράζεσθ', ὥς ὑμῖν πρόμαχος δεδμημένος εὖδει, Il., ξ, 482, where one ms. has ὑμῖν, we should write ὑμιν.
- c. For the so called dative of advantage (*dativus commodi*): ὄφρ' ἡμιν ἐκάεργον ἰλάσσεαι, Il., α, 147, &c. Thus in ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν, ib., 583, read ἡμιν, and so in Ol., β, 339, Od., α, 166, κ, 464.

Obs.—The position of the pronoun before the verb, however, introduces orthotonesis, and as δός μοι and ἐμοὶ δός, so also differ ἀπειλήσω δέ τοι ῥῶδε, Il., α, 181, and σοὶ μὲν δὴ, Μενέλαε, κατηφείη καὶ ὄνειδος ἔσσεται, ib., ς, 556. Yet, in the Epic language, this distinction is not strictly observed, and the fluctuating sense, in such relations, easily inclines one way or the other: ἐμὲ δ' ἔγνω καὶ προσέειπε, Od., λ, 91, but ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο, ib., 470; or even where the pronoun stands before the verb: Μὴ σε, γέρον . . . παρὰ νηυσὶ κίχισιν . . . μή νύ τοι οὐ χραίσμη σκῆπτρον, Il., α, 26.

§ CCVI.

OF THE ADJECTIVE AND OTHER PRONOUNS.

19. Forms of $\tau\acute{\iota}\varsigma$:Of indefinite $\tau\acute{\iota}\varsigma$.Of interrogative $\tau\acute{\iota}\varsigma$.N. $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, $\tau\acute{\iota}\eta$,G. $\tau\epsilon\omicron$, $\tau\acute{\epsilon}\omicron$, Il., ω , 128, $\tau\epsilon\upsilon$, $\tau\epsilon\tilde{\upsilon}$, ib., σ , 192, also relative,D. $\tau\epsilon\omega$, $\tau\omega$,Acc. $\tau\acute{\iota}\nu\alpha$, $\tau\acute{\iota}$, $\tau\acute{\iota}\nu\alpha$, $\tau\acute{\iota}$.

Dual.

N. $\tau\acute{\iota}\nu\epsilon$.

Plural.

N. $\tau\acute{\iota}\nu\epsilon\varsigma$, $\tau\acute{\iota}\nu\epsilon\varsigma$,Acc. $\tau\acute{\iota}\nu\alpha\varsigma$, $\tau\acute{\epsilon}\omega\eta$, only Il., ω , 387.

20. We saw before that $\tau\acute{\iota}\varsigma$ was of the same root with $\acute{\iota}$, $\acute{\epsilon}\omicron$. Hence it agrees, in the forms $\tau\epsilon\omicron$, $\tau\epsilon\upsilon$, $\tau\acute{\epsilon}\omicron$, $\tau\epsilon\tilde{\upsilon}$, with the declension of that pronoun. At the same time the germs of other declensions also appear, of the second in $\tau\epsilon\omega$ and $\tau\omega$ for $\tau\epsilon\omicron\iota$ and $\tau\omicron\iota$, and of the third in $\tau\acute{\iota}\nu\alpha$, $\tau\acute{\iota}\nu\epsilon$, $\tau\acute{\iota}\nu\epsilon\varsigma$, $\tau\acute{\iota}\nu\alpha\varsigma$.

21. $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, with the vowels \omicron and η , is developed in $\text{TO}\Sigma$, TH , TO , whence proceed,

| | | | |
|-------------------------------|------------------|--------------------------|--------------------|
| $\acute{\omicron}\varsigma$, | $\acute{\eta}$, | $\acute{\omicron}$, | the relative, |
| $\acute{\omicron}$, | $\acute{\eta}$, | $\tau\acute{\omicron}$, | the Epic relative, |
| $\acute{\omicron}$, | $\acute{\eta}$, | $\tau\acute{\omicron}$, | the article. |

22. It is evident that the Epic relative is distinguished only by its accent from the article, and has all the other forms, $\tau\omicron\tilde{\upsilon}$, $\tau\tilde{\eta}\varsigma$, $\tau\tilde{\omega}$, &c., in common with it, without excluding, however, the other forms of $\acute{\omicron}\varsigma$ and $\acute{\omicron}$. "O and $\acute{\omicron}\varsigma$ dispute the place when $\sigma\phi\iota\omega$ follows: $\acute{\omicron}$ $\sigma\phi\iota\omega$ was the lection of Aristarchus, comp. Etym. M., p. 614, l. 12, $\acute{\omicron}\varsigma$ $\sigma\phi\iota\omega$ of others, comp. Heyne ad Il., α , 73.—In the nom. plur. τ remains according to the exigency of the verse: $\tau\omicron\iota$, $\tau\alpha\acute{\iota}$, $\tau\acute{\alpha}$.

23. The *demonstratives* are formed from $\text{TO}\Sigma$, TH , TO , and the article: ($\acute{\omicron}$ - $\tau\omicron\varsigma$) $\omicron\tilde{\upsilon}\tau\omicron\varsigma$, ($\acute{\alpha}\tilde{\iota}$ - $\tau\eta$) $\acute{\alpha}\tilde{\upsilon}\tau\eta$, ($\tau\omicron$ - $\tau\omicron$) $\tau\omicron\tilde{\upsilon}\tau\omicron$. $\text{TO}\Sigma$ (root TO), with a new $\text{O}\Sigma$ gives ($\tau\omicron$ - $\omicron\varsigma$) $\tau\omicron\tilde{\omicron}\tau\omicron\varsigma$, with $\omicron\tilde{\upsilon}\tau\omicron\varsigma$ $\tau\omicron\iota\omicron\tilde{\upsilon}\tau\omicron\varsigma$.

Besides these there is the demonstrative *ὅ*, which the more accurate ancients accented in that sense, e. g. *οἱ μὲν δυσομένους Ὑπερίονος, οἱ δ' ἀνιόντος*, *Od.*, α, 24. There are likewise *ὅς*, *ὅγε*, and *ὅδε*, of which the following datives are remarkable: *τοῖσδεσι, τοῖσδεσσι, τοῖσδεσσιν*, as efforts of the language to subject even the appended syllables to the laws of inflection.

24. *Αὐτός* (compounded of *τος* and *αἴ*, the intensive *α*, as *αὐέξυσαν* of *αἴ* and *έξυσαν*) is by Homer always kept separate from the substantive pronouns: *αὐτῷ μοι, ἐμοὶ αὐτῇ, αὐτῷ τοι, ἐοὶ αὐτῷ, σέ—αὐτόν*, *Il.*, ν, 273, *ἐ αὐτήν*, *ib.*, ξ, 162.*

25. The acc. *αὐτόν* is enclitic in *κόψε γάρ αὐτον έχοντα κατὰ στήθος*, *Il.*, μ, 204. (Comp. Schol. ad *Il.*, μ, 204, Hermann *de Pron.* *αὐτός*, p. 65.) Hermann would extend the enclisis also to *αὐτό* and *αὐτά*, *Il.*, γ, 25, ο, 43, &c.

26. The relatives *ὅς* and *ὅ* combine, the first with *τις*, *τε*, the second with *τις*, *ὅστις*, *ὅσπε*, *ὅτις*, of which last we find the following forms, of the masculine and neuter genders, ^(R) and beginning with *ο*, which, since the cases are marked by the inflection of *τις*, is not itself inflected.

Singular.

- | | | |
|------|---|--------------------------------------|
| N. | <i>ὅτις</i> , <i>Od.</i> , α, 47, &c. | <i>ὅτι</i> , <i>Il.</i> , α, 85, &c. |
| | | <i>ὅττι</i> , <i>ib.</i> , θ, 408, |
| G. | <i>ὅτεν</i> , <i>Od.</i> , ς, 421, | |
| | <i>ὅττεο</i> , <i>ib.</i> , α, 124, χ, 377, | |
| | <i>ὅττεν</i> , <i>ib.</i> , ς, 121, | |
| | <i>ὅου</i> , <i>Il.</i> , β, 325, <i>Od.</i> , α, 70, <i>H.</i> , I, 156, (1) | |
| D. | <i>ὅτεω</i> , <i>Il.</i> , ο, 664, <i>Od.</i> , β, 114, | |
| | <i>ὅτω</i> , <i>Il.</i> , μ, 428, (2) | <i>ὧ τινι</i> , <i>Hes.</i> , ε, 21. |
| Acc. | <i>ὅτινα</i> , <i>Il.</i> , χ, 450, ^(R) | <i>ὅτι</i> and <i>ὅττι</i> . |

Plural.

- | | |
|----|---------------------------------------|
| N. | |
| G. | <i>ὅτεων</i> , <i>Od.</i> , κ, 39, |
| D. | <i>ὀτέοισι</i> , <i>Il.</i> , ο, 491, |

* Comp. *Apoll.*, *ut supra*, p. 139, Reiz ad *Hes. Theog.*, 470, Wolf's edition.—Places in Pindar, such as *ὃν πατήρ ἔχει Κρόνος ἐτοῖμον αὐτῷ πάρεδρον*, *Ol.*, 2, 84 (139), and the like, demonstrate that to his usage also *αὐτοῦ*, *αὐτῷ*, which have here and there intruded, as well as *ἐμαντῷ*, *σαντῷ*, were foreign.

Acc. ὅτινας, Il., 492,

οὐστίνας, ib., δ, 240,

ἃ τιν', Il., α, 289,

ἄσσα, ἄσσ'. (3)

(1) In Hymn I, 156, ὅτου is also given. "Οου has clearly arisen from ὅτεο after the ejection of τ, so that εο was contracted into ου instead of ευ, as in the case of δέους and σπείδους. —(2) Zenodotus, however, read here likewise ὅτεω, which Wolf has admitted.—(3) Il., α, 554, ι, 367, &c., Herodian ad Il., α, 554, derives it from ἄ and σά for τά, which remained among the Megarensians; thus ἄσσα for ἄσα as ὅττι for ὅτι. We find, however, also ἄσσα after ὁποῖα in εἰπέ μοι, ὁπποῖ' ἄσσα περὶ χροῖ εἴματα ἔστο, Od., τ, 218 (*qualia quædam*, German *was für welche*), for τίνα, which points to a different analogy. ΣΑ for τὰ prefixed Α, like ΤΟΣ in ΑΤΤΟΣ, αὐτός, and passed through ΑΥΣΑ into ἄσσα and ἄσσα, according as it stood *out of* or *in* relation. Concerning the breathing comp. Heyne ad Il., α, 554.

27. Together with the common forms of the possessives, which were given in § LXXVIII, there are found some particular forms :

| | | | | | |
|-----------|-----------|-----------|---------------|-----------|-----------|
| ἐμός, | | | | | |
| σός, | | | τέός, | τέή, | τέόν, |
| ός, | | | έός, | έή, | έόν, |
| ἡμέτερος, | | | | | |
| | | | ἰμόν, | ἰμῆς, | ἰμόν, |
| | | | | ἰμῆν, | |
| | | | | ἰμάς, | |
| ὑμέτερος, | | | | ὑμή, | |
| | | | | ὑμήν, | |
| | | | | | ὑμά, |
| σφέτερος, | | | σφοῦ, Il., α, | σφῆς, | |
| | | | 534, | σφῆ, | σφῶ, |
| | | | σφόν, | | |
| | | | σφῶν, | | |
| | | | σφοῖσι, ε, | | |
| | | | σφούς, | σφάς. | |

28. The forms ἰμός, ὑμός, and σφός, come from the roots ἰμέ, ὑμέ, σφέ, without the insertion of the syllable τερ.—Ἀμός, with *long* α, and hence removed from the analogy of ἰμμες and passing over into that of ἡμεῖς, is better written with the

aspirate, than with the smooth breathing, comp. Heyne, Il., ζ, 414.

29. Of ὅσος there appears the extension ὀσάτιόν τε καὶ οἶον, Il., ε, 758, with the same sense as ὅσον, like the extension in ὕσάτιον, ib., Δ, 353, and the like.

THE VERB.

§ CCVII.

ORIGIN OF THE FORMS FOR TENSES AND PERSONS.

1. If we compare these three parts of the substantive verb (ἐσμί) εἰμί, ἐσ-σί, ἐσ-τί, with each other and with the Latin *es-se*, and German *wes-en*, we shall perceive the root of this primitive word to be *es*,* with or without the digamma, which passed, in combination with the primitive pronouns *μι*, *σι*, *τι*, into the persons of the verb.

2. In order to understand the further developement of the forms let us observe,

a. That the pronominal affixes were extended by the insertion of *α*: *μι*, *μαι*, *σι*, *σαι*, *τι*, *ται*. (Thus *καί* is from *κί*, still visible in the modern Greek, e. g. in the crasis *κινάνθη*, i. e. *καὶ ἀνθή*.)

* The meaning of this root is shown in the Hebrew *עֵשׂ*, HESCH, *Fire*, comp. the German *Esse* for *Feuerherd* (hearth), also tautologically named *Feueresse*, and again comp. with this *comesse*, *comesus*, German *essen* (to eat), and we have the necessary series whence to draw the conclusion, that the substantive verb (*wesen—esse—ἔσθαι*), denotes an *existence* supported by *consumption of nourishment*. Of all *life* it seems the indispensable condition, that the object, in which it dwells, should be sustained and developed by the adhibition of homogeneous matter, that is by *consumption*.

b. That these, by means of prefixed sounds, connect themselves more conveniently with the root. Such prefixed sounds obtain in ἐμοί, ἐμέ, from μοί, μέ. So σέ has still in modern Greek ἐσέ or ἐσένα, and εἴ has εἴε. A and o as well as ε served as prefixures for combining the affixes with the root.

3. The further developement has thus the following steps :

- a. ΕΣΟΜΙ, ΕΣΕΣΙ, ΕΣΕΤΙ,
- b. ΕΣΟΜΑΙ, ΕΣΕΣΑΙ, ΕΣΕΤΑΙ,
- c. ΕΣΑΜΙ, ΕΣΑΣΙ, ΕΣΑΤΙ, &c.

4. The designation of different tenses by different forms is the work of a language already advanced ; and the Greek made the first step towards this by *duplication of the radical syllable*, ΕΣΕΣΟΜΑΙ, ΕΣΕΣΕΣΑΙ, ΕΣΕΣΕΤΑΙ, whence proceeded after ejection of the middle sigmas ἐσέσομαι, ἐσέεσαι, ἐσέεται, or ἐσσεῖμαι, ἐσέη, ἐσσεῖται, the future forms which remained with the Dorians, while in common use the simple form ἔσομαι obtained in the future, while the undeveloped (ἐσμί) εἰμί fell to the share of the present.

5. In this derivation we see comprised almost all terminations which, in the progress of the tongue, were apportioned to the different tenses : from ΕΣΟ-ΜΙ come ἔω and σω, from ΕΣΟΜΑΙ, ἐομαι and σομαι, from ΕΣΑΜΙ, ΕΣΑ, εα, σα, α, of which ἔα or ἦα remained as the imperfect, and as the Homeric termination of the pluperfect. ΕΣΑΜ (eram) passed through ΕΑΜ (ημ) into ἦν, which then served for the formation of the terminations μην, εἰ-ην, θην, &c., and of την and σθην in the secondary tenses. Herein lie also the personal terminations, not only μι, σι, τι, but also (ομ, ο) ω, (εσ) εἰς, (ετ) ει, μαι, σαι, ται, and for the secondary tenses, (ομ) ον, ες, ε, μην, σο, το, (μην arising in the manner above pointed out, σο and το from σι, τι, in the same manner as σοί, οἱ,) and likewise the modal-vowels of the indicative.

6. The origin of the plural terminations, at least of the first and second person, is also clear, if, when once aware of the nature of the affixes, we form from the primitive ΜΙ and ΣΙ their plurals ΜΕΣ, ΣΕΣ, or ΤΕΣ, without farther addition, and connect μες and τες with the root, either immediately, or by means of prefixed sounds. *Immediately* (ἐσμέ) εἰμέ, (ἐστέ) εἰτέ,

ἔστέ, of which εἰμές remained with the Dorians, though in common use it passed into εἰμέν, and ἔστέ has dropped the σ. According to another analogy the affixes, second person ΤΙ and ΣΙ, third person ΤΙ, which we have already changed into ΣΟ (ΤΟ) and ΤΟ, were ended with Ν, second person ΤΟΝ, third person ΤΟΝ. *With prefixed sounds* appear ΕΣΟΜΕΣ, ΕΣΕΤΕΣ, and these combined with the formal syllables (found also in the adverbs,) θον, θα, (θεν) θε, give ἐσόμεσθον, ἐσόμεσθα, (εσσεσθε) ἔσεσθε and ἔσεσθον, the two last after the ejection of τε, and the two former likewise, ἐσόμεθον, ἐσόμεθα, after the ejection of σ. These terminations, in the development of the language, are thus distributed.

| | | | | |
|----------------|-----|----------|--------|-------------|
| a. In active. | D. | μεν, | τον, | τον or την, |
| | Pl. | μεν, | τε, | |
| b. In passive. | D. | όμεσθον, | εσθον, | εσθον |
| | | όμεθον | | or ἔσθην, |
| | Pl. | όμεσθα, | εσθε, | όμεθα. |

7. Of another kind is the third person plural, which, if we compare ἔσονται with the Doric sing. ἐντί, φαντί, shows itself in the shapes ντι and νται. It contains, therefore, the affix τι, ται, and ν seemingly as a sign of the plural (as in German *Weise*, plur. *die Weisen*; *Strafe*, plur. *die Strafen*, &c., or in English *ox*, plur. *oxen*). — Another termination for the 3rd pers. plur., namely σαν, is perceived by comparing ἔσαν, φάσαν, θέσαν, &c. In this ν appears to be accidental, as in τον, and σα seems to have some connection with σφάας, σφάας,—but this is nothing more than a conjecture.

§ CCVIII.

REDUPLICATION.

8. Next to the distribution of the terminations and personal inflections, formed as above described, a second source of great variety in the forms of tense was that repetition of the radical syllable already pointed out in εἰμί: ἀγ, ἀγαγ; ἄρ, ἄραρ, or ἄρηρ; ὄρ, ὄρωρ; in which the roots beginning with a consonant

constantly admitted the vowel ε. Thus not only φεν, πεφεν, but also λαθ, λελαθ, καδ, κεκαδ, &c., probably because this ε belonged to the radical word εἰμί, and to most of the primitive roots, and so the sound which was *heard often* became next *universal*.

9. Reduplication, although almost confined, in the common dialect, to the perfect and pluperfect, spreads much wider in the language of Homer, being foreign only to the designation of *present time*, and to the latest of all the tenses—the *imperfect* (the only example τετεύχετον, Il., ν, 346, depends upon a doubtful reading,—κέκλετο for κεκέλετο is, on account of its participle κεκλόμενος to be considered as a second aorist,—and for αὐτε πεπείθετο, Od., β, 103, we now read αὐτ' ἐπεπείθετο from ἐπί and ἐπείθετο).

10. It is not infrequent in the designation of future time, in which the reduplicated form was afterwards appropriated to the *futurum exactum*. Of active formation we find: ἀπαχῆσεις, H., II, 286, κεκαθήσει, Od., φ, 153, 170 (together with the mid. form κεκαδησόμεθ', Il., Δ, 353), πεπιθήσω, Il., χ, 223; but for ἀλαλκήσει κακὸν ἦμαρ, Od., κ, 288, ἀλάλκησιν is properly admitted. Of passive formation there are: δεδέξομαι, κελώσομαι, κελώσασαι, λελείψεται, τετεύξεται, also κεκλήση, Il., γ, 138, μεμνήσομ' ἐταίρου, ib., χ, 390, μεμνήσεσθαι, Od., τ, 581, φ, 79, (φε, φα) πεφῆσσαι, πεφῆσεται, Il., ν, 829, Od., χ, 217, Il., ο, 40, ρ, 155.

11. It does not appear in the so called second future, and in the first aorist we find only θανὼν δειλοὺς ἀπάχσετοκῆας, Il., ψ, 223, and (ἀφ, ἀπαφ) ἐξάπαφησεν, H., I, 376.

12. Next to the perfect the second aor. act. and mid. is most rich in forms of this description, with the reduplication continued through all the moods: thus ἦγαγον which remained in the common dialect also in many of its forms, (αλκ) ἀλαλκε, ἀλάλκοις, ἀλαλκάν, ἀλαλκέμεν, (ἄρ) ἄραρον, ἦραρον, ἦραρε, ἄραράν, (ἀφ, ἀπαφ) in ἦπαφε, ἀπάφοιτο, &c., Od., ξ, 488, ψ, 216, &c., (ἄχ) ἦκαχε, (δα) δέδαον, δέδαεν, κεκάμω, κεκάμωσι, Il., α, 168, η, 5, ἐξάπαφοιτο, ib., ι, 376, κεκάδοντο, κεκύθωσι, κελάραιτο, κελάραιατο, λελάχητε, λελάχωσι, λελαβῆσθαι, λελαθέσθαι, λελάθοντο, λελάκοντο, ᾠρορε, ᾠρορ', πέπιθον, πεπιθεῖν, πεπίθοιτ', πεπιθοίμην, παραιπεπίθησι, πεπίθωνται, παρπεπιθάν,

πεπιθοῦσα, παραιπεπιθοῦσα, πέφραδε, πεφραδέειν, πεφραδέμεν, τετύκοντο.

13. In the forms from φεν, the root of φόνος, slaughter, to the reduplication (πεφενον) πέφνον is prefixed the augment, ἔπεφνον, ἔπεφνες, ἔπεφενεν, ἔπεφνε, ἔπεφν', κατέπεφνε, &c. Thus also to κέκλετο in Τρώεσσιν ἐκέκλετο, Il., 9, 172. In ἐπέφραδον, ἐπέφραδε, it might seem that the augment stands not before the reduplication, but after the preposition ἐπί — ἔφραδον. Since, however, no active forms of this compound appear, but only those belonging to ἐπιφράσασθαι, and ἐπεφράσθης, Od., ε, 183, it is better to class ἐπέφραδον with ἐκέκλετο. It is doubtful whether for δ' ἐμέμηκον, Od., ι, 439, we should read δὲ μέμηκον.

14. According to Aristarchus the participle of πέφνον has the accent upon the first syllable, καταπέφνων, Il., ε, 539, πέφνοντα, ib., π, 827—who was, however, opposed by *Tyrannio*, according to the Venetian Scholiast, ad Il., π, 827. *Tyrannio* wrote, in conformity with rule, καταπεφνών, πεφνόντα.

Obs.—Out of some roots extended by reduplication arise new forms of the present and imperfect: ἄρε, ἄραρε, ἀράρισκε, Od., ζ, 23, ἀφε, ἀπαφε, ἀπαφίσκει, ib., λ, 217, ἀχε, ἀπάχε, ἀκαχίζεις, ib., π, 432, ἀκαχίζω, Il., ζ, 486, Od., λ, 485. Thus too (ἐγχεροδάων) ἐγχεροδάων, awake, Od., υ, 6, derived from ἐγρήγορα, and perhaps ἐπέφυκον from πέφυκα, only in Hesiod's ἐξ ὤμων ἐπέφυκον, ε, 148, 9, 152, 673, α, 76.* In like manner ἐπεῖ μοι δρώρεται ἐνδοθι θυμός, Od., τ, 377, cf. ib., 524, and conj. ὅπποτε νεῖκος δρώρεται πολέμοιο, Il., ν, 271, from ὄρωρα, unless here we are to trace the formation of the perfect to the root ὄρε in ὀρέοντο, ib., β, 398, ψ, 212, as ἄρε in ἀρέσω is the root of ἀρρηγμένα, ἀρρηγμένον (l. ἀρρηγμένον), and ἀρρηγμένος in Apoll. Rhod. Argon., 1, 787,—3, 833,—4, 677, which are defended by Buttmann against Brunck.—These forms, then, with apparent duplication in the present and imperfect, must be considered as off-shoots of forms

* But in ε, 148, πεφύκασι is a various reading, so that ἐξ ὤμων πεφύκασι must likewise have been read there.

already doubled. Both these tenses, however, have a peculiar duplication with iota: *κικλήσκετο*, *δίδη*, from *καλέω*, *δέω*, &c.

§ CCIX.

OF THE AUGMENT.

15. The augment arises out of reduplication by the abjection of the initial consonant: *λέλαχον*, *ἔλαχον*, *κέκαμον*, *ἔκαμον*. As a property of the tenses, which is not accidental, but which springs from the first roots of the verbs when developed, it must have found place in the Homeric dialect universally, except where the *measure of the verse*, the *division of series* (see § CXLV, 3), or regard either to *rhythm* or the *euphony of forms* cause its rejection.

16. *Measure of the verse*: *ἀλλὰ κακῶς ἀφίει*, *Il.*, α, 25, *βῆ δ' ἀκέων*, *ib.*, 34, *δεινὴ δὲ κλαγγὴ γένετ'*, *ib.*, 49, &c. Thus *λῦσ' ἀγορὴν* and *αἶψα δ' ἔλυσ' ἀγορὴν*. Hence not *ματάστη*, *παράστη*, *ἀνάγνω*, for *μετέστη*, *παρέστη*, *ἀνέγνω*, but either *ἔκθορε* or *ἐξέθορεν*, *ἔκφυγε* or *ἐξέφυγεν*, as the verse may demand.

17. *Division of series*: *ἰστία μὲν στείλαντο*, *Θέσαν δ' ἐν νηὶ μελαίνῃ*, *Il.*, α, 433, *ᾧ ἐπὶ πόλλ' ἐμόγησα*, *δόσαν δέ μοι υἱὲς Ἀχαιῶν*, *ib.*, α, 162, *ὡς φάτο' χαῖρε δὲ φήμη*, *Od.*, β, 35. In these instances the augment, *στείλαντ'*, *ἔθεσαν*, *ὡς φάτ' ἔχαιρε*, *ἐμόγησ'*, *ἔδοσαν*, would unite the series, which sense and punctuation require to be separated. On the other hand, in *ᾧ ἐπὶ πολλ' ἐμόγησα*, *δόσαν δέ μοι υἱὲς Ἀχαιῶν*, to read *πολλὰ μόγησα* would be as faulty from disuniting words properly joined, as to read *ἐμόγησ' ἔδοσαν*, which unites series properly disjoined.

18. *Regard to rhythm*. In order to favour the trochaic caesura in the third foot the augment is dropped: *τῇ δεκάτῃ δ' ἀγορὴνδε καλέσσατο λαὸν Ἀχιλλεύς*, *Il.*, α, 54, *ὡς Ὀδυσσεὺς φύλλοισι καλύψατο*, *Od.*, ε, 491. Or it appears, in order to create that caesura: *Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκασας οὐδ' ὑπὲρ αἶσαν*, *Il.*, γ, 59. It is retained or dropped to remedy the feminine caesura in the fourth foot (§ CXLIV, 12), and stands or falls in the fifth, in order to create the trochaic caesura, by which words are closely combined: not *ἀλγεα*

ᾤηκεν, but ἀλγέ' ἔθηκεν. So also μηρί' ἔκαιεν, τείχε' ἐπόρθουν, γούνατ' ἔκαμψε. On the other hand θανάτοιο κάλυψεν, κῦμα κάλυψεν, ἔργα κέλευεν, δμῶῃσι κέλευεν, ἥδ' ἐφίληθεν, &c. Also it is dropped, when the final word is surpassed in weight by the preceding, which disturbs the flow of the end of the verse: σπλάγχχνα πάσαντο, ἔκπαγλα φίλησεν. Here the augment σπλάγχχ' ἐπάσαντο, ἔκπαγλ' ἐφίλησεν gives weight to the last word, and a flow to the end of the verse.

19. *Euphony of Forms.* It does not appear after περί, since the sound of περίε is not pleasing, and περί rejects apostrophe in Epic verse; hence περιζάλλε, περίεη, &c. In the same way γαστέρα τύψεν, not γαστέρ' ἔτυψεν, Il., ε, 313, and the like. Perhaps διαστήτην, Il., α, 6, stands together with διέστησαν, Il., ω, 718, because διεστήτην would have the sound of E three times consecutively.

20. In no case is the use of the augment in Homeric Greek to be abridged upon other grounds than those above mentioned: certainly not upon the strength of the old prejudice of Aristarchus, that it is *not Ionic*, and therefore *not Homeric*. Thus Ptolemy and Aristarchus read μῆρε κᾶη instead of μῆρ' ἐκᾶη, Il., α, 464, as *more Ionic* (ἰακώτερον), without, as it appears, objecting to μηρί' ἔκηα, Il., ε, 240. There are many examples of the same kind scattered over Homer, and proceeding probably from the same school: αὐτὸς γάρ σφιν δῶκεν, Il., β, 612, οὔτοι δῶκεν, ib., ι, 39, together with ἐπέδωκε, ib., ι, 148. Of a like sort are Φυλείδης ὃν τίκτε, Il., β, 608, Μυρμιδόνες δὲ καλεῦντο, ib., λ, 684, καταμύζατο, παραδραμέτην, together with παρέδραμον, ἐπιδραμέτην, together with ἐπέδραμον, &c.

21. There is much variation in the use of the temporal augment. It appears in the case of A, AI, AY, in ἤλδανε, ἤλφον, ἤμειροτε, ἤντεον, ἤντησας, ἤπτετο, ἤρπασεν, ἤρμωσε, &c., ἤνεον, ἤνεσ', ἤρει, ἤρεον, ἤσχυνας, ἤτεον, ἤτιόωντο, ἤνδα, μετηνύδα, &c., even the digammated ἀνδάνω has it in ἤνδανε, yet we find without traces of it, ἄλθετο, ἄζετο, αἶδετο, αἶνυτο, ἄλσο, ἄλτο; also ἄρχε, Il., γ, 447, opposed to ἤρχε, ἤρχον, ἤρχετο, in more than 100 places, ἄπτετ', καθάπτετο, opposed to ἤπτετο, ἄρσε to ἐπῆρσεν, ἄφρεον, ἄχρυτο.—In the case of E it appears in ἤχθηρε, ἤχθετο, ἀπήχθετο, ἥσθιον, not in ἔγχετο, ἔντυε, ἔζοντο,

ἐργάζοντο, ἔρδον, ἔρχατο, εἶκε, ὑπόεικε, ὑπόειξε. Wolf has likewise removed the forms εἶλκε, ἤλπετο, which stood together with ἔλκε, ἔλπετο, and εἰστήκει for ἐστήκει, seemingly without reason in the last instance.—EΥ is, in our text, always without augment in εὐδον, εὐρον, εὐχετο, ἐπεύξατο, the last in 10 places, to which ἐπηύξατο, H., I, 362, should be sacrificed, as ἡνύάζοντο, Od., δ, 449, to κατεύνασθεν, Il., γ, 448, and εὔνησε, Od., δ, 440, 758.—To I the augment belongs not only where the verse requires a syllable long by nature, e. g. ἶκε, ἶκεν, but also in position; and as ἰξε stands in Il., β, 53, &c., so it is proper to have everywhere ἰξε, ἰζον, and instead of ἔφιξε, κάθιζον, κάθιξε, to write ἐφιξε, καθιξε, since in these forms there is no ground for variation.—O and OI have the augment almost uniformly: ἐπώπτων, ὦρσεν, ἐπῶρσεν, ὦτρυνε, ἐπώτρυνε, ὥχετο, ἐπῶχετο, ὦμωζε, and it is wrong to read ὀκρῖόωντο, Od., σ, 33, ὀπλισθεν, ib., ψ, 143, while instead of ὀπλεον, ib., ζ, 73, ὠπλεον has been admitted. We must except, however, the verbal form derived from οἶνος, οἰνίζοντο, Il., η, 472, θ, 546, opposed to ὀνοχόει, ib., α, 598, where οἰνοχόει was the nearly universal reading of the ancients, as in Od., ο, 141. (We find likewise νέκταρ ἐονοχόει, Il., δ, 3, cf. Od., υ, 255, from which it appears, that this word, being digammated, either prefixed the ε as augment, or retained the first syllable unaltered.)

Obs. 1.—The augment in the reduplication is found in (ἀρ) ἤραρον, ἤραρε, ἠκαχε, ὥρσεν, in both root and reduplication in the pluperf. ἤλῃλατο (from ἔλα), Il., ε, 400, ἤρῃρει (as well as ἀρῃρει from ἀρ), ἤρῃρειστο (ἐρειδ), but is wanting in ἐρέριπτο, from ἐρείπω, ib., ζ, 15. The augment before the digammated verbs, ἐάλη, Il., ν, 408, &c., ἐάρθη (ἄφ in ἄπτομαι), ib., ν, 543, &c., ἔαζε, ἐαδότα, εὔαδε, ἐέργαθεν, &c., has been already examined, § CLVII.

Obs. 2.—Buttmann (*Lexilogus*, P. I, 63, 11,) seeks to establish that in the Homeric language the augment never stands between a preposition and verb, when the verb without the preposition is not in use, as, e. g. in ἀντιβολεῖν. But with respect to the Homeric verbs of this description, ἀντιφερίζω, προμαχίζω, παργίζω, ἐγγυαλίζω, the

rule cannot be proved, since they either do not occur in augmented tenses, as ἀντιφρείζω, ἐπαιγίζω, or the augment is precluded by the rhythm, as in ἐγγυάλιξε, προμάχιζε. The only one, however, which affords scope for trying the rule, ἀντιεολεῖν, has the augment in ἀντε-έολησα, ἀντεέολησας, ἀντεέολησαν. Against six examples, viz. Il., ν, 210, 246, π, 790, 847, Od., κ, 277, χ, 360, only two, Il., λ, 809, Od., λ, 416, have as a variety ἀντεέολησε, ἀντεέολησας, and without the warrant of any ancient grammarian. In the latter place ἥδη μὲν πολέων ἀνδρῶν φόνῳ ἀντεέολησας the Vatican MS. produces the now received arrangement of the words πολέων φόνῳ ἀνδρῶν as proceeding from Aristarchus, but does not allege that this foe to the *non-Ionic* augment rejected it from the word in question. Hence we must admit that the custom of inserting the augment in such words had its rise even in the language of Homer. It is further remarked, in the Lexilogus, that the Homeric dialect avoids the augment before a preposition, and that the words, which seem to contradict this law, ἀναίνεμαι in ἡγήνατο or ἡγαινέτο, Il., σ, 450, διώκω in παρακλίνας ἐδίωκεν, ib., ψ, 424, and καθαίρω in λαῶν ἐκάθηρε, ib., π, 228, are not compound but *simple*: αν, αναν, ἀναίν-ομαι, διώκω the same as ἰώκω, with the first syllable strengthened, and καθαίρω connected with καθαρός, so that likewise in ἐλθόντες δ' ἐκάθισον, Od., π, 408, we should read δὲ κάθισον.

§ CCX.

OF THE FORMS WITH ΣΚ.

22. After the reduplication and the augment which proceeded from it, we have to consider another kind of increase at the conclusion of the root by means of the letters ΣΚ, the signification of which, originally one of *repetition*, *strength*, *duration*, is still visible in many instances, though in many it is lost. Originally belonging also to the present tense, it has been dropped by many words in this tense, while remaining

in the imperfect, and in the first and 2nd aor., only however in the singular number and in the 3rd pers. plur. Thus :

Sing. 1st, *σπον*, 2nd, *σπες*, 3rd, *σπεν*, 3rd pl. *σπον*,

σχε,

2nd, *σχεο*, 3rd, *σχετο*, 3rd pl. *σχοντο*,

σχευ.

and so that before the Σ , E as mood-vowel generally appears.

α. Imperf.: δεύεσκον, δινεύεσκον, θέλεσκες, ἔπεςκε, ἔρδεσκε, ἔχεσκον, πελέσκεο, δερκέσκετο. Those in A contract ΑΕ into Α, which becomes, where it is requisite, ΑΑ: ἔασκες, εἶασκον, ναιετάασκον, νικάσκομεν, κεδάασκον, περάασκε.—Those in E have E or EE before ΣΚ: βουκολέεσκες, καλέεσκον, καλέεσκε, καλέσκετο, μυθέσκοντο, together with νεικείεσκον, νεικείεσκε, (in which forms the first letter of EE is extended into EI for the sake of the verse:) οἴχεσκον, root οἴχνη, ὀλέεσκον, root ὀλε in ἄλεσα and ὀλέοντο, προθέεσκε, and again σιτέσκοντο, πωλέσκετο, ὤθεσκε.—The verbs without mood-vowel want it also under this form: ζωννύσκετο, πέρινασχ' ὄντιν' ἔλεσκε, Il., ω, 752, ἔσκον, κέσκετ' ἐνὶ μεγάροισι, Od., φ, 41, the bow of Ulysses *lay long, was laid up*, from ΚΕ in κείμαι, and like ζωννύσκετο, also ῥύσκεο, ῥύσκει. Lastly, before ΣΚ is placed instead of E the Α of the aorist in κρύπτασκε, ρίπτασκον, ρίπτασκε, διαρρίπτασκειν. The only example of a 2nd pers. plur. is in οὐ μ' ἔτ' ἐφάσκειθ' ὑπότροπον οἴκαδ' ἰκέσθαι, Od., χ, 35.

b. First aorist: δασάσκετο, δησάσκετο, ἐλάσασκεν, ἐπίξασκε, ἐρητύσασκε, θρέξασκον, μνησάσκετο, ὀμοκλήσασκε, οὐτήσασκε, ὤσασκε. A remarkable contraction of OH into Ω appears in ἀγνώσασκε, Od., ψ, 95, from ἀγνοήσασκε, which is falsely written with ΣΣ, ἀγνώσσασκε,* although later authors have ἀγνώσσειν like ἀκρώσσειν, &c. As in this instance, so Ω comes from OH in βώσαντι, Il., μ, 337, from βοήσας (ib., ρ, 89, &c.), ἐπιβώσομαι, Od., α, 378,

* Even by Lobeck ad Phryn., p. 608, who refers it to the analogy of those in *ῥοσσα*, and remarks "*quod* (scil. *ἀγνώσσασσε*) *Lexicographi nuper ad ἀγνισσάσσω referebant, nunc nihilo rectius ab ἀγνώ* (sic) *repetunt.*"

β, 143, ἐπιβασόμεθ', Il., κ, 463, cf. Bekker, p. 158 and § CCXXI.

c. Second aorist : ἔλεσκε, ἐσίδεσκε, προβάλεσκε, φύγεσκε, and without mood-vowel, δόσκον. Of the second aorist passive the only example is φάνεσκε instead of ἐφάνη, Il., λ, 64, Od., λ, 587.

23. The augment with this form is very rare but not unknown. Thus we find ἔφασκον, ἔφασκες, ἔφασκεν, ἔφασκε, ἐφάσκεθ', in twelve places, also μνηστῆρσιν ἐμισγέσκοντο, Od., υ, 7, supported by the rhythm, and instead of ὄρσασκε, Wolf has admitted from the Townleian MS. ὠρσασκε; however we retain αἶξασκε, αὐδήσασκε, and even ὀτρύνεσκον, Il., ω, 24, where ὠτρύνεσκον was the earlier reading.—Of the compounds only παρῆεσσκε, Il., λ, 104, ἀνεμορμύρεσκε, Od., μ, 238, and παρῆεσκετο, ib., ξ, 521, in the Townleian MS., have preserved the augment; not so the rest: ἀποπλύνεσκε, ἐπικλύζεσκον, ἀποκινήσασκε, καταζήνασκε, ἐπιρρήσσεσκον, διαρρίπτασκον. That before Aristarchus the augment stood in these forms we learn from the usage in Apollonius Rhodius, e.g. διεζώεσκον, 1, 1074, ἀνεκλύζεσκε, 2, 551, in the Paris. Schol. (cf. ib., Schäfer, p. 175), ἐπεκλονέεσκον, 3, 687, before Brunck's edition, ἀνεκρούεσκον, 4, 1650.

§ CCXI.

OF THE FORMATION OF THE PRESENT, PERFECT, AND PLUPERFECT, IN THE ACTIVE.

24. These tenses were frequently formed out of the simple roots, which in other, and partly later formations, have been altered by the insertion of vowels and consonants. So βλάξεται, Il., τ, 82, 166, Od., ν, 34, together with βλάπτει, βλάπτουσι, βλάπτοι; λίτομαι, H., XV, 5, μελάνει, Il., η, 64, together with μελαίνετ', ib., σ, 548, &c., and thus likewise τέμει, Il., ν, 707, together with τέμνειν, Od., γ, 175.

25. In the formation of the perfect the verbs are divided according to the three classes. The *pures* form their perfect, originally, only by reduplication and the terminations A, AΣ,

E, which are the relics of the primitive form *ἔα* (n. 5,) and its persons *ἔας*, *ἔε*. Thus,

(*δι*, *δεδι*, *δειδι*,)

1st, *δεῖδία* in *περιδεῖδία*, Il., κ, 93, ν, 52, ρ, 240, 242,

2nd, *δεῖδιας*, Od., σ, 80,

3rd, *δείδιε*, Il., σ, 34, ω, 358, Od., π, 306.

The plur. in the same manner, though without A before *μεν*, *τε*, *ντσι*, in the pures :

1st, *δείδιμεν*, Il., ι, 230, &c.

2nd, *δείδιτε*, ib., ν, 366, as imperative,

3rd, (*δεδιντσι*) *δεδίασι*, ib., ω, 663, with A instead of N.

So also pluperf. *ἐδείδιμεν*, ib., ζ, 99, *ἐδείδισαν*, ib., ε, 790, and *ὑπεδείδισαν*, ib., ε, 521, and in the same way those in A and Υ :

ἔσταμεν, *ἔστατον*, *ἔστατε*, *ἔστασι*, *τεθνᾶσι*, *πεφύασι*, *ἐμπεφύασι*, or, where requisite, with prefixed A : *βεβᾶασι*, *γεγάασιν*, -σι, *ἐγγεγάασι*, and pluperf. *ἄμφω δ' ἐκγεγάτην*, Od., κ, 138, *ἄπετέθνασαν*, ib., μ, 393.

Obs.—Some lengthened by E form the perfect out of the original roots :

ἐργέω, *ἐργίγα* ; *δοιπέω*, *δέδουπα*, whence *δεδουπότος*, Il., ψ, 679.

26. In their further developement they double their vowel, in the *indicative* only that of *δαίω* (*δα*) *δέδηε*, *δέδηει*,—in the rest merely that of the participle : *τεθνηώς*, (*βαρε*) *βεβαρηότα*, &c. In the indicative, in order to strengthen the syllables, they insert *κ* (as in *μὴ ἔτι*, *μηκέτι*,) before the terminations A, AΣ, E, &c., at the same time lengthening the vowel : *βεβᾶας*, *βεβᾶ-κ-ας*, *βέβηκας*, *βέβηκε*, *τέθνηκε*, *κέκμηκας*, *πεφύκει*, Il., δ, 109, *τεθαρσῆκας*, &c.

Obs.—The old form *γεγάτε* (instead of *γέγατε* like *ἔστατε*), Batrach., 142, which places *α* before a short *α*, and then lengthens the latter, is probably a corruption for *γεγάασι*, which might properly stand, with a change of person, after *οἴτινες*. There are stronger grounds for the abbreviation of *ασι* in some places of Homer : *τεθνᾶσιν*· *τιμὴν δὲ λελόγγχᾶσιν ἴσα θεοῖσι*, Od., λ, 303, where Eustathius expresses a wish for MS. authority in support of the reading *λελόγγχας*, which is now admitted,^(R) and so in ib., η, 114, *πεφύκασι* would more

properly belong to the construction than *πεφύκει*. After Homer this usage is quite certain, and an example appears even in Antimachus :
οἱ δὲ πάροιθε πόνονιο νενεύκασιν ἄλλος ἐπ' ἄλλῳ.

27. The simple perfect forms without K follow in their moods the original conjugation, i.e. that without mood-vowels.
Imperative : δειδῖθι, δειδίτε, (κλυ) κέκλυθι, κέκλυτε, τέθναθι, τεθνάτω, τέτλαθι, τετλάτω.—*Optat.* τεθναίην, τεθναίης, τεθναίη, τετλαίη.—*Infin.* with full termination *μεναι*, or shortened *μεν* : τετλάμεναι, τεθνάμεναι, τετλάμεν, τεθνάμεν, βεβάμεν, ἐγγεγάμεν, ἐστάμεν.

28. Of the participles of these we find,

a. With radical vowel unaltered : βεβαῶς, ἐγγεγαυῖα, ἐγγεγαυῖα, δεδαῶς, πεφυῖα, μεμαῶς, the last, where requisite, with long A : ἄλσο μεμαῶς, Il., π, 754, and μεμαῖότες.

b. These forms, after the short vowel, double the O : βεβῶτα, γεγαῶτα, μεμαῶτες, πεφυῶτας, except δειδιότα, δειδιότες, δειδιότων, δειδιότας, on account of the measure. If it began with *δε* it would also form *δεδιῶτας*.

c. The other pures in A, and all in E, lengthen the radical vowel, and take O or Ω according to the verse.

Nom. κεκμηῶς, πεπτῆῶς, τεθνηῶς and τετυχηῶς, Il., ε, 748, according to Heraclides in Eustath., p. 1700, l. 40,

Gen. κεκμηῶτος, τεθνηῶτος, τεθνηότος, κατατεθνηυῖς,

Dat. κεκοτηῶτι θυμῷ, Il., φ, 456, &c., κατατεθνηῶτι, τετληῶτι,

Acc. βεβαρηῶτα, κεκμηῶτα and κεκμηότα, κεκαφηῶτα, κεχαρηῶτα, τεθνηῶτα and τεθνηότα,

Dual, κεκορηότε ποιῆς, Od., σ, 372,

Plur. πεπτῆῶτες, τετληότες, ὑποπεπτῆῶτες, ποτιπεπτῆῦαι, ib., ν, 98, πεπτῆῶτας, κατατεθνηῶτων.

Obs.—The *x* in the participle has improperly maintained itself after the H arising from A in τεθνηκυῖαν, Od., δ, 734. The forms with EI instead of η according to *Æolic*, i.e. *very ancient* analogy, such as κατατεθνηῶτος, &c., which were saved out of editions previous to Aristarchus, have been entirely removed from the most recent editions.

d. With AO contracted into Ω and E prefixed: τεθνεῶτι, Od., τ, 331, πεπτεῶτ', Il., φ, 503. When the contraction occurs in the feminine, the termination is σα: ἐστῶσα, τεθνεῶσα, &c. Of this kind we have in Homer only βεβῶσα, Od., ν, 14.

29. Mutes.

a. They adhere to the simple formation of the perfect: (ιαχ) ἀμφιαχυῖαν, βέβριθε, βεβρίθασι, βεβρυχῶς, βεβρώθοις, γέγηθε, γεγήθει, δέδορκῶς, ἐδῆδῶς, ἔοικα, ἔολπα, κέκευθε, κεκληγῶς, κεκοπῶς, λέλοιπεν, οἶδα, πέποιθα, πέποιθε, πέφρικα, πεφρικυῖαι, πεφυγότες, τέτροφα, τετρέχει, τετρίγει, τετριγυῖαι. According to the demands of rhythm the radical vowel of the participle is shortened in several feminines: λελακυῖα, Od., μ, 85, together with λεληκῶς, Il., χ, 141, μεμακυῖαι, ib., δ, 435, together with μεμηκῶς.—There is no trace of aspiration of the p and k sounds, since τέτροφεν, Od., ψ, 237, has the aspirate already in the root τρέφω.—Likewise the use of κ in the mute verbs is not demonstrable, since βεβρωκῶς, Il., χ, 94, Od., χ, 403, together with βεβρώθοις, Il., δ, 35, may be deduced from the root βρο, whence also καταβρώς, and δειδοικα, together with δειδῶ, from the form (δῆFεω) δειῶ; these forms, however, being ascribed to βρώθω and δειδῶ, may have opened the way for the admission of κ into the perfect of mutes with t sounds.

b. In the participle we find together with κεκληγῶς in the plural κεκλήγοντες, Il., μ, 125, ρ, 756, &c., instead of κεκληγῶτες. Aristarchus, however, in the second edition (cf. the *Harleian Schol. ad Od.*, ξ, 30, with *Victorian ad Il.*, π, 429,) introduced the common form κεκληγῶτες in place of κεκλήγοντες, since he never spared any thing taken for Æolic, except where it was supported by the verse. Of the same origin is probably τετριγῶτας, Il., β, 314. The author of the treatise περὶ Ὀμηρ. διαλ. (*Mattaire de Dial.*, ed. Sturz., p. 478,) explains κεκλήγοντες as derived from κεκληγότες, with N inserted.

Obs.—From εἰδῶς comes the feminine dat. plur. with the initial syllable shortened in the phrase ἰδυίησιν πραπίδεσσιν, and εἰοκῶς forms the

feminine *εἰκυῖα*, together with which *εἰκώς* appears first with the *Attics*, since in the only Homeric example τῷ *εἰκώς*, Il., φ, 254, we should read τῷ *ἵκελος*, like τῇ *ἵκελος*, ib., π, 11, τῷ *ἵκελος*, ib., ω, 758, Od., δ, 249, and must consider *εἰκώς* as a mere gloss of the Epic word *ἵκελος*, which has crept into the text.

30. *Liquids*. These also have the simple perfect formation in α: (βουλ in βούλομαι) *προξέβουλα*, *ἄρηξας*, *γέγονε*, *γεγωνώς*, *τέθηλε*, *τεθελώς*, *μέμηλε*, *μεμήλει*, *ὄρωρε*, *ᾠρώρει*, Il., σ, 498,—the K is an entire stranger to them.—In the feminine participle they shorten the doubled vowel of the perfect formation: *τεθελώς*, *τεθαλυῖα*, and so *τεθαλυῖή*, *τεθαλυῖαν*; *ἄρηξας* and *ἄρηξός*, *-ότος*, *-ότι*, *-ότα*, but *ἄραρυῖα*, *ῥάαρυῖαν*, *ἄραρυῖας*.

Obs. 1.—The forms *μέμελῳκε*, *παρμέμελῳκε* have the root *μολ* (*μλο*, *μεμλο*, *μεμελο*), with inserted B (as out of Homer *μεσημερία* from *μεσ-ημερία*), and without M in *προελῳσκειν*, *καταελῳσκειν*.

Obs. 2.—The forms *κεχάνδει*, Il., ω, 192, and *κεχανδύτα*, ib., ψ, 268, Od., δ, 96, together with (*χαδ*) *χάζω*, *ἔχадон*, have the root XANΔ, of which the N is visible also in the cognate (*χαν*, *χαίνω*, *γαιωη*, Germ. *gähnen*), *χανών*, *κέχηνα*. Like this is *λελειχημέτες*, Hes., θ, 826, together with *λείχω*, from the root ΛΕΙΧM. Comp. *λιχμαῖσθαι* (*cf. Buttmann Lexilog., P. I, n. 7, obs.*).

31. The pluperfect has the full old form *ἔα* added to the root, and thus ends in the sing. EA, EAΣ, EEN.

1st, *ἠνώγεα*, Od., ι, 44, *κ*, 263, *ρ*, 55, *πεποίθεα*, ib., θ, 181, *ἔτεθέπεα* *δυμῶ*, ib., ζ, 166, *ἦδεα* from *εἶδω* in *ἦδεα μὲν γάρ*, *ὅτε—ἄμυνεν*, *Οἶδα δὲ νῦν*, Il., ξ, 72,

2nd, *ἔτεθέπεας* *δυμῶ*, Od., ω, 90,

3rd, *ἦδεεν*, Il., σ, 404, Od., ψ, 29, and *ἦδεε*, Il., β, 832.

32. The termination EE is contracted into H in *ἦδεε*, *ἦδη*, Il., α, 70, &c.; we find *ἦδει* once, H., IV, 208. The termination EI is, however, the common one for the 3rd pers. pluperf. in other verbs; likewise the termination EIN appears in *οὐδ' ἄρ' ἔτι δὴν ἔσθήκειν* *αὐτοῦ γὰρ ὑπήριπε φαιδίμα γυῖα*, Il., ψ, 691, from *ἔσθήκειν*, supported by the imperf. (*ἥσκειν*)

ῥσκειν, *ib.*, γ, 388, and by προσήειν in Aristoph. Plut., 696, where see the Scholiast and the remark of Hemsterhuis. According to this analogy Aristarchus gave ἡνώγειν in Il., ζ, 170, the Harleian Schol. gives the same in Od., ε, 112, cf. Il., ε, 661, Δ, 270, &c., δεδειπνήκειν, Od., ε, 359, &c. Also ἡνώγεον, εἶπεῖν ἔπος, Il., η, 394, should be altered to ἡνώγειν (*scil.* Πρίαμος).

33. From ἦδεα comes likewise the second person ἡεῖδης, otherwise ἡεῖδεις, Il., χ, 280, contracted from ἡεῖδεας, and this from ἡήδεας with prefixed H, as ἦην for ἦν. See the other forms under the verbs without mood-vowel.

§ CCXII.

FORMATION OF THE PASSIVE PERFECT, AND PLUPERFECT.

34. *Pures.*

a. Most of the inflections are regular; but the second person without Σ appears in βέβληται, Il., ε, 28, λ, 380, ν, 251, and contracted in μέμνη for μέμνηται. The last persons ΑΤΑΙ, ΑΤΟ, for ΝΤΑΙ, ΝΤΟ, βεβλήαται, πεποτήαται, βεβολήαται, βεβλήατο, βεβολήατο, δεδμήατο, κεκλήατο, πεφοβήατο, and according to Hesychius, Cyrilus, many MSS., and editions before that of Barnes, also ἦαται, ἦατο, καθήατο, ἀκαχήατο, in which ΕΙ is now predominant,—κεχολώατο, Od., ξ, 282, εἰρύαται, &c., and with extension retained in the root (δα-δαι) δεδαίαται (perhaps δεδήαται).—The form ἀεζρομένη, Il., σ, 548, from ἀρόω, maintains the short vowel here, as in other parts, ἀρόσω, ἀρόμεναι.—With Σ assumed appear τετέλεσται, τετελεσμένος, οὔτασται, Il., λ, 667, π, 62, from οὔτάω, whence οὔταε χαλκῶ, Od., χ, 365.—With α prefixed in the infinitive, δαίομαι, *divide*, (δα) δεδάασθαι, Od., π, 316.

b. There are also some forms of the optative and conjunctive: ὥς μεμνέωτο δρόμου, Il., ψ, 361, from μεμνα-οι-το, ΑΟ being changed into ΕΩ, and μεμνήμην, *ib.*, ω, 745. Eustathius, for the explanation of the form κεκλήμην,

and the Etym. Mag. under μεμνέωτο, cite from Pindar μεμναίωτο (μέμναντο for μέμνηντο). However, the Homeric passage alluded to,—οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὔτε κεν αἰεὶ Μεμνήμην νύκτας τε καὶ ἡμέματα δακρυχέουσα,—would admit also the indicative (upon which I would have thought). The conjunctive appears in ἄλλα παρὲξ μεμνώμεθα, Od., ξ, 168, from μεμνα-ώμεθα.—Of another optative form, λελῦτο, Od., σ, 238, we shall speak hereafter.

- c. Lastly, some with reduplication have the accent thrown back: (ἀλε) ἀλάλημαι, ἀλάλησθαι, ἀλαλήμενος, and (ἄχε) ἀπάχημαι, ἀπάχεται, ἀπαχήμενος. Cf. Etym. Mag., p. 45, l. 50, p. 56, l. 20 and 31. The last, on account of the verse, takes in the feminine ἀκηχεμένη, Il., ε, 364, and ἀκηχέμεναι, ib., σ, 29. In conformity with this we should alter, with the Venetian Scholiast, ἀπαχῆσθαι, Il., τ, 335, into ἀπάχσθαι, which was admitted also in Od., δ, 806, according to the Harleian. The Scholiasts call this retrocession of the accent *Æolic*.

35. Mutes.

- a. The consonant remains unaltered before M in ἀκ (ac-us, needle,) ἀκαχ (like τυκ, τετυχ, τετευχ), ἀκαχόμενον, ἀκαχόμενα, μορυχ, μεμορυχόμενα, Od., ν, 435, contrary to which reading μεμορυγόμενα has remained in the text, κυρυθ (in κόρυς, κόρυθ-ος), κεκορυθόμενος, -ον, -οι, -α.
- b. P and k sounds, unchanged in the perfect active, are aspirated in the passive of the following: ἔργα in φρένες ἔρχεται, Il., π, 481, &c., τρέπω (τραπ), ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμνηεν, ib., β, 25, πεδίονδε γὰρ αἰεὶ Τετράφθ', ὅπποτ' ἐπὶ Τρώων αἰοίεν ἰόντων, ib., κ, 189, (ὄρεγ) δράκοντες ὄρερέχατο προτὶ δειρην, ib., λ, 26, &c.
- c. Especially note-worthy of this class are ἀνήφθω in Od., μ, 51, from ἀνάπτω, root ἀφ in ἀφή, thus ἀν-ηφ-σθω, ἀνήφθω, 3rd pers. sing. imperat. perf.—'Ακηχέδατ' in οἱ που δεῦρ' ὀρώωντες ἀκηχέδατ', Il., ε, 637, are afflicted. This form supposes a root AXEΔ with Δ, reduplicated AKHXEΔ, and ἀκηχέδαται must be for ἀκηχεδνται, but its *thema* (ἀπαχεδ) ἀπαχίζω, whence ἀχαχίζεις, ἀπαχίζεο, in Homer, so that in the change of Δ to Ζ

the preceding ε becomes ι. A derived form in -ιζω, however, as an offshoot of an older form, can scarcely produce genuine forms so distant as ἀκηχέδεται, and hence the variation ἀκηχέατ' merits particular attention. To wit, as (ἀχε) ἀκαχήμενος is related to ἀκηχεμένη, so is (ἀκαχηντο) ἀκαχήατο, Il., μ, 179, related to ἀκηχέατο in this place.—Ἐρείδω has from ἐρείδ ἡρήρειστο, Il., γ, 358, δ, 136, and from ἐρεδ, ἐρηρέδεται, ib., ψ, 284, Od., η, 95; but in ib., η, 86, ἐληλάδατ' seems the better reading (from ἐλαύνω), an uncommon form of ἐλήλαται. If we compare this ἐλήλαται with ἐλήλατο, Il., δ, 135, and ἡλήλατο, ib., ε, 400, and with the general analogy of the language, we shall perceive that the plural had (ἐλήλαντο) ἐληλάατο, ἐλήλαατ'; and this last open and uncouth form, as above in ἀκηχέαδ', admitted Δ even against the common analogy.—Ἐρράδαται, Od., υ, 354, ἐρράδατ', Il., μ, 431, exhibit again the Δ, but here the root PAΔ has its support in ῥάζω, *besprinkle*, whence δῶμα . . . ῥάσσετε, Od., υ, 150, and in ῥαθάμιγγες, *blood-drops*, from ῥαδ and αῖμα (ἀμιγξ like λα-ς, λάιγξ).

36. *Liquids*.

- a. They follow generally the common rules: τέταλτο, τέταντο, αἰσχυν (αἰσχυν-μένος), ἡσχυμμένος, where the variation ἡσχυμένος deserves no notice, ὅρ ᾠρθαι, Il., θ, 474, ἀγείρω (ἀγερ) ἀγηγέραθ' ὅσοι, ib., δ, 211, κραιαίνω from κραν, κρααν, ἐπικεκραάνται, Od., δ, 616, sing. like (φαν) πέφανται, Il., π, 208, but (φα) πέφανται, ib., ε, 531, *are slain*.
- b. O instead of E appears in the root in the two difficult forms πέποσθε and ἐγρέγορθαι. The first in κακὰ πολλὰ πέποσθε Εἵνεκ' ἐμῆς ἑριδος, Il., γ, 99, in the speech of Menelaus to the hosts, cf. Od., κ, 465, ψ, 53, root πεν, πον, in πένομαι, the radical word of (πεν-ε-θω) πένθω, thus (πον) πέπονσθε, πέποσθε; the other in ἐγρέγορθαι ἄνωχθι, Il., κ, 67, φυλακῆς μνήσασθε καὶ ἐγρέγορθε, ib., η, 371, σ, 299, derived from ἐγερ in ἐγείρω, *awaken*, which strengthens, by the assumption of ρ, the series of weak syllables caused by reduplication in ἐγεγορ: ἐγρεγορ, ἐγρηγορ, ἐγρέγορ-σθε, ἐγρέγορθε, and ἐγρέγορ-σθαι, ἐγρέγορθαι,

to be awakened, to be awake. Thus both carry their O into the passive forms. The Etym. Mag., p. 312, l. 34, says that forms of this kind, ἐφθορθαι, μέμωρθαι, τέτορθαι, ἐγρήγορθαι, are proparoxyton as being *Æolic*. Cf. n. 34. The bastard form ἐγρηγόρασι for ἐγρηγόρασι, Π., κ, 419, must have come from this.

§ CCXIII.

OF THE FORMATION OF THE FIRST FUTURE AND AORIST IN THE ACTIVE AND MIDDLE.

37. *Pure verbs.* The simplest forms are those with the vowel unaltered before Σ, which is doubled where the verse requires: γέλασαν and γέλασσαν, ἤλασαν and ἐξήλασσαν, αἰδέσεται and αἰδέσσεται, ἄρέσσομαι, νεικέσω and νείκεσσε, &c. Whether the duplication of the Σ after short vowels had certain limits, cannot be ascertained. Many verbs, e. g. ποθέω, πόθεσαν, ποθέσαι, appear only with single Σ. It is superfluous in κονίσσουσιν, Π., ξ, 145, since κονιόντες, ib., ν, 820, ψ, 372, &c., has long iota, whence also κοιμισάλα, ib., ε, 503, is to be preferred there and in other places to the other reading κοιμισσάλα.—The forms with single Σ often lose this letter in the *active future*: κρεμόω, Π., η, 83, root κρεμα, from which κρέμασε, κρεμάσαντες, ἀγκρεμάσασα. Thus it is κρεμάσω, with Σ ejected κρεμῶ, and with O inserted κρεμόω: ^(R) ἀντιόω, Π., ν, 752, βέομαι in δηρὸν βέη, ib., π, 852, ἐρέω, ib., κ, 534, καλέουσα, Od., ν, 412, &c.—Κέω in ὄρσο κέων, Od., η, 342, *about to lie down, in order to lie down*, and the extended form κεῖω, ib., τ, 340, &c., together with κακκείοντες. The root appears in the Latin ja-CEO, and its future ja-CEBO, compared with this future κέω, shows clearly enough the analogy of such forms.—Κορέεις, Π., ν, 831, κορέει, ib., θ, 379, ε, 241, where, however, the form with Σ, which elsewhere also is given as a variation, has remained in the text: τελέει, ib., θ, 415, ἐρύουσι, ib., λ, 454, ἐξανύω γε, ib., λ, 365.

38. Next to the forms with the short vowel stand those with the vowel doubled: ἀγάπησα, ἀνίησει, ἀπατήσω, αἰνήσουσι,

τισήσασθαι, δακρύσασα, ἰδράσει, χώσεται. Of this class also some lose Σ in the future and aorist.—ΔΑΩ, *find* (compare in-DAG-o, the root of which, since G is here only a formal letter, is identical with the Greek), fut. δάψω (in-DAGABO), δῆω, whence δῆεις, δῆομεν, δῆετε, are all three used only as futures.—ΠΙΩ, *drink*, whence πίσω in Pind. Isth., 6, 71 (108), in the middle πίομαι, whence πτόμενος, *wishing to drink*, Od., κ, 160, Il., ν, 493.—Καίω (root καψ, κα), aor. ἔκηα, ib., α, 40, 3, 240, &c., κῆεν, ib., φ, 349, formerly written with iota subscript ἔκηα, *inaccurately*, since the ΑΙ which later appeared in the present by the extension of Α can as little give Ι to the older form ἔκηα, as φαίνω can to ἔφηναι, which comes from the root φαν. The form ἔκηον, Od., ι, 553, arose, as the Harleian reading shows, from a confusion of ἔκηα with ἔκαιον, the proper reading.—We find also the optative κῆαι, Il., φ, 336, κῆαιεν, ib., ω, 38, and the infin. κῆαι, Od., ο, 97. Together with these well-grounded forms with η, we have in our editions another series of forms with ει: κατακέϊται, κείομεν, κείαντες, &c., as to which the MSS. sometimes vary between ΕΙ and Η, sometimes give ΕΙ without variation. The latter reading is ascribed by the Ambros. Schol., *ad Od.*, λ, 74, to Aristarchus. It stands in the same rank with ζαχρεῖων, κατατεθνεῖων (since the assumption of κέω for καίω is inadmissible), but confounds the forms of καίω with those of κέω, κείω (*split and lay*, cf. Eust. *ad Od.*, ξ, p. 1766, l. 21); e. g. κειέμεν, κατακειέτε, κατακειόμεν, at the expense of clearness.—Σ is dropped likewise from ἀκέομαι in ἀκειάμενοι, Il., π, 29; where another reading is ἀκειόμενοι. There is the same difference in ἀκειόμενον, Od., ξ, 383, but in both places the aorist is supported by the context.—Ἀλέομαι, *avoid*, gives ἀλεύατο, ἠλεύατο, ἀλευάμενος, ἀλεύασθαι; and without Υ: ἀλέασθε, ἀλέηται, ἀλεώμεθα, ἀλέασθαι.—ΣΕΦΩ ἔσσευα, σεῦα, σεῦεν, σεύας, σεύατο.—Χέω, χεῦα, ἔχευεν, χεῦεν, χεύαμεν, ἔχευαν, conj. χεύω, &c.; and without Υ: ἔχεαν, &c. The forms with Σ, Il., η, 86, &c., are now removed.

Obs.—In some the usage varies between the long and the short vowel:

οὔτασεν, Il., λ, 421, and οὔτησε, ib., 434. So in the forms of μάχομαι

which have *μαχε* as their root. The form with the short vowel is certain: *μαχέσασθαι*, Il., γ, 20, 433, &c., *μαχέσαιο*, ib., ζ, 329, *μαχέσαιτο*, and the future *μαχέσονται*, without Σ in the forms *μαχέεται*, Il., υ, 26, *μαχέονται*, *μαχέοιτο*, *μαχέοιντο*. Hence we should expect the duplication of the Σ to be sufficient for lengthening the syllable. But the duplication of Σ and of Ε, ΕΣΣ and ΗΣ, contend with each other in almost every place according to the MSS. and the Grammarians: *μαχέσσομαι* and *μαχήσομαι*, Il., γ, 290, *μαχησαίμην* and *μαχεσσαίμην*, ib., ν, 118, &c. For ΗΣ the Venetian Scholiast on Il., α, 298, cites the authority of the editions of *Massilia*, *Argos*, *Sinope*, which were, therefore, later than the Peloponnesian war, since they had the long vowels, and that of *Antimachus* and *Aristophanes*. The other Venetian Scholiast adds the authority of *Aristarchus*, but opposes to this the doctrine of *Heracleon*, to which he gives the preference. *Heracleon*, though he wrote the nouns *μαχήμων*, *μαχητήης*, with Η, wrote the verbal forms with ΣΣ. It seems that *Aristarchus* must have been induced by the orthography of these nouns to prefer the Η, not reflecting that a conclusion from these to the verb can as little be drawn as from *ἀκρόητος* to *κορέω*, which, in spite of this verbal, has in the corresponding forms always ΕΣ or ΕΣΣ: *κορέσασθαι*, *κορέσαιτο*, &c. Both modes of writing have maintained themselves in Homer since *Antimachus* and *Aristophanes*, until Wolf finally sacrificed that with ΕΣΣ to that with ΗΣ.—From the future forms *μαχέονται*, &c., we must distinguish the participles *μαχεϊόμενος*, Od., λ, 400, ω, 113, and *μαχεούμενος*, ib., ς, 471, which are to be referred to *μαχεσέομαι* with Σ ejected, &c.

39. *Mute and liquid verbs* have in these tenses little that is irregular.—Of the *mutes* we find without Σ in the future *ἔδομαι* from *ἔδω*, Il., δ, 237, &c., perhaps because *ἔσομαι* might be confounded with the future of *εἰμί*. Also in the aorist we may remark the forms associated with *φέρω*, *ἐνείκα*, *ἐνείκαμεν*, *ἤνεικαν*, &c. (*ἤνεγκεν*, Od., χ, 493, has been changed to *ἤνεικεν*), and according to *Aristarchus* *εἶπας*, Il., α, 106, 108, to which Wolf has preferred *εἶπες*, as well as *ἔειπες* to

ἔειπας, Il., α, 552, &c., although he has left εἴπατε, Od., γ, 427, and εἴπαθ', ib., φ, 198.—Of the *liquids*, several in P, Λ, and N, have the Σ in their 1st aorist: "Ἄρω, ἄρσε, ἐπῆρσε, ἄρσον, ἄρσας, ἄρσαντες. Κείρω, ἔκερσεν, κέρσαντες, διακέρσαι; but without Σ in the sense of *devour*: μῆλα—κατέκειραν, Od., ψ, 356, and in the middle ἀποκείρασθαι.—(Ὀρ,) ὠρσε, ὠρσαν, ὠρσης, ὠρσας, ἐνώρσας, ἐπορσον, ἐπόρσειαν.—(Φυρ,) φύρσω.—Λ. κέλλω, ἐπέκελσεν, ἐκέλσαμεν, ἐπικέλσαι, ἐπικέλσαντες.—ΕΛ. (εἰλέω,) ἔλσαν, ἔλσαι, ἔλσας.—Ν. (κεν, κεντέω,) κένσαι, Il., ψ, 337.

Obs.—To the liquids belong also the forms generally associated with φιλέω, of which the root is not φιλε, but φίλ: ἐφίλατο, φίλατο, φίλαι, Il., κ, 280. Add ὄντινα Μοῦσαι φίλωνται, H., XXIV, 5, as is now rightly read instead of φῖλεῦνται.

40. The imperative of the 1st aor. mid. has the 2nd pers. sing. ΣΕΟ instead of ΣΑΙ in δύσεο, Il., τ, 36, &c., καταδύσεο, λέξεο, ὄρσεο, ὄρσευ, and αἰείσεο, H., XVI, 1, of Hermann's edition.—In the same way ΕΤΟ for ΑΤΟ is always found in δύσετο, yet in the plural δύσαντο, Il., ψ, 739. Between βήσετο, ἐξήσετο, ἀπεξήσετο, &c., and βήσατο, ἐξήσατο, ἀπεξήσατο, the MSS. vary in almost every place.—*Eraphroditus* was, according to the Venetian Scholiast, of opinion, that we should write Ε, when it stands for ἀπέβαινε, but elsewhere, ἀπεξήσατο.—The Α of the aorist disappears likewise in ἄξετε, Il., γ, 105, cf. ω, 778; add οἶσε, bring, Od., χ, 106, 481, οἰσέτω, Il., τ, 173, Od., θ, 255, οἶσετε, Il., γ, 103, ο, 718, and Od., υ, 154, where οἶσετε is preceded by ῥάσσετε, 150, and καθήρατε, 152. Still without Α are: ἱξον, ἱξες, H., I, 230, 278, and perhaps also the infinitive οἰσέμεν, Od., γ, 429, &c. The distinction between the terminations, and their allotment to the several tenses, has no where limits exactly ascertained.

§ CCXIV.

OF THE FORMATION OF THE SECOND AORIST AND FUTURE.

41. *Pures*. The assertion of recent Grammarians, that pure verbs have no second aorist, is much restricted by a regard to Homeric usage, since no inconsiderable number of such forms, derived from a shorter root than that of the present, is found in his poems, which are to be ranked under the extended present, just as ἔλιπον, ἔφυγον, under λείπω, φεύγω. Thus the 2nd aor. γόον, Il., ζ, 500, belongs to γοάοιεν, Od., ω, 190, γοήμεναι, Il., ξ, 502,—λόον, H., I, 120, and λό' ἐκ τρίποδος, Od., κ, 361, to (λοέεσθαι) λούεσθαι, Il., ζ, 508, ο, 265, ὄροντο to ὀρέοντο, ib., ψ, 212, ἔστυγον, Od., κ, 113, κατέστυγε, Il., ρ, 694, to στυγέει, στυγέησι; further, ἦνωγε and γέγωνε to ἠνώγεον and γεγάνεον. Lastly, with a diphthong, αἶδετο, αἶδεο, αἰδόμενος, to αἰδέομαι, αἰδεῖσθαι, and with A, μέμηκον^(R) together with μηκα in μηκάδες and the post-Homeric μηκάω.

42. The *mutes* have generally the short vowel in the 2nd aorist, yet we find with the long vowel (like αἶδετο, μέμηκον), πέπληγον, πεπλήγοντο, πεπλήγετο, &c., and pass. ἐκπλήγη, ἐκπληγέντες, so that even here the boundaries between the imperf. and 2nd aor. were not yet rigorously observed.

43. Of *futures* we must remark,

a. Those which lose Δ: ἀγλαΐζομαι (in Pindar), 2nd fut. (ἀγλααῖδεομαι,) ἀγλααῖεῖσθαι, Il., κ, 331; (κομιδέω) κομιᾶ, Od., ο, 545, κτεριᾶ, Il., σ, 334, κτεριούσι, ib., λ, 456, χ, 336.^(R)

b. The so called second futures of the liquids, ὀρεῖται, Il., υ, 140, ὀλέεσθαι, ib., ο, 700, πλυνέουσαι, Od., ζ, 31, σημανέω, ὑπερβορέονται. To these belong also the forms of the root ΠΕΞ, which, by its final consonant is allied to liquids: πεσέονται, Il., λ, 824, πεσέεσθαι, ib., ι, 235, &c., and the single form from the class of mutes τεκῖσθαι, H., III, 127.—These are really to be considered as forms, which have lost Σ out of the full future termination εσομαι.

§ CCXV.

OF THE FORMATION OF THE PASSIVE AORIST.

44. Both passive aorists follow generally the common form : ἐλέχθη, ἰάνθη, ἐμίγη, μίγη, &c. ; yet the 3rd pers. plur. is often formed by the addition of merely N to the root, EN instead of HΣAN, e.g. ἤγεσθην, τράφην, μίγεν. One form has H in this termination : μιάνθη αἵματι μηροί, Il., δ, 146.

45. The forms of ἐτράφην have the short vowel also in other persons : ἐτραφέτην, ἔτραφ' ἄριστος, Il., φ, 279, where Herodianus more accurately accented ἐτράφ', τράφ' ἐνὶ μεγάρῳ, ib., β, 661, as a various reading instead of τράφη ἐν μεγάρῳ, and ἐτράφεμεν, ib., ψ, 84, in the pre-Alexandrian MSS., τράφεμεν for τραφήμεναι or τραφήναι, ib., η, 199, σ, 436, Od., γ, 28.

46. The roots, which have assumed N in the present, retain it for the most part in the first aorist : not only ἰανθῆς, ὑπεθερμάνθη, but also κλινθῆναι, διακρινθήμεναι, and κρινθέντες, as well as περιθέντες, nay several assume N for the first time in this form : ἀμπνύνθη, Il., ξ, 436, ἰδρύνθησαν, ib., γ, 78, η, 56, δηρινθήτην, ib., π, 756.

§ CCXVI.

OF THE PERSONAL TERMINATIONS.

47. *The first personal termination* μι is, with the exception of αἶνῃμι, Hes., ε, 628, banished from all verbs but those without modal-vowel, in the indicative ; but it appears in some conjunctives. Thus in Il., χ, 450, the old reading even of the earlier editions is ἴδωμι, ὅτιν' ἔργα τέτυκται, and in ib., σ, 63, Od., τ, 490, ἴδωμι, κτείνωμι, are cited as variations by Seber in the *Argus Homericus*. Since Hermann (*de emend. ratione Gramm. Gr.*, p. 263,) pointed to the same forms, after Eustathius, more of this kind have been restored : ἀγάγωμι, Il., ω, 717, ἐθέλωμι, Od., φ, 348, τύχωμι, ib., χ, 7.

48. *The second person,*

a. ΣΙ in the active is shortened to Σ when the termination ΘΑ is added ; this ΘΑ, however, is retained only in certain forms ; in the *indicative* where there is no modal-vowel : ἔησθα, ἔξεισθα, παρῆσθα, τίθησθα, φῆσθα ; also in δίδοισθα, Il., τ, 270, and (οἶδας-θα) οἶσθα ; in the *optative* : βάλοισθα, κλαίοισθα ; in the *conjunctive* : βάλῃσθα, εἵπῃσθα, εὖδῃσθα, ἐθέλῃσθα, δύνῃσθα, παρῆξελάσῃσθα, &c.

b. In the passive it generally remains open, after the ejection of Σ : ἐπιτέλλεαι, κέλεαι, ὀδύρεαι, οἶεαι, ἔπλεο, ἴκεο, ᾠδύσαο, &c. The treatment of such syllables falls under the same rule as that which applies to pure verbs.

49. The third person TI changed to ΣΙ, is, in the indicative (besides in those without modal-vowel), still visible in παμφαίνῃσι, Il., ε, 6. According to Heraclides (Eustath. *ad Od.*, η, p. 1576, l. 32,) this is the only example of the kind in Homer. Before the last edition of Wolf, ἀνέχῃσι, φέρεῃσι, βρίθῃσι, still stood. Schäfer *ad Lambert. Bos*, p. 502, requires προφέρεῃσιν, Il., ι, 323, and ὀτρύνῃσι, Od., ζ, 374, and in πείσεται ἄσσα οἱ Αἴσα κατακλῶθες τε βαρεῖαι, ib., η, 197, would read, according to Eustathius, *ut supra*, Αἴσα κατακλώθῃσι βαρεῖα (suppressing v. 198). Buttmann remarks, that these forms appear only after ὅστε, where the syntax may have the conjunctive, and in like manner ἐκτάμνῃσι, Il., γ, 62, θέῃσι, ib., χ, 23, μένῃσι, ib., χ, 93. Admitting the validity of this remark, we should have in παμφαίνῃσι the pure conjunctive without iota subscript, of which presently.—Of the *optative* there is an example in εἰ δ' ἄμμε παραφθαίῃσι πόδεσσι, Il., κ, 346, which, according to the Venetian Scholiast, *almost all* the copies have ; those which varied must therefore have read παραφθήῃσι or παραφθαίῃσι. Another example is αἶ κέ μ' ἐπιγνοίῃ—ἥε κεν ἀγνοίῃσι, Od., ω, 218 ; but then we should read αἶ κέ μ' ἐπιγνώῃ—ἥε κεν ἀγνοῖῃσι from ἀγνοίεω, which gives ἀγνοίῃσας, ib., υ, 15.—In the conjunctive this termination is very frequent : ἄγῃσιν, ἀγνοίῃσιν, ἀεῖδῃσιν, ἀλάλκῃσιν, &c. It is manifest, that in these forms, arising from the root, the modal-vowel H, and the termination ΣΙ, the iota subscript can claim a legitimate place as little, as in datives of the first declension like ἀγορῇφι, since it was

only after the ejection of Σ that HΣI became HI, and this was contracted into η.

50. In the second and third persons dual and plural the distinction is not so sharp, as in the later form of conjugation, between chief and secondary tenses, and between the dual and plural numbers. The second persons for chief and secondary tenses are known to be, dual, *ετον, εσθον*, plural, *ετε, εσθε*. Here terminations are so far confounded, that the later dual forms, *ετον, εσθον*, are used as plural: 'Αλλ' ἄγεθ' ὥς ἂν ἐγὼν εἴπω, πείθεσθε τάχιστα· Ἰστία μὲν πρῶτον κάθετον, H., I, 487 (for *κάθετε*), says Apollo to the sailors, where also *λύσαντε βοείας*, which ends the verse, is to be considered plural.—Τίφθ' οὕτως ἦσθον τετιηότες, *ib.*, 456, for *ἦσθε*.—The third persons dual, divided according to chief and secondary tenses, viz. chief tenses, *ετον, εσθον*,—secondary, *έτην, έσθην*, are so far undistinguished, that several forms of the secondary tenses have the terminations proper to the chief, i. e. *ετον, εσθον*, for *έτην, έσθην*, but the contrary does not occur, i. e. the chief tenses have never *έτην, έσθην*, for *ετον, εσθον*. The use of the active *τον* for *την* is supported by three Homeric forms: *τετεύχετον* or *έτεύχετον*, II., ν, 346, *διώκετον*, *ib.*, κ, 364,* *λαφύσσετον*, *ib.*, σ, 579. For the same change in the passive voice we may cite: *Δωρήσσεσθον*, II., ν, 301, for *Δωρησσέσθην*,

* Οὐκ ἠδύνατο γὰρ εἶναι διωκέτην (. . . ἔ-), ἀκάθαρτον γὰρ ἦν ἀμφίμακρος, *Etym. M.*, p. 280, l. 34. The reason is here given, why it could not be *διωκέτην*: the verse rejected it,—but then the simplest step was to shorten the H, so that the forms would have been *έτευχέτεν, διωκέτεν, λαφυσσέτεν*. Schäfer *ad Schol. in Apollon. Rhod.*, p. 146, admits for the active at least of these tenses in the oldest shape of the language a double dual formation: 2nd, *ετον*, 3rd, *ετον*, 2nd, *έτην*, 3rd, *έτην*: “Sed posteriorum usus temporum, grammatica subtilius an argutius exulta, terminationem in *ον* assignasse secundæ personæ, in *ην* tertiæ (videtur).” This admission goes further than the examples, none of which has *έτην* for the second person. It seems certain that *έτην* was the original form, and that the other proceeded from the shortened *ετεν* changed into *ετον*, since analogy rejected *εν* as a personal termination (at least where *ε* was not a radical vowel).

without metrical necessity, and $\delta\upsilon'$ $\alpha\acute{\nu}\epsilon\rho\epsilon$ $\theta\omega\rho\acute{\eta}\sigma\sigma\epsilon\sigma\theta\omicron\nu$, Il., π, 218, as some read instead of $\theta\omega\rho\acute{\eta}\sigma\sigma\omicron\nu\tau\omicron$. Thus there is an exchange of the forms

$\epsilon\tau\omicron\nu$ for $\epsilon\tau\epsilon$, $\epsilon\tau\omicron\nu$ for $\acute{\epsilon}\tau\eta\nu$,
 $\sigma\theta\omicron\nu$ for $\sigma\theta\epsilon$, $\sigma\theta\omicron\nu$ for $\sigma\theta\eta\nu$.

51. In the plural of the passive the verse decides as to the use of the terminations $\mu\epsilon\sigma\theta\omicron\nu$, $\mu\epsilon\sigma\theta\alpha$, and $\mu\epsilon\theta\omicron\nu$, $\mu\epsilon\theta\alpha$, e. g. $\mu\alpha\chi\acute{o}\mu\epsilon\sigma\theta\alpha$ and $\mu\alpha\chi\eta\sigma\acute{o}\mu\epsilon\theta\alpha$, $\acute{\epsilon}\pi\acute{o}\mu\epsilon\sigma\theta\alpha$ and $\tau\epsilon\rho\pi\acute{\omega}\mu\epsilon\theta\alpha$.—A for N appears not only in the perfect but also in the optat. $\delta\epsilon\upsilon\omicron\iota\alpha\tau\omicron$, $\acute{\epsilon}\pi\omicron\iota\alpha\tau\omicron$. The use of the short modal vowel instead of the long in the conjunctive has been already considered, § CLXVIII, 11.

Obs.—We find from $\delta\phi\acute{\epsilon}\lambda\lambda\omega$ the third pers. sing. opt. $\delta\phi\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$, Il., π, 651, Od., β, 334, perhaps to avoid confusion between $\delta\phi\acute{\epsilon}\lambda\lambda\omega$, *increase*, and $\delta\phi\acute{\epsilon}\iota\lambda\omega$, *owe*, by using the aorist form $\delta\phi\acute{\epsilon}\iota\lambda\epsilon\iota\nu$. The aorist forms in $\epsilon\iota\alpha$, $\epsilon\iota\alpha\varsigma$, $\epsilon\iota\epsilon\nu$, together with $\alpha\iota\mu\iota$, $\alpha\iota\varsigma$, $\alpha\iota$, are, however, frequent in Homer.

52. The imperatives have in the 3rd pers. plur. only $\tau\omega\nu$ and $\sigma\theta\omega\nu$, not $\tau\omega\sigma\alpha\nu$ and $\sigma\theta\omega\sigma\alpha\nu$: $\acute{\epsilon}\sigma\tau\omega\nu$, $\acute{\epsilon}\pi\acute{\epsilon}\sigma\theta\omega\nu$, $\delta\eta\sigma\acute{\alpha}\nu\tau\omega\nu$, &c.

§ CCXVII.

OF THE INFINITIVE.

53. The passive infinitives have the usual form; in the active their full form is $\mu\epsilon\nu\alpha\iota$ or $\epsilon\mu\epsilon\nu\alpha\iota$ from $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$, the abbreviations of which are $\acute{\epsilon}\mu\epsilon\nu$, $\mu\epsilon\nu$, ($\epsilon\nu$) $\epsilon\iota\nu$, $\nu\alpha\iota$, and $\alpha\iota$.

54. The present has,

a. $\epsilon\mu\epsilon\nu\alpha\iota$, $\acute{\epsilon}\mu\epsilon\nu$, $\epsilon\iota\nu$: $\alpha\kappa\omicron\upsilon\acute{\epsilon}\mu\epsilon\nu\alpha\iota$, $\alpha\kappa\omicron\upsilon\acute{\epsilon}\mu\epsilon\nu$, $\alpha\kappa\omicron\upsilon\epsilon\iota\nu$, $\alpha\gamma\acute{\epsilon}\mu\epsilon\nu$, $\acute{\alpha}\gamma\epsilon\iota\nu$, $\acute{\epsilon}\lambda\kappa\acute{\epsilon}\mu\epsilon\nu\alpha\iota$, $\acute{\epsilon}\lambda\kappa\acute{\epsilon}\mu\epsilon\nu$. So also the first future; $\acute{\alpha}\xi\acute{\epsilon}\mu\epsilon\nu\alpha\iota$, $\acute{\alpha}\xi\acute{\epsilon}\mu\epsilon\nu$, $\acute{\alpha}\xi\epsilon\iota\nu$, $\phi\iota\lambda\acute{\epsilon}\epsilon\iota\nu$, $\phi\iota\lambda\acute{\epsilon}\iota\nu$.

b. $\mu\epsilon\nu\alpha\iota$, $\nu\alpha\iota$, in pure verbs. Thus with H before the termination: $\alpha\rho\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\gamma\omicron\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\pi\epsilon\iota\nu\acute{\eta}\mu\epsilon\nu\alpha\iota$, from $\alpha\rho\acute{\alpha}\omega$, $\gamma\omicron\acute{\alpha}\omega$, $\pi\epsilon\iota\nu\acute{\alpha}\omega$, so $\kappa\alpha\lambda\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\pi\epsilon\nu\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\pi\omicron\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\phi\iota\lambda\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\phi\omicron\rho\acute{\eta}\mu\epsilon\nu\alpha\iota$, Il., ο, 310, and $\phi\omicron\rho\acute{\eta}\nu\alpha\iota$, ib., β, 107, η, 149, &c. Thus likewise the passive aorists: $\acute{\alpha}\epsilon\iota\kappa\iota\sigma\theta\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\acute{\alpha}\acute{\eta}\mu\epsilon\nu\alpha\iota$, and $\acute{\alpha}\lambda\acute{\eta}\mu\epsilon\nu\alpha\iota$ and $\acute{\alpha}\lambda\eta\nu\alpha\iota$, $\kappa\iota\chi\acute{\eta}\mu\epsilon\nu\alpha\iota$

and *κιχῆναι*, *δαήμεναι* and *δαῖναι*, *καήμεναι*, *ἀολλίσθημεναι*. From those in O there appears *ἀρόμεναι* (from *ἀρόω*), Hes., ε', 12, with a short vowel in this form. With E unaltered we find *ἀγινέμεναι*, Od., υ, 213, from *ἀγινέω*.

55. Of the perfect, except those forms without modal vowel in *μεναι*, *μεν*, already discussed, such as *τεθνάμεναι*, *τεθνάμεν*, and *ἰδόμεναι*, Il., ν, 273, from *οἶδα*, no others are common either in the Epic language, or that of Pindar, who has *γεγάκειν* as infin. of *γέγακα*, Ol., 6, 44 (83). The termination *έναι* appears first in Herodotus.

56. The infinitive of the first aorist adheres to rule; that of the second has *έμεναι*, *έμεν*, as well as the common form *εῖν*, which frequently stands in the open form *έειν*: *ἀλαλκέμεναι*, *ἀλαλκεῖν*, *εἰπέμεναι*, *εἰπέμεν*, *εἰπεῖν*, *ἐλθέμεναι*, *ἐλθέμεν*, *ἐλθεῖν*, *ἰδέειν*, *ἰδεῖν*, *πεπληγέμεν*, *πεφραδέμεν*, *πεφραδέειν*, *παθέειν*, *πίεειν*, *ταμέειν*, *φαγέειν*, *φυγέειν*, *χαδέειν*. A confusion between the 2nd future and aorist cannot occur, since, so far as I am aware, of the former no *active infinitive*, even in liquid verbs, is found, but only the infinitive middle. We find of the future *βαλέω*, *βαλέει*, *βαλέοντα*; but *βαλέειν*, *βαλεῖν*, always as aorist forms. So the future forms *δαυμανέοντες*, *πλυνέουσα*, *πλυνέουσαι*, without an infinitive; *διακρινέει*, Il., β, 387; but infin. *διακρινέεσθαι*, Od., σ, 149. The same remark applies yet more forcibly to mute verbs, which, as is known, entirely want the second future active. Aor. *πεσέειν*, Il., ζ, 82, &c., *τεκέειν*, ib., ω, 608, of which the futures *πεσέεσθαι*, ib., ι, 235, &c., *τεκεῖσθαι*, H., III, 127, were cited § CCXIV, 43. Likewise *ἰδέειν*, *ἰδεῖν*, which the Etym. Mag., p. 465, l. 49, describes as *ἀόριστος δεύτερος καὶ μέλλων*, is really found only as an aorist. Hence the terminations are:

| | |
|---|--------------------------------------|
| 2nd fut. inf. act. | mid. <i>έεσθαι</i> , <i>εἶσθαι</i> , |
| 2nd aor. — — <i>έειν</i> , <i>εῖν</i> , — | <i>έσθαι</i> , . . . |
| | <i>έμεναι</i> , <i>έμεν</i> . |

§ CCXVIII.

OF FORMS WHICH WANT THE MODAL VOWEL OR RE-DUPLICATION IN THE COMMON CONJUGATION.

57. Not a few forms have remained in the old shape

without a modal vowel, so that they come near to the perfect and pluperfect ; and thus the boundaries between two tenses run into each other, especially since the perfect sometimes wants reduplication.

58. Perfects and pluperfects of this sort are : ἴδμεναι, ἴδμεν, ἐπέπιθμεν, εἰλήλουθμεν, εἶκτον, εἶκτην, *resemble*, hence equivalent to the full forms εἰοικατον, εἰοικάτην, &c.—also in the passive εἶκτο, Il., ψ, 107. From ἔργω, *restrain*, the perfect has, without reduplication, ἔρχαται, see n. 35, *b*, and from ἀρᾶν ἀρημένος, Od., ζ, 2, cf. Il., σ, 335, &c.—The Etym. Mag., p. 56, l. 51, marks this want of reduplication as peculiar to the Æolians, who said ποίημαι, νόημαι,—i. e. the ancient language allowed, even in the perfect, an omission of the reduplication, which practice afterwards maintained itself with the Æolians.

59. Since, then, the reduplication may be dropped in the perf. and pluperf., nothing forbids us to rank σύτο, Il., φ, 167, with ἔσσυτο and ἔσσυται, and to associate ἐσσύμενος, in respect of the accent, with ἀλαλήμενος and ἀπαχήμενος, n. 34. *b*. In the same way we may rank together δέχαται and δειδέχατ', Il., δ, 4 ; χύτο, χύντο, χυμένη, and κέχυτο, κέχυντο, κέχυνται ; λύτο, λύντο, and λέλυντο, λέλυνται ; ἔρυτο, ἔρυσθαι, and εἶρυτο, εἶρυσθαι ; ἄμπνυτο, and πεπνύσθαι, πεπνυμένος ; κλυθι, κλυτε, and κέκλυθι, κέκλυτε ; ἔπτατο and πέπταται ; and as κλυθι is related to κέκλυθι, so τλήτω, Od., λ, 350, τλήτε, Il., β, 299, to τέτλαθι, ib., α, 586, ε, 382. Moreover, ἔπληντο (from πελα, πλα), Il., δ, 449, θ, 63, and πεπλημένος, Od., μ, 108, must be ranked together, as also βλήτω, βλήσθαι, βλήμενος, and βέβλητο, βέβλημένος, so that βλήεται, Od., ρ, 472, appears to be the perfect conjunctive, with H shortened, for βλήηται. — Lastly, φθίσθαι, φθίμενος, rank with ἐφθιται, ἐφθιτο.

60. The same is the case with mute verbs. Δέξω, δέκτο, δέχαται, δέχθαι, δέγμενος, ποτιδέγμενος (like ἐσσύμενος), belong to the same verb with δέδεξω, and μίκτο, ἔμικτο, to the same with μεμιγμένον.

61. With other forms of this kind we cannot cite, as in the above instances, augmented or reduplicated perfects. Such are ἀήμενος, ἀήμεναι, ἄητον, &c., ἄρμενον, ἄρμενα, ἀλίστήμενος,

ἐϋκτίμενον, καχήμενον, ὀνήμενος, and ὀνήσο, (from λεχ in λέχος) λέξο, λέκτο, ἔλεκτο, κατέλεκτο, παρκατέλεκτο, καταλέχθαι, κατέπηκτο, ἄλσο, ἄλτο, ἐπᾶλτο, κατέπαλτο, ἐπάλμενος, κατεπάλμενος.

62, 63. Lastly, some have allied forms in the aorist active, which circumstance, together with the want of reduplication, tends to confound the distinction between the tenses: with ἔκτα, ἔκταν, κατέκταν, κτάμεναι, and κατέκταμεν, we find κτάσθαι, Il., ο, 558, κτάμενον; with ἔφθης, ἔφθη, φθάν, ib., λ, 51, φθαίη, stands φθάμενος; with οὔτα stands οὐτάμεναι; with ὤρετο, ὄροντο, stand ὠρετο, ὄρσο, ὠρθαι, ὄρμενος, and παλινορμένω.—Ἐδμεναι, however, together with πινέμεναι, Il., δ, 346, φέρετε, ib., ι, 171, δέχθαι, ib., α, 23 (but δέχεσθαι, ib., 20), are manifestly in the present.—When we consider that the reduplicated forms, with regard to meaning, agree with those not reduplicated, and the latter, again, with the aorists, so that, e. g. κλυθι and κέκλυθι, χύτο and κέχυτο, σύτο and ἔσσυτο, are identical in signification, and that the unreduplicated forms stand, like aorists, mixed with imperfects, ἔλεκτο και ἡῶ δῖαν ἔμιμνεν, Od., τ, 50, πρίατο—εὐνῇ δ' οὔποτ' ἔμικτο, ib., α, 433,—we are led to form the opinion that these are *examples of an original formation made up of root and termination*, and hence belonging, in appearance, to the province of the perfect and pluperfect, but in meaning to that of the aorist, after which they accent their infinitives, such as ἔρυσθαι, and participles, ἄρμενον, δέγμενος, ἱκμενον, κιχήμενος, ὄρμενον.

Obs.—As the forms above cited want the modal vowel, so several want the radical vowel, which has fallen out in the compression of the word. Of this kind were the forms of (πέφενον) πέφνον, περιπλόμενος, and from ἀγείρω (ἀγεῖ) ἀγρόμενοι, ἀγρόμεναι, &c., and from ἐγείρω, ἔγρεο, ἔγρετο, ἔγρεσθαι.

OF THE CONTRACTION OF VERBS.

§ CCXIX.

GENERAL REMARKS.

64. The Homeric dialect has, in verbs as well as in the other parts of speech, many and various contractions; there are not, however, so many forms contracted, as in the later dialect of the Attics; nor are those, in which contraction occurs, contracted uniformly.

65. Contraction is evidently not an original property of the language, but was first introduced in the process of its developement, and caused by the ejection of consonants, the necessity of versification, and the feeling or taste of the different Grecian tribes. Instead, therefore, of seeking to multiply its instances in Homer, it seems more advisable to resist it, wherever it opposes analogy. In many cases the language, even after Homer,—as, for example, in the lyric parts of Attic poetry,—has been hostile to this tendency. (See Lobeck *ad Soph. Aj.*, 287.)

66. On the other hand, the contracted forms, though generally following the common method, so far deviate from it, that the exigency of versification may compel the extension of vowels, their duplication, or their insertion before or after the contracted syllable. The rules of Homeric contraction must, therefore, pay due regard to these peculiarities as well as to the limitation and inconstancy alluded to above.*

* The subject is treated, in the following observations, chiefly according to the excellent remarks of Bekker, to whom these Homeric enquiries have been already so deeply indebted; although he goes upon the opposite principle of maintaining contraction, as much as possible, wherever it is doubtful.

§ CCXX.

OF THE CONTRACTION OF VERBS IN ΑΩ.

67. The contraction of these verbs, as far as they are used by Homer, proceeds according to rule, wherever the forms thus produced agree with the verse.

So from *ὄραω* come *ὄραῖς*, *ὄρα* (even for *ὄράης*, Il., λ, 202, *ὄράη*, ib., 187), *ὄραν*, *ὄραται*, *ὄρατο*,—*ὄρα*, *ὄραμεν*, *ὄρων*, *ὄρασα*, *ὄραμαι*, *ὄραντο*, *ὄρατο*, *ὄρώμενος*. So likewise (*ἐκρεμαύου*) *ἐκρέμα*, Il., ο, 18, 21, from *ἀεράομαι* (*ἡεράου*) *ἡεῶ*, Od., σ, 176, *τρυπαῖ* for *τρυπάοι*, *βιάωτο* for *βιάοιντο*.

Obs.—Wolf (Analect., II, p. 419,) writes the infinitive of these verbs without iota, γελᾶν, ὀρᾶν, and has found many followers. The decision of this point depends, evidently, not upon what *Lascaris* or *Urbanus* extract from the old Grammarians, or teach on their own authority, nor upon the fallacious analogy of χρυσόειν, χρυσοῦν, but upon this only: whether the contraction is earlier or more recent than the extension of the infinitive form εἰν into εῖν. The revivers of this mode of writing cannot solve the question here raised, and cannot, therefore, prove that they are in the right.

68. After the contraction a vowel may be introduced, in behalf of the verse, either to precede or follow the contracted syllable: thus a *short* vowel is inserted, when by this means two short syllables are brought together.

So we find, besides the above cited forms of $\delta\tilde{\rho}\tilde{\omega}$, with a prefixure: $\delta\tilde{\rho}\tilde{\alpha}\alpha\varsigma$, $\delta\tilde{\rho}\tilde{\alpha}\alpha\sigma\theta\alpha\iota$, $\delta\tilde{\rho}\tilde{\omega}$, $\delta\tilde{\rho}\tilde{\omega}\nu$, $\delta\tilde{\rho}\tilde{\omega}\sigma\alpha$, $\delta\tilde{\rho}\tilde{\omega}\pi\tau\epsilon$, from $\beta\tilde{\omega}\tilde{\alpha}\omega$, $\beta\tilde{\omega}\tilde{\alpha}\alpha$, $\beta\tilde{\omega}\tilde{\omega}\nu$, $\beta\tilde{\omega}\tilde{\omega}\nu\tau\alpha$, $\beta\tilde{\omega}\tilde{\omega}\nu\tau\epsilon\varsigma$, $\beta\tilde{\omega}\tilde{\omega}\sigma\iota$.^(R)

69. This prefixure is indispensable, when the contracted form has a trochaic rhythm ($\bar{\text{—}} \text{—} \text{—} \dots$).

Hence from αἰτιάομαι, αἰτιῶμαι (^{-ῶ}), αἰτιάσθαι, αἰτιῶνται, αἰτιόω, ἀντιόωτο. From ἀντιῶ (^{-ῶ}), ἀντιάειν, ἀντιάσθαι, &c., and similar forms in great number: ἀγορεύειν, ἀσχαλάειν, ἐγγυάσθαι, ἐσχατώειν, &c.

Obs. 1.—The prefixed A appears also without contraction in the root

of words: φαάνθην, φαάνθεν, θαάσσεις, θαασόμεν, and δεδάσθαι, Od., p. 316, from δαίομαι.

Obs. 2.—On the other hand, A is not prefixed, when the latter of the contracted syllables was *short*; thus it is inserted in ὀράεσθαι, ὀράεσθαι, but not in forms contracted out of αες, αε, αεν, so that Bentley offends against analogy in making μηδὲ ἔα (l. μηδ' εἴα), Il., β, 165, μηδ' εἴα from εἶαε. Moreover, A is not prefixed when T follows, e. g. in the contractions of ἀεττε, ἀετται. The only exception is ἄαται in ἡ μὴν καὶ κρατερὸς περ ἐὼν ἄαται, *will be satiated with*, πολέμοιο, Hes., α, 101 (for the form γέγαατε, already rejected, cannot be adduced here, since, even if it were legitimate, it has no contraction). This ἄαται is from the radical ΑΩ, in the future ἄσεται, with Σ ejected, ἄετται, the contraction of which into ἄται is certain. Hesychius gives us ἄται· πληροῦται,—mistaking, however, the tense in his explanation.

Obs. 3.—The prefixure of O is limited within similar bounds: contractions from αον, κομεν, reject it, and ἀλόω κατὰ πόντον, Od., ε, 377, is not from αεο, αο, but from αεο, αου, ἀλλάεο, ἀλάου, αλῶ, ἀλόω, *wander*. Of εἶάω we find no form with o prefixed. There are εἶαας, εἶαα, εἶαεν, but neither ἐώωμεν, nor ἐώωσι. The forms of this verb stand either open: οὐδὲ εἴωσι, Od., δ, 805, like μηδὲ ἔα, Il., β, 165, or closed by extension: εἴ κ' εἴωμεν, Od., φ, 260,—an extension which should be applied likewise to the open syllables: οὐδ' εἴωσι, μηδ' εἴα, οὐδ' εἴω.

Obs. 4.—E is prefixed to ω after two consonants, for the sake of softening the sound, in μεμνέωτο and χρεώμενος, Il., ψ, 834.—A is extended to αι in κέραιε, Il., ι, 203.

70. A long vowel is prefixed where the spondaic rhythm is required: ἡγάσθε, ἡγάασθε; μνάσθαι, μνάασθαι; ζῶω, ἡζῶωσα, μαιμῶων, μενοινῶω, &c.

Obs.—From these we must distinguish the forms γελοίων, γελώντες, &c. Since, even admitting that, in Homer, γέλαον could have been contracted into γέλων, yet the insertion of a prefixed o in γελόων would be, according to the foregoing remarks, contrary to analogy,

and of the extension of a prefixed *o* into *oi* we find no single trace. The root of this form is really *γελοῖ*,—perceptible also in *γελόῖος*, *γελοῖῖος*,—and with the verbal termination *Α*: *γελοῖα*, *γελοῖάω*, *I laugh loud, heartily*, as *ᾠοιδιάω*, *sing loud and clear*. Hence comes (*γελοῖήσασα*) *ἡδὺ γελοῖήσασα*, H., III, 49, with *o*, which is here no prefixure, but a radical vowel, extended into *oi* after the loss of the digamma, as in *γελοῖῖος* from *γελόῖος*, and thus *γελοῖων* from *γελόῖαον*, *γελέων*, and *γελοῖωντες* from *γελοῖάοντες*, *γελέωντες*, or rather *γελοῶντες*. Thus *γελόω*, Od., φ, 105, is from *γελοάω*, and should be accented *γελοῶ*. We find likewise *γελώντες*, Od., σ, 111, from *γελοάοντες*, where *οα* is contracted into *ω*, or rather where there appears a relic of the old orthography ΓΕΛΟΦΟΝΤΕΣ. Here too, however, *γελοῖωντες* is another reading. It is remarkable that all these forms occur in the *Odyssey* and the *Hymns*, and that, throughout the Homeric poems, the aorist forms only of *γελάω* are in use.

71. Contraction is rejected by,

- a. The forms with long *α*: *διψάων*, *διψάοντα*, &c. *πεινάων*.
- b. The forms in *αον*, when a short syllable precedes *α*: *πέξαον*, *κατεσπίαον* (but *ἐνώμων*, *ἐφοίτων*, where a *long* syllable precedes it).
- c. The forms in *αο*, except where the verse demands *ω*. In *θυμὸν εἰσα*, Il., ι, 645, read *εἰσαο*; *ἦρα' ὀπίσσω*, Od., ω, 33, and *ἐκτῆσω ἄκοιτιν*, ib., 192, can scarcely stand together.
- d. The forms of monosyllabic roots: *λάε*, *λάων*, *ἔχραε*, *ἐχράετ'*, *ἐπέχραον*, *φάε*.
- e. Several individual forms: *ᾠοιδιάει*, *ᾠοιδιάουσι*, *ιλάονται*, *κραδάων*, *ὁμοσπυχάει*, *οὔταε*, *ύλάει*, *ύλαον*, *ύλάουσιν*, *ύλάοντο*. Lastly, *ναιετάω*, *ναιετάουσι*, *ναιετάων*, *ναιετάοντα*, *ναιετάοντων*, *ναιετάοντας*, of which only *ναιετάασκον*, *σκε*, is contracted.

72. The feminine of *ναιετάων* has *Ω* instead of *ΟΥ*: *ναιεταώσης*, *ναιεταώση*, *ναιετάωσαν*, *ναιεταώσας*, like *τηλεθάωσα*, Od., ε, 63, according to the *Augsburgh* ms.—The *Etym. Mag.*, p. 598, calls *ναιετάωσα* *Doric*, and compares *ιδρωσαι*, *βῶν*, for *ιδροῦσαι*, *βοῦν*. It seems more probable that the *Ω*, so

frequent in the forms of this conjugation, was transferred from the contracted forms to those above cited, according to that peculiarity of the Greek language, by which a law of formation, once established, transgresses the limits to which, strictly considered, it ought to be confined.

73. Other verbs remain open only in a few forms, namely γοάω in γοάοιμεν, γοάοιεν (but γοάωντα, γοάωσα, &c.), ἐλάων, ἐξελάων (but ἐλάαν, ἐλόωσι), τηλεθάων, τηλέθων, τηλεθάοντας, τηλεθάουσαι (but τηλεθώωσα, τηλεθώωσαν, &c.), μειδιάων, μειδιάει (but μειδιόων, -όωσα), ὁμοστιχάει (but ἐστιχόωντο), &c.^(R)

74. As the contracted forms hitherto cited insert A, O, or Ω, by *prefixure*, so the following insert O *after* the contracted syllable: δρώοιμι, ἥρώοιμι (ἥωο-ι-μι, ἥω-ι-μι, ἥωοιμι), together with ἥωμ', Il., η, 133, ἥωοντες, ἥωοντα, μνώοντο, μνωομένω. Thus ζώω forms itself, arising out of ζάω, and keeping ζω as the root, with fresh modal vowels: not only ἔζωον, ζώντες, but likewise ζώουσα, ζώειν, ζώμεν, ζώμεναι, ζώεσκον.*

75. We have still to remark,

a. A want of modal vowel, through which the radical A passes into H: ὄρηαι, and ὄρητο according to Zenodotus for ὄρᾱτο, Il., α, 56, and the dual forms: προσανυδήτην, συλήτην, συναντήτην, φοιτήτην.—Add the already mentioned infinitives ἀρήμεναι, πεινήμεναι.

b. The transition of some in A to E: μενοίνεον from μενοινάω, ἦντεον, ὁμόπλεον, ὁμοπλέομεν. We shall perceive, on referring to the original, Il., μ, 59, η, 423, ο, 658, Od., φ, 360, 367, χ, 211, ω, 173, that the transition occurs only in the fourth foot, and in the case of AON, i. e. only in order to obtain a more nimble dactyl for that place. By this, however, an analogy was grounded, and hence in καί μιν ἀνηρώτεον, Od., δ, 251 (now ἀνηρώτων), the contracted form ἀνηρώτευν, represented in the Harleian codex by ἀνηρώτεων, is not to be unconditionally

* And in later Greek, the analogy being extended to μνάομαι: μνώεο, Apoll. Rhod., 1, 896, μνώεσθε, Pseud-Orph. Arg., 557. Cf. Bekker, p. 133.

rejected, especially since such forms are common in the later Ionism, and in the bucolic-Epic dialect.

§ CCXXI.

OF THE VERBS IN ΕΩ.

76. Besides the present and imperfect of those in ΕΩ we may class under this head all futures in ΕΩ, and all second persons in ΕΟ, ΕΑΙ, and ΗΑΙ, the infinitive of the 2nd aor. act. *έειν*, and the conjunctive of the aor. pass. *ῶ—έω* and *είω*.

77. The contraction is avoided when Ε stands before *ω*, *φ*, *οι*, and synizesis, if requisite, is employed: *είλέωσι*, *φιλέωμεν*, *όμαρξτέων*, *οίκέοιτο*, together with which *βαλῶ*, Il., ρ, 451, *Θαρσῶν*, ib., ε, 124, seem inadmissible, as also *Θηοῖο*, ib., ω, 418, for *Θήεοιο*, where Ε stands between two vowels. Contraction has been introduced generally into the passive aorists: *πειρηθῶμεν*, *μεθῶμεν*, *δαῶμεν*, also in *εἰδῶ*, *εἰδῶσι*, opposed to which is *ῥφρ' εἰδέω*, Od., π, 236. That Ε was heard in these forms likewise is proved by those which the exigence of metre has caused to remain open, as *μιγέωσι*, and by the extended forms *δαείω*, *κιχείω*, &c.

78. Ε before ΕΙ and ΑΙ is contracted, or not, according to metrical necessity: *φιλεῖ*, Il., β, 197, *φιλέει*, ib., ι, 342.

So likewise *δοκεῖ*, *ἐπιπλεῖ*, *καλεῖ*, *κτενεῖ*, *όμιλεῖς*, *όμιλεῖ*, *όμιλεῖν*, *ταρβεῖς*, *ταρβεῖ*, *ζεῖ*. We find *ἐπέρχεαι*, *ἐπιθήσεαι*, *ἐπιτέλλεαι*, *οἶεαι*, *οὔρεαι*, together with *ἔση*, *εἶση*, *δεύη*, *κεκλήση*, *μετατρέπη*, and hence we should substitute for *μυθέαι*, Od., β, 202, the genuine form *μυθέη* from *μυθε-ε-σαι*, *μυθέεαι*, as we have *βέη* from *βέεαι*, Il., π, 852, ω, 131.—Equally untenable is *οὔτι πάρος γε Πωλέ'*, *ἐπεί*, Od., δ, 811, where the Harleian ms. leads us through *πῶλεαι* to the right *πωλεῖη*, *ἐπεί*, that is *πάρος* in connection with the present.—The *synizesis* of ΕΑΙ appears in *γνώσεαι*, Il., β, 367, *ἔσσεαι*, Od., ζ, 33, *ἐντύνεαι*, *κέλεαι*.

79. Likewise ΕΗ, ΕΗΙ, ΗΑΙ, are contracted where it is requisite: *πειρηθῆτον*, Il., κ, 444, *κῆται*, Od., β, 102, *εἰδῆ*, *ἐπιλήθη*, *ἰανθῆς*, *ἰανθῆ*, *φανῆ*, and *ἐπὴν εὐχῆσι λίση*, ib., κ, 526,

for λίσσαι (cf. λίτομαι, H., XVIII, 48), ἵνα—μνήσῃ ἐμεῖ' (l. ἐμεῦ), Od., 3, 462, ἢ οὐ μέμνη, Il., ο, 18, υ, 188, ἐπαύρη, ib., λ, 391, with ἐπαύρηαι, ib., ο, 17.

80. There remain EE, EEΣ, EEN, EO, and EON. They continue open, as the verse may require, especially in dactylic theses of the 4th, 5th, and 1st foot, and are elsewhere contracted;

- a. EE in the 1st foot : ἦτεε δὲ Πριάμοιο, Il., υ, 365. Cf. χ, 295, Od., β, 387, ᾧδεε δὲ χρῶα πάντα, ib., ε, 455 ; but αἶτει δ' οἰανόν, Il., ω, 292, and ᾧθει δ' ἐν σάκει πίπτων ῥόος, ib., φ, 241 ; in the 2nd : κείμενον, ἔρρει δ' αἶμα Il., ρ, 86, ἀλλ' οὐ σύγχει θυμόν, ib., υ, 808, cf. ib., ι, 612 ; in the 4th : ἦτεε σῆμα ἰδέσθαι, ib., ζ, 176, cf. Od., ι, 354 ; in the 5th : αἶμα νεουτάτου ἔρρει χειρός, Il., υ, 539.
- b. EEN, EEΣ, are always open : παρενήνεον, προσεφώνεον, προσεφώνεες, ἦτεον, ἔπλεον Ἰλιόθεν, Il., ξ, 251, except the already quoted ἥσκειν εἴρια καλά, ib., γ, 388, and the pluperf. εἰστήκειν, &c., in the arsis.
- c. EO, EON, are open in the places mentioned, thus in ἀπίστεον, διεκόσμεον, δίνεον, ἐδόρπεον, ἐθάμβεον, εἴλεον, εἴρεο, εἴρεον, ἐσέρχεο, ἐκόσμεον, ἐλάστρεον, ἔλκεο, ἐμβάλλεο, ἐνεποιέον, ἐνθεο, ἔξεον, ἐπενήνεον, ἔπεο, ἐπιπιείθεο, ἐπιτέλλεο, ἔπλεο, ἐπλέομεν, ἥρεον, θρήνεον, θήλεον, ἴκεο, λιλαίεο, μείρεο, μέλπεο, μετέρχεο, μῆδεο, μιμνήσκειο, μετεφώνεον, νήεον, οὔδεο, ὀμίλεον, ὀρέχθεον, ὄρσεο, παρέξεο, πελέσκειο, περιτρομέοντο, πόθεον, πόθεοντες, τε, ποίεον, προτιόσσεο, προκαλίζεο, πόρθεον, σκέπτεο, φράζεο, χάζεο, ὥπλεον.—Contracted in the rest thus ; eo in EY : αἰρέυμενοι, Il., π, 353, ἐξαίρεύμην, Od., ξ, 232, αὐτευν, βάλλευν ἐπεί, ib., μ, 218, γένευν, Il., ε, 897, γεγώνευν, Od., ι, 47, ἐγεγώνευν, ib., ρ, 161, δατεῦντο, Il., ψ, 121, εἰλεῦντο, ib., φ, 8, εἰλεῦντα, Od., λ, 573, ἔλευν, Il., υ, 294, ἔπευν, ib., κ, 146, υ, 381, 465, ο, 556, Od., ο, 281, ψ, 52, 78, ἔρχευν, Il., ζ, 280, ψ, 893, Od., 2, 69, and εὔχευν σύ γ' ἔπειτα, Il., ω, 290, ὑπόθευν, Od., ο, 310, θεῦντο, Il., η, 444, κ, 524, &c., ἐθηέυμεσθα, Od., ι, 218, ἐγὰν ἐλόευν, ib., δ, 252 (now ἐγὰν λόεον), ἴζευν, ἴκευν, ἰκνεύμεναι, ἰκνεύμεσθα, ib., ω, 339, εἰσοιχνεῦσαν, ib., ζ, 157, καλεῦντες, ib., κ, 229, 255, μ, 249, καλεῦντο, Il., β, 684, προκαλεῦμενος, H., II 241, νεικεῦσ' (from νεικέοντσι.)

ἀλλήλησι, Il., υ, 254, ἡῶθεν γὰρ νεῦμαι, ib., σ, 136, οἰχνεῦσι, Od., γ, 322, ὀχλεῦνται, Il., φ, 261, ὄρσειν, πολέμονδε, ib., δ, 264, πείθειν ἐγώ, ib., ξ, 235, πέλειν· οὐδέ, ib., ω, 219, παλεύμην, Od., χ, 352, παλεύμενοι, ib., ρ, 534, ποιεύμην, πονεύμενον, Il., δ, 374, πονεύμενος, ib., ν, 288, ῥύσκειν, ib. ω, 730, σκύζειν, Od., ψ, 209, σφαραγεῦντο, ib., ι, 390, φιλεῦντες, ib., γ, 221, φοβέυμενος, Il., θ, 149, φράζειν, ib., ι, 251, ὤρχευντ', ib., σ, 594.—Ὀδυσῆα ποθεῦσα (from ποθέοντα), Od., τ, 136, is groundlessly changed for Ὀδυσῆ ποθέουσα. Πέζειν, ib., μ, 174, 196, stands with πίζεν, ib., δ, 287, in the same relation as γεγάνειν to γέγωνεν, ἀνώγειν to ἀνωγεν.—Λωτεῦντα, Il., μ, 283, for λωτοῦντα (from λωτόεντα), has no analogy with the rest in EN.

81. On EO and EON we have still to remark :

- a. That in EON the contraction is not universal, but that several open forms, with synizesis, have maintained themselves against the contracted. These are ἄφρ^εον δὲ στήθεα, Il., λ, 282, ἡλάσ^{τε}ον δὲ θεοί, ib., ο, 21, ἡγί^{νε}ον ἀνὰ ἄστ^υ, ib., σ, 493, ἡνώ^{γε}ον, ib., η, 394, ἡρίθ^μεον, ἄρ^χον, Od., κ, 204, ἥτ^εον σὲ ἕκαστα, ib., ω, 337, ἐβρ^ήνεον, Il., ω, 722, κάλ^εον, Od., θ, 550, ὥς ἐπ^λεον, H., I, 408, ἐφ^όρεον, Od., χ, 456, and in the middle, ἀελπ^τέοντες, Il., η, 310.
- b. That EO submits to apostrophe instead of contraction : ἀποπαύ^ε ἰοιδῆς, Od., α, 340, παύ^ε, ἕα δέ, Il., ι, 260, ἐκλ^ε ἐπ' ἀνθρώπους, ib., ω, 202, εὔχ^ε Ἀθηναίῃ, Od., δ, 752, μὴ ψεύδ^ε ἐπιστάμενος, Il., δ, 404.
- c. That the common contraction into ου appears in τείχ^ε ἐπόρ^θουν, Il., δ, 308, and ἀνερ^ρίπτουν, Od., ν, 78. Also εὔχ^{ου} once stood in Il., ω, 290.

82. Together with the contraction of E its extension is very frequent, e. g.

Ἔρσειο, Il., λ, 611, ἐρ^είομεν, δείῃ, runs, ib., ζ, 507, ο, 246, δεί^{ειν}, ib., κ, 437, δεί^{ων}. Νεικεί^ω, ib., δ, 359, νεικεί^{ων}, ib., β, 243, ψ, 438, ω, 217, Od., σ, 9, νεικεί^{ον} δ' Ὀδυσῆα, ib., χ, 26, with νεικεί^{ον}, Il., μ, 268, Od., μ, 392, νεικεί^ῃ, ib., ρ, 189, νεικεί^ῃσι, Il., α, 579, with νεικεῖ, νεικεῖν, νεικεῦσι, πενθειέ^{τον}, ib., ψ, 283, πλεί^{ειν}, πλεί^{οντες}, ἀπέπ^{λειον}, Od., θ, 501, ἀποπ^{λείειν}, Il., ι, 418, Od., π, 331, πνεί^{ει}, πνεί^{οντες}, πνεί^{οντε}, πνεί^{οντα}ς,

πνείουσα, πνείουσαν, τελείει, ἐτελείετο, ἐτέλειον, *Il.*, ι, 456, ο, 593, ἐξετέλειον.

83. Of verbs in ΕΩ we must likewise remark :

- a. Two optative forms in (ΕΟΙΗ) ΟΙΗ : τὸ μὲν ἔκταμμε, ὄφρα φοροίη, *Od.*, ι, 320, and ἄλλον κ' ἐχθαίρῃσι βροτῶν, ἄλλον κε φιλοίη, *ib.*, δ, 692.
- b. Two dual forms with Η : ὁμαρστήτην, *Il.*, ν, 584, and ἀπειλήτην, *Od.*, λ, 313, once written ἀπειλείτην. There remains δορπείτην, *Od.*, ο, 302, and similar forms out of the dual : ἐρῳείτω, *Il.*, ρ, 422, αἰρῳείτω, *ib.*, β, 34. Add likewise, ἐπὶ δ' αἴγειον κνῆ τυρόν, *Il.*, λ, 639, where others read κνέε ; διδῆ μόςχοισι λύγοισι, *ib.*, λ, 105, from δέω (δε διδε). Also τοὺς μὲν ἄρ' οὐτ' ἀνέμων διάει μένος, *Od.*, ε, 478, τ, 440, requires διάη, as related to ἄη Νότος, *ib.*, μ, 325, ἄη Ζέφυρος, *ib.*, ξ, 458.

§ CCXXII.

OF VERBS IN ΟΩ.

84. The verbs in ΟΩ follow partly the ordinary rules of contraction, e. g.

Γουνούμαι, *Il.*, φ, 74, γουνούμενος, *ib.*, ο, 660, &c., γουνούμην, *Od.*, λ, 29, γουνούσθαι, *ib.*, κ, 521, θειούται, cf. θειώσω, χολούμαι, χολούται, παχνοῦται, *Il.*, ρ, 112, γυμνούσθαι, *Od.*, ζ, 221, δῆουν, *Il.*, ε, 452. Also in *Il.*, ι, 681, Aristarchus sought instead of σόης, which belongs to σόω (σόη, *ib.*, ι, 424, σόωσι, *ib.*, 393), to introduce the contracted forms of σαόω (to which σαωθῆναι, σαῶσαι, belong), writing (σαόης) σαοῖς, not σοῶς or σαῶς, according to the Venetian Schol., v. 667.

85. Where the syllable with Ο is to be long, the Ο is changed to Ω :

Ἰδρώντα, *Il.*, σ, 372, ἰδρώντας, *ib.*, ϑ, 543, *Od.*, δ, 39, ἰδρῶουσα, *Il.*, λ, 119, together with ἵπποι . . . ἰδρῶσαι, *ib.*, λ, 598, ἐπικυρτώντε, *Hes.*, ᾠ, 234, ὑπνώνοντας, *Il.*, ω, 344, *Od.*, ε, 48, χῶεται, *Il.*, υ, 29, χῶεο, *Od.*, ε, 216, ψ, 213, χῶετο, *Il.*, φ, 306, ῥώντο, *ib.*, λ, 50, &c., ἐρῥώντο, *ib.*, ψ, 367, πλώοιεν, *Od.*, ε, 240, πλώον, *Il.*, φ, 302, δακρυπλώειν, *Od.*, τ, 122,

root *πλο*, *πλῶειν*, *to swim*, whence *πλωτῇ ἐνὶ νήσῳ*, *ib.*, κ, 3, together with *πλέειν*, *to sail*, as of *ῥώνοντο ῥο* in *ῥόος*. To this class belong also the forms *σώνοντες*, *Od.*, ι, 430, *σώεσκον*, *Il.*, θ, 363, from *σο* in *σός*, *σός*, *σώσι*, *Il.*, ι, 393.

86. Thus these verbs fall under the analogy (n. 68, 69,) of those in *ΑΩ*, to which the formation of *ἀρόωσι*, *Od.*, ι, 108, *δηϊόωντο*, *Il.*, ν, 675, *δηϊόων*, *ib.*, σ, 195, *δηϊόωεν*, *Od.*, δ, 226, is quite similar.

87. Since in these several places the open forms *ἀρόουσι*, *δηϊόουσι*, might stand, and contraction is not necessary, it seems probable that the *Ω* passed into them from the analogy of those in *ΑΩ*,—a conjecture which is greatly strengthened by the form *σάω* instead of *σάου* (properly *σαοῦ* from *σαάεσο*, *σαάεο*, *σαάου*, *σαοῦ*), *Il.*, π, 363, *Od.*, ν, 230, ς, 595.

OF VERBS WITHOUT MODAL VOWEL.

Preliminary observation. In order to give a full view of these verbs, it is necessary to collect all the forms, which appear in Homer, of the most remarkable in *A*, *E*, *O*,—to point out and explain their peculiarities,—and to range with them the cognate parts of other verbs.

§ CCXXIII.

OF THE FORMS OF "ΙΣΤΗΜΙ.

88. In the collection of forms which belong to the roots *στα*, *sistere*, and *στα*, *stare*, the simple verb is placed first, and after this are inserted the compound forms, which are not found in a simple state. The most remarkable are accompanied by references. The points (. . .) separate the passive or middle forms from the active.

Present.

Indicative.

1st, ἵσταμεν, 3rd, ἱστάσῃσι, 1st, ἵσταμαι, *set myself, stand*, 3rd, ἵσταται, 3rd, ἵστανται.

Imperative.

2nd, ἵστη, (a) Il., φ, 313, *set up*, and καθίστα, ib., ι, 202, *set down*, . . . ἵτασο, (b) 3rd, ἱστάσθω, 2nd, ἵτασθε.

Optative. . . . Conjunctive. . . .

Infinitive.

ἱστάμεναι, . . . ἵστασθαι.

Participles.

. . . ἱστάμενος, ου, οιο, φ, οι, ἱσταμένη, αι.

Imperfect.

3rd, ἴστη, ἴστασκε, ἴστασχ', Od., 574, *placed*, 3rd, ἴστατο, *stood*, ἴστατ', ἴσταντο.

Aorist second.

Indicative.

1st, ἔστην, *stood*, στήν, Il., λ, 744, 2nd, ἔστης, 3rd, ἔστη, στή, στάσκε, 3rd, στήτην, 1st, στήμεν, 2nd, ἔστητε, (c) 3rd, ἔστησαν, ib., ν, 488, ἔσαν, ib., λ, 214, στάν, (d) ib., ι, 193.

Conjunctive.

2nd, στήης, (e) Il., ρ, 30, 3rd, στήη, ib., ε, 598, ἀναστή, Od., σ, 334, 1st, στείομεν, (f) στέωμεν, Il., λ, 348, χ, 231, 2nd, παρστήητον, Od., σ, 183, 3rd, περιστήωσ', Il., ρ, 95.

Optative.

3rd, σταίη, 3rd, σταίησαν, περισταίην, Od., ν, 50.

Imperative.

2nd, στήθι, 3rd, ὑποστήτω, Il., ι, 160, 2nd, στήτε.

Infinitive.

στήμεναι, στήναι.

Participles.

στάς, σταῖσα, στάντε, στάντες, ων.

Perfect.

Have set myself, stand.

Indicative.

2nd, ἔστηκας, 3rd, ἔστηκε, ἔστηχ', Il., δ, 263, 3rd, ἔστατον, (g) ib., ψ, 284, 1st, ἔσταμεν, 2nd, ἀφέστατε, ib., δ, 340, 3rd, ἔστασι, ἐστήκασι, ib., δ, 434.

Optative.

ἀφισταίη, Od., ψ, 101, 169 (ἀποσταίη is also read).

Imperative.

2nd, ἔσταθ', Od., χ, 489, 2nd, ἔστατε, Il., υ, 354.

Infinitive.

ἐστάμεναι, ἐστάμεν.

Participle.

ἐστάότος, α, ε, ες, ων, ας, α.

Pluperfect.

Had set myself, stood.

3rd, ἐστήκειν, ἐστήκει, 3rd, ἔστατον, Il., ψ, 284, 1st, ἔστα-
μεν, 3rd, ἔστασαν (h).

Future.

Indicative.

1st, στήσομεν, 3rd, στήσουσι, . . . 1st, στήσομαι, *shall stand*,
στήσόμεθα, 3rd, ἀναστήσονται.

Infinitive.

στήσειν, στήσεσθαι, Il., λ, 609.

Participle.

ἀνστήσων, Il., κ, 32.

Aorist first.

Indicative.

1st, στήσα, *placed*, 2nd, ἔστησας, 3rd, στήσε, ἔστησε, Od., α,
127, 1st, στήσαμεν, 3rd, ἔστησαν, στήσαν, . . . στήσαντο.

Optative.

ἀναστήσειεν.

Conjunctive.

στήσωσι, στήσωνται.

Imperative.

ἀνστησον.

Infinitive.

στήσαι, . . . στήσασθαι.

Participle.

στήσας, ασα, στήσαντες, . . . στήσασμένη.

Aorist first. Passive.

3rd, ἐστάθη, Od., ρ, 463, περιστάθη, ib., λ, 243.

(a) "Ἰστη for ἴσταθι, so that, after the abjection of θι, the
vowel is lengthened, becoming like the imperfect; yet
it is καθίστα, Il., ι, 202.

- (b) "Ἰστασο and παρίστασο, Il., κ, 291; but from φάμαι, without Σ, φάο μῦθον, Od., π, 168, ἔπος φάο, ib., σ, 171.
- (c) "Ἔστητε of the 2nd aorist has the aspirate ἔστητε, Il., δ, 243, 216,* where it should belong to the perfect tense, for ἐστήκατε, or by duplication of the A for ἔστατε; the ejection, however, of an entire syllable from the one form, or the duplication of A in the other, cannot be proved to belong to this word, and the meaning, *did ye place yourselves, do ye stand*, does not forbid us to consider it the aorist, and to write it, with *Ptolemy of Ascalon*, one of the greatest of the ancient Grammarians, ἔστητε. In the *aorist* the duplication of the α is sure, and is opposed only by βάτην for βήτην, Il., α, 327, &c.,—which may perhaps be really a form of the pluperfect, without reduplication.
- (d) "Ἔσαν and στάν together with ἔστησαν. So likewise would φθάν, Il., λ, 51, have, in its full form of the 2nd aorist, ἔφθησαν, to which belong ἔφθης, Od., λ, 58, ἔφθη, Il., π, 314, 322, and we need not, with the Scholiasts, deduce φθάν from the false form ἔφθασαν. Somewhat different are the forms φάν, ἔφαν, ἔφασαν, of the imperfect tense.
- (e) The common conjunctives of the aorist. στῶ, στῆς, στῇ, of which we find only the third person in ἀναστῇ, Od., σ, 334, and from βα ἀναβῆ, ib., β, 358, ἐπιβῆτον, ib., ψ, 52, are, as is well known, contracted out of στάω, στάης, στάη. A, being doubled, gave στήης, στήη, περιστήωσι, and after the same analogy βα gives ἐμβῆη, ὑπερβῆη, φα gives φῆη, φθα, φθήη, and so μενοινῆησι. According to φθήη we should write παραφθήησι for παραφθαίησι, Il., κ, 346 (formerly παραφθαίησι), or παραφθήησι (if the iota of the 3rd pers. conj. in ησι must be retained as a mark of distinction). For the extension of A into AI is more

* According to the doubtful remark of the Venetian Scholiast on Il., δ, 243. He identifies it with ἔστατε, "therefore it has become, by *extension* (ἔκτασις) of the A, ἔστητε, so that it *may* be written with the aspirate, since ἐστήκαμεν (he must mean ἐστήκατε,) and ἔστατε are one and the same."

fitly confined to the present and its allied forms, as *μαίωμαι, καίωμαι, ναιετάω, κέραε, ναῖον*, and is rejected in those forms, such as *φθαίη, σταίη, βαίη*, in which it once appeared (*cf. Eustath. ad Il.*, π, p. 1090, l. 20).

(f) The 1st pers. pl. (*στάωμεν, στῶμεν*,) has *στέωμεν* with E inserted. Thus too *πταπτέωμεν*, *Od.*, χ, 216, from the Harl. ms. *φθέωμεν*, *ib.*, π, 383, and in the 3rd pers. pl. (*φθάωσι*) *φθέωσι*, *ib.*, ω, 437.—Together with *στέωμεν* appears *στείομεν* for *στήομεν*, of the same kind with *τεθνεῖστος, ζαχρεῖων*, &c., viz. with EI for η and the modal vowel shortened. In *Il.*, ρ, 95, *περιστείωσ'* was originally an universal reading, cited even by Herodian in the *Etym. M.*, p. 449, l. 31, but, according to the Venet. Schol., Aristarchus, inimical to the old analogy of this EI, changed it to *περιστήωσ'*. In compliance with this precedent, as *παρστήετον*, *Od.*, σ, 183, is undisputed, *στήομεν* also should be inserted in the only place (*Il.*, ο, 297,) which has *στείομεν*,—if we regard the agreement of form in *στήης, στήη, στήετον, στήωσι*, more than the old analogy of the tongue. A root *στε* must by no means be supposed for *στείομεν*; although such a root did exist, but with the digamma (*στεφ*), and with the meaning of *stiffen, make fast or sure*, and in the middle *make sure with oneself*, *στεῦτο γὰρ εὐχόμενος νικησέμεν*, *Il.*, β, 597, where the Schol. interprets it *κατὰ διάνοιαν ὥριζετο*, and *στεῦται γὰρ τι ἔπος ἐρέειν*, *Il.*, γ, 83, &c. With *στείομεν* stands or falls *βείω*, *Il.*, ζ, 113, *go*, *καταβείομεν*, *ib.*, κ, 97, *ἐπιβείομεν*, *Od.*, ζ, 262, κ, 334, but not *τί νυ βείομαι αἰνὰ παθοῦσα*, *Il.*, χ, 431, supported by *βέη*, *ib.*, π, 852, ω, 131, for *βέεαι, thou livest*, and *οὔτι Διὸς βέομαι φρεσίν*, *ib.*, ο, 194, in the words of Poseidon. The roots *βε* in *βέομαι*, (*Germ. weben, move*), and *βι* in *βίός* stand in the same relation as *ῖ* and *ῑο*, *ῖν* and *ῑ*, and it is not necessary, with Aristarchus, to read *βίομαι* for *βείομαι*, *Il.*, χ, 431.

(g) *ἔστατον, ἔστασι*, &c., the simple perfect forms, explained above, n. 24, 25.

(h) *ἔστασαν*. Wolf writes for *placed*, *ἔστασαν* in *στίχας ἔστασαν*, *Il.*, β, 525. Cf. *Od.*, γ, 182, σ, 307,—to

wit a form abbreviated from ἔστησαν *of the first aorist*—then again τοὺς ἔστασαν υἱεὺς Ἀχαιῶν, Il., μ, 56, which the Grammarians take for a syncopated pluperf. (ἐστήκεισαν). For *stood* he has also ἔστασαν throughout the Iliad: ἵπποι—ἔστασαν, Il., β, 777, cf. ib., δ, 331, 334, ε, 781, κ, 520, μ, 132, &c.,—a form abbreviated from ἔστησαν *of the second aorist*: but, on the other hand, ἔστασαν with the rough breathing through the whole Odyssey, so that, in this manner, the transitive and intransitive forms are confounded in the Iliad, and in the Odyssey likewise, though in a different manner.—That ἔστασαν is shortened from the *second aorist*, and *intransitive*, no ancient critic, as far as I know, has asserted. Aristarchus, however, according to the Venet. Schol. on Il., μ, 56, laid down,

- 1st, That the transitive ἔστασαν, *placed*, being abbreviated from the *first aorist* ἔστησαν, should be written with the smooth breathing, and, 2nd, that the intransitive ἔστασαν, as syncopated out of ἐστήκεισαν, should be written with the aspirate. With this opinion the Venet. Scholiast, Eustathius, &c., coincide.—Of these two assertions the second, viz. that ἔστασαν, *stood*, should be written with the aspirate, is confirmed by the compounds ἀφέστασαν, Il., ο, 672, φ, 391, and ἐφέστασαν, ib., ε, 624, &c. The form, however, is not syncopated, but as genuine an old simple pluperfect as ἀπετέθνασαν, Od., μ, 393, and ἐμξέλασαν, Il., β, 720. Uncertainty hangs about the first assertion, viz. that ἔστησαν was shortened into ἔστασαν. Such an abbreviation opposes all analogy,* and had it been admitted in this form of ἔστημι, we should find, in the frequent occurrence of parts of this verb, not only ἔστασαν for ἔστησαν, but also some traces of the abbrevia-

* Cf. Buttmann, appendix, p. 572.—Ἐπρεσε for ἔπρησε, which is there cited out of Hes., 9, 857, is more correctly given, by a Parisian ms., and one of the Scholiasts, ἔπραι, a radical form of πρήθω, the root of which thus appears to be ΠΡΑ (compare German *bra*-ten, French *em-bra*-ser), as that of πρήθω is ΠΡΑ in πίμπλαντο, πῖμπλῃσι.

tion of *στῆσαν, στῆσα, στῆσε, ἔστησε*. There are six places in which the transitive form *ἔστασαν* is brought into question. In one of these, *Il.*, σ, 346, *ἴστασαν*, the imperfect, is the common reading, and this decides respecting *Od.*, 9, 435, where both *ἔστασαν* and *ἴστασαν* (approved by Porson) are given as readings. Both passages may then decide with regard to *Il.*, β, 525, where the same difference prevails, and all three with regard to the remaining passages, *Il.*, μ, 56, *Od.*, γ, 182, σ, 307,—so that, in all of them, we should write *ἴστασαν*.

§ CCXXIV.

OF THE FORMS OF ΤΙΘΗΜΙ.

89. The roots in E without a modal vowel, retain this letter in several persons of the present and imperfect. Thus, from the simple root *Θε* come *προθέουσι*, *Il.*, α, 291, and with duplication, *παρτιθεῖ*, *Od.*, α, 192, and imperf. *ἐτίθει*.

present.

Indicative.

2nd, *τίθησθα*, cf. n. 48, 3rd, *τίθησι*, *παρτιθεῖ*, 3rd, *τιθεῖσι*, *Il.*, π, 262, . . . 1st, *τιθέμεσθα*, 2nd, *τίθεσθε*, 3rd, *τίθενται*.

Imperative.

. . . 2nd, *τίθεσθε*, *Od.*, τ, 406.

Conjunctive. . . Optative. . . .

Infinitive. Participle.

τιθήμεναι, cf. n. 54, *τιθείς*, *τιθέντες*, . . . *τιθήμενον*.

imperfect.

3rd, *ἰτίθει*, *τίθει*, 3rd, *τίθεσαν*, . . . 3rd, *ἐτίθεντο*, *τίθεντο*.

historical second.

Indicative.

1st, *ἔθεμεν*, *κάτθεμεν*, 3rd, *ἔθεσαν*, *δέσαν*, *δέσσαν*, . . . *κάτθεσαν*, *Od.*, β, 415, 3rd, *ἔθετο*, *δέτο*, *κατθέσθην*, 1st, *κατθέμεθα*, 2nd, *ἔθεσθε*, *δέσθε*, 3rd, *ἔθεντο*.

Conjunctive.

1st, *Θεῖω*, *Il.*, π, 83, 2nd, *Θεῖης*, *Od.*, κ, 341, 3rd, *Θεῖη*, *ib.*, 301,—1st, *Θέωμεν*, *ib.*, ω, 485, *Θεῖομεν*, *Il.*, α, 143, . . . 1st, *ἀποθείομαι*, *ib.*, σ, 409.

Optative.

1st, *Δείην*, Il., ε, 215, 2nd, *Δείης*, Od., ψ, 186, 3rd, *ἐπιθείη*,
 1st, *Δείμεν*, ib., μ, 347, 2nd, *ἐπιθείτε*, Il., ω, 264, 3rd,
Δείην, ib., δ, 363, . . . 1st, *παραιδείμην*, 3rd, *παραιδείτο*.

Imperative.

2nd, *Δές*, Il., ζ, 273, 2nd, *κάτθετε*, Od., τ, 317, *κάτθετ'*,
 ib., φ, 260, 3rd, *Δέντων*, ib., τ, 599, . . . 2nd, *Δέο*, ib.,
 κ, 333, *ὑπόθευ*, ib., ο, 310, 3rd, *Δέσθω*, Il., β, 382, 2nd,
Δέσθε, ib., ν, 121.

Infinitive.

Δέμεναι, *Δέμεν*, *Δεῖναι*, . . . *Δέσθαι*.

Participle.

καταθείς, Od., υ, 259, *Δέντες*, . . . *Δέμενος*, η.

Future.

1st, *Δήσω*, 2nd, *Δήσεις*, 3rd, *Δήσει*, 2nd, *Δήσετε*, 3rd, *Δήσουσι*,
 . . . 1st, *παραιθήσομαι*, 2nd, *ὑποθήσεται*, 1st, *ὑποθησόμεθα*,
 3rd, *Δήσονται*.

Infinitive.

Δησέμεναι, *Δησέμεν*, *Δήσειν*, . . . *Δήσεσθαι*.

Aorist first: only in the Indicative.

1st, *ἔθηκα*, *Δῆκα*, 2nd, *ἔθηκας*, 3rd, *ἔθηκε*, *προὔθηκε*, *Δῆκε*,
ἔθηχ', *Δῆχ'*, 3rd, *ἔθηκαν*, . . . *Δήκατο*, Il., κ, 31.

Aorist passive.

Participle.

ἀμφιτεθείσα, Il., κ, 271.

Obs.—The common forms of the 2nd aor. conj. *ᾶω*, *ᾶῃς*, *ᾶῃ*, are contracted from *θέω*, which the Etym. M., p. 449, l. 39, cites from Sappho (*Δέωμεν* appears, Od., ω, 485), *Δῆς*, *Δῆη*, and these with extended E: *Δείω*, *Δείης*, *Δείη*, then with short modal vowel, *Δείομεν*, *καταθείομεν*, ib., φ, 264, together with *Δέωμεν* and *ὑποθείομαι*, Il., σ, 409, for *ὑποθέωμαι*. This analogy is followed by the rest in E, and by the second aorists. Thus open, like *Δέωμεν*, are from *εἰμί*, *am*, *ἔω*, Il., α, 119, Od., ι, 18, *ἔησι*, Il., β, 366, *ἔη*, ib., κ, 225, μ, 300, ζ, 484, Od., τ, 329, 332, *ἔωσιν*, Il., ι, 140, &c., from *ἵημι* *ἄφῆη*, ib., π, 590, from *ἐμίγην*, *μιγέωσι*, ib., β, 475. With the first syllable contracted we find for *ἔησι*, *ἔωσι*, *ῆσι*, Il., τ, 202, and *ᾶσι*, Od., ω, 491. Also *ῆσιν*, Il., ο, 359, for *ἔησιν*, *ἄφᾶμεν*, H., VI, 22, middle *συνώ-*

μεθα, Il., ν, 381, for ἀφέωμεν, συνεώμεθα, δαῶμεν, ib., β, 299. With extended E: δαείω, Il., κ, 425, &c., δαμείω, Od., σ, 54. Δαμείης in Il., γ, 436, δαμείη in ib., χ, 246, ἐφείω, ib., α, 567, ἐφείης in Od., ν, 376, for ἐφήσεις, ἀνείη, Il., β, 34, μεθείω, ib., γ, 414, μεθείη, Od., ε, 471, κίχέω, Il., α, 26, μιγείης, Od., ε, 378, μιγείη, in ib., δ, 222. Lastly, μετείω, Il., ψ, 47, from εἰμί.—To this class belong εἴης in Od., ν, 415, εἴη, ib., ρ, 586, for εἴης, εἴη.* Finally, with E extended, and short modal vowel: κίχέομεν, Il., φ, 128, τραπέομεν, ib., γ, 441, ξ, 314, Od., θ, 292, δαμείετε, Il., η, 72.—Together with the extended E we find, by a mixture of the analogy of those in A, the double H in θήης, Il., π, 96, ἀνήη, ib., β, 34, σαπήη, ib., τ, 27, φανήη, ib., τ, 375, χ, 73, ω, 417, Od., ε, 394, ψ, 233. The Etym. Mag. has ἀνήη πλεονασμῷ τοῦ Η, p. 106, l. 52, and φανήη, p. 787, l. 26, with the remark that *Aristarchus* and the *accurate* Grammarians held this form to be the conjunctive instead of φανῇ πλεονασμῷ τοῦ η. Also the Venet. Schol. on Il., τ, 27, σαπήη: οὕτως Ἀρίσταρχος διὰ τοῦ η σάπήη, and Il., χ, 73, φανήη· ὅτι Ἀρίσταρχος φανήη διὰ τῶν δύο η ἀντὶ τοῦ φανείη. Here we have the origin of these forms: *Aristarchus*, who was hostile to the Æolic EI for H, persecuted also the EI arising by extension from roots in E, inasmuch as he, and others after him, wrote φανήη, ἀνήη,—subscribed the iota in the penultimate of στήη, φθήη (Etym. M., p. 73, l. 53, on ἀλώη),—and explained as *pleonastic* the final H, which they had rendered enigmatical. Hence there is no doubt that these forms should be rejected as creations due to the Grammarians, and that the distinction between those in A and E, as στήη, φθήη, and ἀνείη, σαπείη, should be observed.

§ CCXXV.

OF THE FORMS OF EIMI.

90. In εἰμί also several forms with the common modal vowels appear: ἔοις, ἔοι, &c., imperf. ἔον.

* Cf. Hermann *Dissert. I. de legibus quibb. serm. Homer*, p. XVI, Schäfer on Hes., εἴ, 538, in the Gnomics, p. 238.

Present.

Indicative.

1st, εἰμί, 2nd, ἐσσίη and εἶς (a), 3rd, ἐστί, ἐσθ', 3rd, ἐστόν, Il., α, 259, 1st, εἰμέν (b), 2nd, ἐστέ, 3rd, εἰσί and ἔασσι.

Conjunctive.

1st, ἔω, μετείω, 2nd, εἴης, 3rd, ἔησιν, ἦσιν, ἔη, εἴη, 3rd, ἔωσιν, ᾧσι, Od. ω 490.

Optative.

1st, εἴην 2nd, εἴης and ἔοις, Il., ι, 284, 3rd, εἴη and ἔοι, ib., ι, 142, 2nd, εἴτ', i. e. εἴτε for εἴητε, Od., φ, 195, 3rd, εἴεν.

Imperative.

2nd, ἔσσω (c), 3rd, ἔστω, 2nd, ἔστε, 3rd, ἔστων, Il., α, 338.

Infinitive.

ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, εἶναι.

Participle.

ἑών, ἐόντος, ι, α, ε, ες, ων, ας, ἐοῦσι, ἐοῦσα, ἐούσης, η, αν.

Imperfect.

1st, ἔα (d), Il., δ, 321, ε', Od., ζ, 222, 352, ἦα, Il., ε, 808, ἔον, ib., λ, 762, ἔσπον, ib., η, 153, ἔην, ib., λ, 762, &c.

2nd, ἔησθα, Il., χ, 435, ἦσθα, ib., ε, 898.

3rd, ἔην, ἦην, Il., λ, 808, Od., τ, 283, ψ, 316, ω, 343, ἦεν, Il., γ, 41, ἦν, ἔσκε, ib., ε, 536.—3rd, ἦστην, ib., ε, 10,—

1st, ἦμεν, 2nd, ἦτε, 3rd, ἔσαν, ἦσαν,* εἶατο, Od., υ, 106.

Future.

Indicative.

1st, ἔσομαι, ἔσομαι, 2nd, ἔσσαι, ἔσῃ, ἔσσαι, 3rd, ἔσεται, ἔσται, ἔσσεται, ἔσσειτ' and ἔσσειται, Il., β, 393, ν, 317,—3rd, ἔσεσθον, 1st, ἐσόμεσθα, ἐσόμεθ', 2nd, ἔσεσθε, 3rd, ἔσονται, ἔσονται, ἔσσουνται.

* Likewise τῆς δ' ἦν τρεῖς κεφαλαί, Hes., δ, 321, supported by the usage of Epicharmus, Herodotus, and the Lacedæmonians in Aristoph. Lysistr., v. 1260. Cf. Valcken. ad Herod., ν, p. 376, l. 21. This must not be supposed, as Eustathius would make it (ad Od., υ, p. 1892, l. 47), to be the singular, joined according to the *Bæotian idiom* with plural nouns; but, as the 2nd aor. pass. 3rd pers. plur., has EN for ΗΕΑΝ, so must there have been ἔεν for (ἔησαν) ἦσαν, which passed into ἦν.—According to Ael. Herodian, περὶ μονήρ, λέξεως, p. 45, it was also used by Simonides for the 1st pers. plural.

Infinitive.

ἔσσεσθαι, ἔσσεσθαι, ἔσσεσθ', Il., μ, 324, &c.

Participle.

ἔσσόμενα, Il., α, 70, ἔσσομένοις, σι, ἔσσόμενῃσι.

- (a) Ἔσσι and ἔσσί, as the verse may require, according to Bekker against Eustathius on Od., α, p. 1408, l. 14, thus in πολὺ φέρετρός ἐσσι. Ἀλλὰ χρεή, Il., δ, 56. Cf. Il., ε, 645, ζ, 522, ἔσσί, ἐμοί, ib., ε, 896, &c.—Εἷς is the shortened ἔσσί. For εἷς, ἥς is cited from αἶματος ἥς ἀγαθοῖο, Od., δ, 611, by Ael. Herodian.*
- (b) Εἰμέν constantly. The older form ἐσμέν appears in some places, e. g. Od., ο, 197, as a various reading.
- (c) Ἔσσι in ἄλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἶπῃ, Od., α, 302, γ, 200, &c. Full form ἔσσο, as in Sappho σύμμαχος ἔσσο.
- (d) Ἔα and ἔον as radical forms. Together with ἔα we find with doubled E, ἧα and (EAMI, EAM, EAN) ἧην.—The form ἔα indicates universally *the past*, and represents both aorist and imperfect. The third person ἧην is related to ἧα as ἧν to ἔα. The dual form ἧστην (from ἑώτην) has the Σ inserted.

§ CCXXVI.

OF THE FORMS OF ἴΗΜΙ AND ITS COMPOUNDS.

91. The root is I (iota), which is partly extended, by assumption of E into IE, partly changed into Ē, as the pronoun ἵ gives ἔ. From the original root proceed : μεθείεις, μεθείει, προίῃ, μεθείῃσι, ἴει, imperat., and ξύνιον, Il., α, 273, where Aristarchus read ξύνιεν. From IE proceed the forms without modal vowel : ἴησιν, ἴῃσι, ἴεται, &c.; and from the cognate radical in Ἐ those of the 2nd aorist : ἀφέτην, ἐφείῃ, πρῶτες, ὑφέντες; and likewise the 1st future and aorist.

92. The iota is short, but stands as long after two short syllables : αὐτε μεθείμεν, Il., ξ, 364, ὡς φάσαν ἰῆσαι, Od., μ, 192,

* Περὶ μονήζ, λέξεως, ed. Dindorf, p. 44.

Present.

Indicative.

2nd, *μεθίεις*, *Il.*, ζ, 523, for *μεθίης*, also *Od.*, δ, 372, from the Harleian ms.—3rd, *μεθίει*, *Il.*, κ, 121, *προίει*, *ib.*, β, 752, *ἴησιν*, *ib.*, φ, 158, *Od.*, η, 130, λ, 239, *άνήσι*, *ib.*, δ, 568, *ένήσι*, *ib.*, μ, 65,—1st, *μεθίεμεν*, *Il.*, ξ, 364,—2nd, *καθίετε*, *ib.*, φ, 132, *μεθίετε*, *ib.*, μ, 409, ν, 116,—3rd, *είσι* (˘˘˘), *ib.*, γ, 152, *προίεϊσι*, *ib.*, λ, 270,—. . . 3rd, *ίεται*, *Od.*, β, 327, *ένται*, *Il.*, δ, 77.

Conjunctive.

3rd, *προίῃ*, *Hes.*, γ, 153, as must be restored after *εἴ κεν* instead of *προίτοι*; *προίῃσι* (to be written after *ὡς δ' ὅτε* instead of *προίῃσι*), *Od.*, μ, 253, *μεθίῃσι*, *Il.*, ν, 234.

Optative.

2nd, *άνιείης*, *Od.*, β, 185.

Imperative.

2nd, *ίει* (˘˘), *Il.*, φ, 338, from *ίεε*, *ξυνίει*, *Od.*, α, 271, *προίει*, *ib.*, ω, 519,—2nd, *μεθίετε*, *Il.*, δ, 234, *άφίετε*, *Od.*, χ, 251.

Infinitive.

μεθιέμεναι, *Il.*, ν, 114, *μεθιέμεν*, *ib.*, δ, 351.

Participle.

έφιεῖς (˘˘˘), *Il.*, α, 51, *άποπροίεῖς* (˘˘˘˘˘), *Od.*, χ, 82, *άνιεῖσα* (˘˘˘˘), *Il.*, ε, 422, *προίεῖσα* (˘˘˘˘), *Od.*, β, 92, *ίέντες* (˘˘˘), *Od.*, δ, 626, *ίεῖσαι* (˘˘˘˘), *ib.*, μ, 192, *άφι-εῖσαι* (˘˘˘˘), *ib.*, η, 126, *μεθιέντα*, *Il.*, ζ, 330, *μεθιέντας*, *ib.*, δ, 240, . . . *ίέμενος*, *ω*, *ον*, *ω*, *α*, *ων*, *ους*, *ιέμένη*, *ην*, *άνιεμένη*, *άνιεμένους*, *έφιέμενος*, *έφιεμένη*.

Imperfect.

1st, *προίειν* (˘˘˘), *Od.*, κ, 100, also *ib.*, ι, 88, from the Harleian ms. and *ib.*, μ, 9, a form like the later form of the pluperfect, but without analogy in the imperfect. Hence it might be rejected for *προίῃν*, the older reading in *Od.*, ι, 88, μ, 9, especially since it opposes the law laid down by the *Etym. Mag.** for the formation

* Καὶ τὰ μὲν πρῶτα πρόσωπα τοῦ παρατατικοῦ γράφεται διὰ τοῦ ἦ, ὡς ἀπὸ τῶν εἰς μί. τὰ δὲ δευτέρα καὶ τρίτα διὰ διφθόγγου, ὡς ἀπὸ περισπωμένων. *Etym. Mag.*, p. 177, l. 9.

of this person, were it not supported by its evident origin, namely, as from ϵ , $\epsilon\iota\mu\acute{\iota}$, comes the imperf. $\xi\alpha$, so from $\iota\epsilon$ comes $\acute{\iota}\epsilon\alpha$, related to $\acute{\iota}\epsilon\iota\nu$, as $\epsilon\tau\epsilon\theta\acute{\eta}\pi\epsilon\alpha$ to the later $\epsilon\tau\epsilon\theta\acute{\eta}\pi\epsilon\iota\nu$. It is supported, moreover, by the Platonic $\epsilon\gamma\omega$ γε οὖν— $\pi\acute{\alpha}\sigma\alpha\nu$ ἤδη φωνὴν ἠφείν in Euthydem, § LI, Heind., which by its augment is brought still nearer to the pluperfect, yet can by no means be considered doubtful.

—2nd, $\pi\rho\acute{o}\iota\epsilon\iota\varsigma$, Od., ω, 333,—3rd, $\acute{\iota}\epsilon\iota$ (˘˘), Il., α, 479, δ, 397, &c., $\acute{\iota}\epsilon\iota$ (˘˘), ib., γ, 221, &c. $\acute{\alpha}\nu\acute{\iota}\epsilon\iota$, Od., ϑ, 359, $\acute{\alpha}\phi\acute{\iota}\epsilon\iota$, $\epsilon\phi\acute{\iota}\epsilon\iota$ ib., ω, 180, $\pi\rho\acute{o}\iota\epsilon\iota$, Il., α, 326, 336, always ˘˘˘; but $\epsilon\phi\acute{\iota}\epsilon\iota$ (˘˘˘), ib., ο, 444, with $\epsilon\phi\acute{\iota}\epsilon\iota$ (˘˘˘), Od., ω, 180, $\mu\epsilon\theta\acute{\iota}\epsilon\iota$ (˘˘˘), Il., ο, 716, $\acute{\alpha}\phi\acute{\iota}\epsilon\iota$ (˘˘˘), ib., α, 25, &c.—2nd, $\acute{\alpha}\phi\acute{\iota}\epsilon\tau\epsilon$, Od., χ, 251, $\kappa\alpha\theta\acute{\iota}\epsilon\tau\epsilon$ (˘˘˘), Il., φ, 132,—3rd, $\acute{\iota}\epsilon\nu$, Il., μ, 33, $\mu\epsilon\theta\acute{\iota}\epsilon\nu$ (˘˘˘), Od., φ, 377, $\xi\upsilon\nu\acute{\iota}\omicron\nu$, Il., α, 273, Aristarch. $\xi\upsilon\nu\acute{\iota}\epsilon\nu$, 3rd, $\acute{\iota}\epsilon\tau\omicron$, ib., β, 589, $\acute{\iota}\epsilon\tau'$, was eager, $\acute{\alpha}\phi\acute{\iota}\epsilon\tau\omicron$, Od., ψ, 240, let go,—2nd, $\acute{\iota}\epsilon\sigma\theta\eta\nu$, Il., σ, 501, &c.—3rd, $\acute{\iota}\epsilon\nu\tau\omicron$, ib., ν, 501.

Second aorist.

Indicative.

2nd, $\acute{\alpha}\phi\acute{\epsilon}\tau\eta\nu$, Il., λ, 642,—3rd, $\acute{\alpha}\nu\epsilon\sigma\alpha\nu$, ib., φ, 537, $\kappa\acute{\alpha}\theta\epsilon\sigma\alpha\nu$, let down, H., I., 503, $\pi\rho\acute{o}\epsilon\sigma\alpha\nu$, Od., δ, 681, 3rd, $\xi\upsilon\nu\epsilon\tau\omicron$, understood, ib., δ, 76.

Conjunctive.

1st, $\epsilon\phi\acute{\epsilon}\acute{\iota}\omega$, Il., α, 567, $\mu\epsilon\theta\acute{\epsilon}\acute{\iota}\omega$, ib., γ, 414,—2nd, $\epsilon\phi\acute{\epsilon}\acute{\iota}\eta\varsigma$, which belongs to Od., ν, 376, instead of $\epsilon\phi\acute{\eta}\sigma\epsilon\iota\varsigma$,—3rd, $\eta\acute{\iota}\sigma\iota\nu$, Il., ο, 359, $\acute{\alpha}\nu\eta\eta$ and $\acute{\alpha}\nu\epsilon\acute{\iota}\eta$, ib., β, 34, $\acute{\alpha}\phi\acute{\epsilon}\acute{\iota}\eta$ and $\acute{\alpha}\phi\acute{\eta}\eta$, ib., υ, 464, now $\acute{\alpha}\phi\acute{\epsilon}\acute{\iota}\eta$,—1st, $\mu\epsilon\theta\acute{\omega}\mu\epsilon\nu$, Il., κ, 449, 1st, $\sigma\upsilon\nu\acute{\omega}\mu\epsilon\theta\alpha$. ib., ν, 381, from $\sigma\upsilon\nu\acute{\epsilon}\acute{\omega}\mu\epsilon\theta\alpha$.

Optative.

1st, $\epsilon\acute{\iota}\eta\nu$, Il., ω, 227, in $\epsilon\pi\eta\nu$ γόου ἐξ ἔρον $\epsilon\acute{\iota}\eta\nu$ (doubtful), $\epsilon\phi\acute{\epsilon}\acute{\iota}\eta\nu$, ib., σ, 124,—3rd, $\acute{\alpha}\phi\acute{\epsilon}\acute{\iota}\eta$, ib., γ, 317, $\epsilon\phi\acute{\epsilon}\acute{\iota}\eta$, Od., α, 254, $\mu\epsilon\theta\acute{\epsilon}\acute{\iota}\eta$, Il., ν, 118, Od., ε, 471.

Imperative.

2nd, $\acute{\epsilon}\phi\epsilon\varsigma$, Il., ε, 174, $\pi\rho\acute{o}\epsilon\varsigma$, ib., α, 127, π, 38, 241, $\xi\upsilon\nu\epsilon\varsigma$, ib., β, 26, 63, ω, 133,—3rd, $\pi\rho\acute{o}\acute{\epsilon}\tau\omega$, ib., λ, 796.

Infinitive.

$\acute{\epsilon}\xi\acute{\epsilon}\mu\epsilon\nu$, Il., λ, 141, $\mu\epsilon\theta\acute{\epsilon}\mu\epsilon\nu$, ib., α, 283, $\pi\rho\acute{o}\acute{\epsilon}\mu\epsilon\nu$, Od., κ, 155, $\acute{\epsilon}\pi\iota\pi\rho\acute{o}\acute{\epsilon}\mu\epsilon\nu$, Il., δ, 94.

Participle.

ἀνέντες, Il., ε, 761, ὑφέντες, ib., α, 434, ἐνεῖσα, Od., ν, 387.

First aorist,—only in the indicative.

1st, ἦκα, Il., ο, 19, ἐφέηκα, ib., υ, 346, ἐφῆκα, ib., ε, 188, καθέηκα, ib., ω, 462, ἐπιπρόεηκα, ib., ς, 708, μεθέηκα, ib., ς, 539.

2nd, ἐνῆκας, Il., ι, 700.

3rd, ἦκεν, ἦκε, ἀνῆκεν, κε, ἀνέηκεν, ἀφῆκεν, ἔηκε, Il., α, 48, ἐνῆκε, ἐνέηκε, ἀφῆκε, ἀφῆκ', ib., κ, 372, φ, 590, ϑ, 133, ἀφέηκε, ἐφῆκε, ἐφέηκε, μεθέηκε, ib., ω, 48, μεθῆκεν, κε, ξυνέηκε, ib., α, 8, &c., πρόεηκεν, κε, ἀποπρόεηκε, Od., ξ, 26, ἐπιπρόεηκε, ib., ο, 299,—1st, ἐνῆκαμεν, ib., μ, 401,—3rd, ἦκαν, ib., ο, 458.

First aorist. Passive.

3rd, παρείθη, Il., ψ, 868.

First future.

1st, ἀφῆσω, Il., β, 263, ἐφῆσω, ib., ω, 117, &c., μεθήσω, ib., λ, 841,—2nd, ἐφήσεις, ib., α, 518, ἀνήσει, ib., β, 276,* ἐνήσει, Od., ο, 198, μεθήσει, ib., α, 77, ὑπερήσει, ib., ϑ, 198,—1st, ἐνήσομεν, Il., ξ, 131, μεθήσομεν, ib., ο, 553,—2nd, μεθήσαστε, ib., ν, 97, . . . 1st, ἐφήσομαι, ib., ψ, 87.

Infinitive.

ῆσειν, Od., ϑ, 203, μεθησέμεναι, ib., π, 377, μεθησέμεν, Il., υ, 361.

* Together with ἀνήσει we find ἀνέσει called the future of ἀνίημι. It appears in τῷ οὐκ οἶδ' εἴ κέν μ' ἀνέσει θεός, ἥ κεν ἀλώω, Od., σ, 265; but the constant analogy of this future,—according to which, forms with H stand in *fourteen* places against this single instance of E,—as well as the construction of εἴ κεν with the indicative, cast suspicion upon ἀνέσει; and the true reading is perhaps ἥ κέν μ' ἀνέη θεός, ἥ κεν ἀλώω,—although no one would admit such an alteration into the text without further authority. The form ἀνέσαιμι in εἰ κείνω—Εἰς εὐνὴν ἀνέσαιμι, Il., ξ, 209, which answers still less to the aorist ἦκα, belongs necessarily to εἶσα (*lecto imponerem*); and as here stands εἰς εὐνὴν ἀνέσαιμι, so it is said of one slain ἐς δίφρον δ' ἀνέσαντες ἄγον, where no one will think of ἀνίημι. Moreover, ἄνεσαν, Il., φ, 537, is not a first aorist, but is to be added, as a second aorist, to κάθεσαν, πρόεσαν, and thus the deduction of ἀνέσω, ἄνεσα, from ἀνίημι, appears to be quite groundless.

§ CCXXVII.

OF THE FORMS OF ΕΙΣΑ, ἦΜΑΙ.

93. The forms here collected proceed from the root Ε (*to set*), which has retained the S in Latin, (*se-d-eo*); the aorist extends the Ε where necessary; the perfect ἦμαι, *have set myself, sit*, doubles it.

Aorist.

Indicative.

3rd, εἶσεν, εἶσε, *set*, καθῆσεν, ε,—3rd, εἶσαν, . . . 3rd, ἐέσσατο.

Imperative.

εἶσον, Od., η, 163, ἔφessαι, ib., ο, 277.

Infinitive and Participle.

ἐφέssαι, Od., ν, 274,—έssας, ib., ξ, 280, ἀνέssαντες, Il., ν, 657, έssασα, Od., κ, 361, ἐφessάμενος, ib., π, 443.

Perfect.

1st, ἦμαι, 2nd, ἦσαι, 3rd, ἦσται with strengthening Σ,

ἦμεθα, ἦσθε, έσται,

είσται and ἦσται.

Imperative. Infinitive. Participle.

ἦσο, Il., γ, 406, καθῆσο—ἦσθαι—ἦμενος, ον, η, καθήμενος, οι, ω, μεθήμενος.

Pluperfect.

1st, ἦμην, 3rd, ἦστο, καθῆστο, 2nd, ἦσθην, Il., θ, 445, 458,

1st, ἦμεθα, 3rd, έατο, είατο, and ἦατο.

§ CCXXVIII.

OF THE FORMS OF ΕΞΩ, ΕΞΑ, ΕΙΜΑΙ.

94. The forms here collected are from the root FE (*vestis*), but have dropped the digamma. They have the meaning of *clothe*. The Ε is extended only in the perfect; the Σ is doubled, where necessary, in the future and aorist.

Perfect.

Indicative.

1st, είμαι, *am clothed*, Od., τ, 72, 2nd, έssαι, ib., ω, 250,

3rd, είται.

Participle.

εἰμένος, Il., ω, 308, εἰμένοι, εἰμένα, ἐπιειμένε.

Pluperfect.

2nd, ἔσσο, Od., π, 199, 3rd, ἔστο, Il., ψ, 67, with Σ inserted; ἔεστο, ib., μ, 464, 2nd, ἔσθην, ib., σ, 517.

Future.

Indicative.

ἔσσω, ἀμφιέσω, Od., ε, 167.

Aorist.

Indicative.

1st, ἔσσα, 3rd, ἔσσην, ἔσσε, 1st, ἐπίεσσαμεν, 3rd, ἔσαν, . . . ἔσσατο, Il., κ, 334, ἔσατο, ἔεσσατο, ib., κ, 177, ἔσαντο, ib., ξ, 350, ἀμφιέσαντο.

Imperative.

ἔσον, . . . ἔσαι, Od., ξ, 154, ἀμφιέσασθε, ib., ψ, 131.

Optative.

ἀμφιέσαιμι, Od., σ, 361.

Infinitive. Participle.

ἔσασθαι, Il., ω, 646, ἔσας, ἀμφιέσασα, . . . ἐσσάμενος, ἔσαμένω, Il., ξ, 282, ἐσσάμενοι.

§ CCXXIX.

OF THE FORMS OF EIMI, *WILL GO*. (CF. § CXXII, 5.)

95. Present.

Indicative.

1st, εἶμι, εἶμ',* 2nd, εἶσθα, Il., κ, 450, εἶσι, εἶσ', δίδεισι,—
1st, ἵμεν, 2nd, ἴτε, 3rd, ἴασι, . . . ἴενται, Od., χ, 304.

Conjunctive.

1st, ἴω, Il., ω, 313, 2nd, ἴησθα, ib., κ, 67, ἴης, 3rd, ἴησι, ἴη,
1st, ἴομεν, 3rd, ἴωσι.

Optative.

3rd, ἴοι, εἴη, Il., ω, 139.

* Commonly denoting the future; but sometimes as a present; ὅπη ἥελιος—εἶσ' ὑπὸ γαῖαν, Od., κ, 191, τῆμος ἄρ' ἐξ ἀλδς εἶσι γέγων, ib., δ, 401, a meaning that fluctuates between *go* and *about to go*.

Imperative.

2nd, ἴθι, 3rd, ἴτω, 2nd, ἴτε, 2nd, ἔσθε, Il., μ, 274.

Infinitive. Participle.

ἴμεναι, (a) ἴμεν, ἰέναι, and εἶην. (b)—ἰών, ἰόντος, ι, α, ες, ων. οὔσα, αι, ἰέμενος, οιο, ον, ω, ων.

Imperfect.

1st, ἦϊα, ἦϊον, 2nd, ἦϊες and ἦες, 3rd, ἦϊεν, ἦϊε, ἦεν, ἦε, ἰεν, ἦε, 3rd, ἴτην, 1st, ῥομεν, Od., κ, 251,—3rd, ἦϊον and ἦϊσαν, Il., κ, 197, &c., ἐπῆσαν, Od., τ, 445, ἴσαν. (c)

Future.

1st, εἴσομαι, 3rd, εἴσεται, Od., ο, 213.

First aorist.

3rd, εἶσατο, Il., ε, 538, εἶσατο, ib., ο, 415, εἰσάσθην, ib., ο, 544,—ἐπεισαιμένη, Il., φ, 424.

(a) For ἴμεναι (ἴ-), Il., υ, 365, Hermann *de Ellipsis. et Pleonasm.*, p. 234, writes ἴμμεναι. The latter is certainly quoted by the Etym. Mag., p. 467, l. 20, but without particular notice of the double M. He calls ἴμμεναι *Attic*, ἴμεν *Ionic*, so that ἴμμεναι is perhaps wrongly written. Moreover, the iota in ἴμεναι might be lengthened by arsis, as well as in ἴομεν for ἰώμεν.

(b) Εἶην is given as a genuine form of the infinitive. It stands in the passage: 'Ως δ' ὅτ' ἂν αἰῆξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν Γαῖαν ἐληλουθῶς, φρεσὶ πευκαλίμῃσι νοήσῃ. "Ὑνθ' εἶην ἢ ἔνθα, μενοινήσῃ τε πολλὰ. "Ως κραιπνῶς μεμαυῖα διέπτατο πότνια "Ἥρῃ. Il., ο, 82.—Porphyrius in the Venet. Schol. asserts, that the editions of Aristarchus and his school wrote εἶην with N (so that the earlier must have had εἶη), and that it signifies ὑπῆρχον. Thus, according to Aristarchus, it comes from εἶναι, and is the 1st person of the optative, as the Etym. Mag., p. 34, l. 18, likewise understands it.—The further explanation of the Scholiast, however, "this way or that way should I go," ascribes it as optative to ἰέναι. Whichever sense we give to it, the sudden introduction of the first person agrees ill with the Epic style; and hence the opinion of Philoxenus is preferable, as given in the Etym. Mag. *ut supra*. He derives it from εἶω, πορεύομαι, whence the future εἴσομαι ἐξ ἀλόθεν, Il., φ, 335, &c., and explains εἶην

as the infinitive, comparing with it the forms λέγην, φέρην, for λέγειν, φέρειν, which have remained in Æolic. It will not do to argue against this, that no farther trace of such infinitives appears in Homer: εἶην also would probably have given place to εἶεν, had it been soon enough recognised as an infinitive.

- (c) The forms from εἶω, imperf. ἥϊον, and those from ἔναι, appear together, the two series being distinguished by the H: ἥϊεν and ἔεν, ἥϊε and ἔε (ἴομεν as indicative, together with ἴομεν, is not found); hence we have placed ἥϊσαν beside ἴσαν. And as in εἰμί the imperfect has ἔα as well as ἔον, so that of εἶμι has ἥϊα together with ἥϊον. The form ἥϊει, Il., κ, 286, ν, 247, Od., δ, 290, appears to belong to an old formation of the imperfect in εα, εας, εε, ει, from εἶω (ἥεα, ἥεας, ἥεε), ἥει; so that it may be ranked with πρῶτειν, § CCXXVI.

§ CCXXX.

OF THE FORMS OF ΔΙΔΩΜΙ.

96. From δο, διδο, come some forms with modal vowel; viz. 2nd, διδοῖς and διδοῖσθα (l. διδοῖσθα, as the form διδοῖς lengthened by δα), 3rd, διδοῖ, and in the imperfect, 3rd, ἐδίδου, Od., λ, 289, and together with 2nd, ἐδίδως, ib., τ, 367, ἐδίδους, as a various reading. We even find a future form from διδο, διδώσομεν, Od., ν, 358, where, according to the Harleian Scholiast, *Aristophanes* unwillingly (δυσχεραίνων,) wrote over it παρῆζομεν. What he said upon ἀγλαὰ δῶρα διδώσειν, Od., ω, 314, is not noted; but he took offence also at ἐναίσιμα δῶρα διδοῦναι, Il., ω, 425, though nothing hinders us from considering this (with Hermann *de Pleonasm. et Ellips.*, p. 232,) to be the infinitive of the 2nd aorist, which might have the reduplication as well as the future.

97. Paradigm. (a)

Present.

Indicative.

1st, δίδωμι, Il., ψ, 620, 2nd, διδοῖς, ib., ι, 164, and διδοῖσθα, Il., τ, 270, 3rd, διδοῖ, Od., δ, 237, and δίδωσι, Il., ν, 299,—1st, διδομαι, 3rd, διδοῦσι.

Conjunctive. Optative.

1st, *δίδωμι*, Od., υ, 342, cf. Hermann on Viger, n. 28, p. 707,^(R) 2nd, *διδόϊτε*, 3rd, *διδόϊεν*.

Imperative. Participle.

δίδωθι, Od., γ, 380, *δίδου*, ib., γ, 58,—*διδούς*, *διδόντος*, *διδόντες*.

Imperfect.

2nd, *ἐδίδως*, Od., π, 367, 3rd, *ἐδίδου* and *δίδου*.

Second aorist.

Indicative.

1st, *δόσπον*, 3rd, *δόσπε*, 1st, *ἔδομεν* and *δόμεν*, Od., ω, 65, Il., ς, 443, 3rd, *ἔδοσαν*, *δόσαν*.

Conjunctive. (b)

1st, *δῶ*, Od., ι, 356, 2nd, *δῶς*, Il., η, 27, 3rd, *δώησιν*, ib., α, 324, *δῶσιν*, ib., α, 129, *δώη*, Od., μ, 216,—1st, *δῶμεν*, Il., ψ, 537, and *δώομεν*, ib., η, 299, 351, 3rd, *δώωσι*, ib., α, 137, . . . 1st, *περιδώμεθον*, ib., ψ, 485, 1st, *ἐπιδώμεθα*, ib., χ, 254.

Optative.

1st, *δοίην*, Od., ο, 449, 2nd, *δοίης*, ib., δ, 600, 3rd, *δοίη*, Il., ν, 121,—1st, *δοῖμεν*, ib., ν, 378, 2nd, *ἀποδοῖτε*, Od., χ, 61, 3rd, *δοῖεν*, Il., α, 18.

Imperative. Infinitive. Participle.

2nd, *δός*, 3rd, *δότω*, 2nd, *δότε*—*δόμεναι*, Od., ς, 417, *δόμεν*, Il., ς, 443, *δοῦναι*, *διδοῦναι*—*δόντες*, *δοῦσα*.

Future.

Indicative.

1st, *δώσω*, 2nd, *δώσεις*, 3rd, *δώσει*,—1st, *δώσομεν*, *διδάσομεν*, 3rd, *δώσουσι*.

Infinitive.

δωσέμεναι, *δωσέμεν*, *δώσειν*, *διδάσειν*.^(R)

Aorist first,

only in the indicative, as *ἦκα* and *ἔθηκα*.

1st, *ἔδωκα*, *δῶκα*, 2nd, *ἔδωκας* and *δῶκας*, 3rd, *ἔδωκε*, *δῶκε*, *ἔδωχ'*, *δῶχ'*.

(a) The forms are mostly active. Of the passive we find only the perfect *δέδοται*, Il., ε, 428, and 1st aor. passive, *δοθείη*, Od., β, 78, of the middle *θεοῦς ἐπιδώμεθα*, Il., χ,

254, namely, as *μάστιγας, let us give the gods as witenesses*, and *τρίποδος περιδόμεθον ἢε λείητος*, ib., ψ, 485, *let us wager*, &c., the earliest example of a *bet*, and *ἐμέθεν περιδάσομαι αὐτῆς*, Od., ψ, 78.

- (b) The conjunctive forms of the 2nd aor. would be originally δῶω (δῶ), δῶης, δῶησιν, and δῶη. Through duplication of the O arise from these the above cited δῶησιν and δῶη, and the shut form δῶσιν. So also δῶς from δῶης, and in the plural δῶομεν for δῶωμεν, and δῶωσι. The false mode of writing δῶη arose from the false persuasion of Aristarchus, that δῶς, δῶ, were the true forms, and that in δῶης, δῶη, as in *στήης, φανήης*, the final H was pleonastic. Others took the δῶη, ἀλώη, for optatives (the Ω standing for O), as they were with the Attics, or wrote δῶη, like *στήη*, a false form, which appears once or twice in some editions. *Wolf* has given δῶη as an optative; and, where necessary, has written *οι*, as *δοίης* for δῶης, Il., π, 625, Od., ν, 268. Elsewhere he follows the orthography of Aristarchus, δῶη in Il., ζ, 527, η, 81, &c.; but in the *Odyssee*, μ, 216, σ, 87, &c., he has given δῶη.

98. The analogy of δῶη is followed in the 2nd aor. of the post-Homeric *ἀλίσκω* and of *γιγνώσκω*: conj. ἀλώω, Il., λ, 405, Od., ο, 265, ἀλώη, Il., ι, 592, ρ, 506, Od., ξ, 183, ο, 300. Here also we should read ἀλώη, and in optative construction ἀλοίη like ἀλοίην, Il., χ, 253. So also ἔγνων, ἔγνως, ἔγνω, γνῶν, γνῶτην, Od., φ, 36.—conjunct. 1st, γνώω, ib., ξ, 118, ρ, 549, and γνῶ, 2nd, γνῶς, ib., χ, 373, 3rd, γνῶ, Il., α, 411, π, 273, 1st, γνώομεν, Od., π, 304, γνῶμεν, 2nd, γνῶτον, ib., φ, 218, 3rd, γνῶσι and γνώωσι, Il., α, 302, and ψ, 610, 661, ω, 688,—optat., γνοίην, γνοίης, γνοίη, γνοῖεν,—imperative, γνῶτε. But the infinitives (ἀλῶμεναι, Il., φ, 495, ἀλῶναι, ib., φ, 281, γνῶμεναι, ib., 349, &c., γνῶναι, Od., β, 159), assimilate themselves, like *τιθήμεναι*, to the infinitive of the pure *φορῆναι*, *φορήμεναι*.

99. As ἀλῶναι and γνῶναι in the infinitive, so one form in the participle retains the Ω, namely, ἐπιπλῶς εὐρέα πόντον, Il., ζ, 291, which, compared with κατέβρω, H., I, 127, ἐπέπλω, Od., γ, 15, παρέπλω, ib., μ, 69, can only be the participle of the 2nd aorist.

§ CCXXXI.

OF THE FORMS IN Υ AND Ι.

100. The forms of those in Υ in the optative are without *υ*, as often as *a consonant* would follow *υι*, before which *ι* cannot stand.

101. Of this sort are θάπτοιμεν δαινυτό τε λαός, Il., ω, 665, or δαινυτο.—Πλέονές κε μνηστῆρες—Ἡῶθεν δαινύατ'· ἐπεὶ πέ-
 έσσι γυναικῶν, Od., σ, 248, l. δαινύιατ'; and, according to
 his analogy, in the perf. pass. νέυοιεν κεφαλὰς—λελυτο δὲ γυῖα
 κάστου, ib., 238, for λελυτο. Not less in the active forms :
 of ἔδυν in θάρσυνον—μή τίς μοι—ἀναδύη, Od., ι, 377. A
 Vienna MS. has ἀναδοίη, l. ἀναδυίη, viz. δυίη, as σταίη, δείη,
 οίη. In like manner read δυίη, Od., σ, 348, for δύη; for ἐκ-
 ύμεν, Il., π, 99, read ἐκδύμεν, as also the Munich MS. has
 or ἐκδύμεν.

102. The infinitive ζευγνύμεν ἄνωγεν, Il., π, 145, compared
 with ζευγνύμεναι, (~~~~~), Il., γ, 260, and ζευγνύμεν αὐτός, ib.,
 120, cannot be otherwise than short, wherefore Bekker
 with Hermann, *de Ellipsis. et Pleon.*, p. 232, writes ζευγνύ-
 μεν.

103. Of those in iota we find only two : (φθιμην) φθίμην
 ἀποφθίμην, Od., κ, 51, and (φθιτο) φθίτο in πρὶν γάρ κεν καὶ
 φθίτ' ἄμειροτος, ib., λ, 330.

§ CCXXXII.

CATALOGUE OF VARIOUS FORMS OF VERBS.

1. As in the declensions, so in the verbs, it seems neces-
 sary to enumerate the *various* forms of the same word. The
 notion of *anomaly*, under this head, must be duly circum-
 scribed or even altogether abandoned, since here no common
 paradigm can be assumed as the *rule* (νόμος), no present as
original, but the root only prevails throughout; to which
 the most different formations, arising in the manner hitherto

developed, are equally to be referred.—Moreover, not all the forms, which stand together under the verbs placed above each article, are to be considered as belonging to these verbs. The prefixed verbs are so placed to indicate the root, and to avoid prefixing the bare roots. Under them are collected whatever forms are *related to the root*.

1. Ἀβακῆν, *not to know*,

appears in one form, Τῷ δ' ἱκελος κατέδου Τρώων πόλιν· οἱ δ' ἀξάκησαν, Od., δ, 249. The root is Βακ in ἔπος δ' εἶπερ τι βέβακται, Od., θ, 408, *has been spoken*. Hence that explanation, *spoke not, kept themselves quiet*, ἡσύχασαν, Etym. Mag., p. 2, 30, and ib., l. 48. Sappho, ἀλλ' ἀξακῆν τὰν φρέν' ἔχω, *tranquil*. Also from BAKZ, (βαζ) βάζειν, *to speak*, βάζετε, ἐξάζομεν.

2. Ἀγαμαι, *wonder at, admire*.

Root ΓAF (cf. Germ. *gaf-fen*, *to gape at*, and *gav-isus*) with strengthening A. From ΓAF comes (γαF, γαι) κῦδεϊ γαίων, Il., α, 405, *proud and rejoicing in his glory*. ΓA with NY, γανύσσεται, *will rejoice*, Il., ξ, 504, and without modal vowel, γάνυται, γάνυνται, with NA, γανόωντες, γανόωσαι, *bright-shining, flourishing*.—From ΑΓAF (ἀγα) ἀγαμαί τε τέθηπά τε, Od., ζ, 168, ψ, 175, and in fuller form (ἀγαF) with inserted A, (ἀγάFεσθαι, ἀγάεσθαι) ἀγάσθαι, *to grudge*, Δεαῖς ἀγάασθε, Od., ε, 119.—Ἠγάασθε, ib., ε, 122, like μνάσθαι, n. 69.—Future, (ἀγα) ἀγασσεσθαι, ib., δ, 181. Aorist, ἠγάσσατο, Il., γ, 181, and ἀγάσσατο, ἀγασσάμεθα, ἀγασσάμενοι. Conjunct. ἀγάσσησθε, Il., ξ, 111, and (εἶπερ καὶ) ἀγάσσειας for ἀγάσῃας. The extended form ἀγαίομαι (ΑΓΑFΟΜΑΙ) in ἦτορ ὑλάκτει ἀγαιομένου κακὰ ἔργα, expresses at once *astonishment* and *indignation* (Od., υ, 16). Of ΑΓAZ, whence ἀγαζόμενοι in Pindar, N, 11, 6 (7), a trace was formerly found in ἀγαζόμεθ', Od., κ, 249, now ἀγασσάμεθ'.

3. Ἀγείρω, *assemble*.

Root ΓEP (*ger-o*.) with A collective, ἄμα, *to bring together*.—From ΑΓEP, 2nd aor. ἀγέροντο, ἀμφαγέροντο and ἀγέρεσθαι (l. ἀγέρεσθαι), Od., β, 385, and (ἀγερόμενοι) ἀγρόμενοι, ων, οἰσι,

αι, ησι.—1st aor. pass. ἀγέρθη, ἄγεσθην, ἤγεσθην, and pluperf. ἀγέγεσθαι, ἀγέγεσθαι, Π., υ, 13, and ἀγέγεσθαι, ib., δ, 211, Od., 388, ω, 21.—ΑΓΕΙΡ, ἀγείρω, ἀγείρετο, &c., ἀγειρα. (Ἀγερε) ἀγείρεσθαι, Π., κ, 127, to assemble themselves, and θυμηγερέων, Od., η, 283, gathering strength, reviving, and with inserted ο, ἠγερέθονται, ἠγερέθοντο. Cf. § CLXVI, 1. Also ΑΓΥΡ, hence ἄγυρις, crowd, ὀμήγυρις, ὀμηγυρέες, (ἀγυριδ) ὀμηγυρίσθαι Ἀχαιοῦς, Od., π, 376, and with paragogic ΤΑ, χρέματ' ἀγυρτάζειν, ib., τ, 284, to collect wealth. Lastly, ἀγορή, assembly, and hence (ἀγορα) ἀγορεύειν.

4. Ἄγνυμι, break.

Root FΑΓ, fut. ἄξω, aor. (ἔφαξε) ἔαξε, Π., η, 270, ἔαξε, cf. CLVII, 1, c, ἄξης, ἄξαι, ib., ζ, 306, ἄξαντε, ib., ζ, 40, and optat. (κατ'ἔφαξαις) καυάξαις, Hes., ε, 611, 638. Cf. § CLXV, —Ἐφάγη ξίφος, broke, Π., γ, 367. Cf. § CLVII, 2, and γη, Π., π, 801. Plur. πάλιν φάγεν ὄξεις ὄγχοι, Π., δ, 214.—With augment stands αὐχένας ἥξε, Od., τ, 539, with ΝΥ, ἐριάγνυται, Π., π, 78, of the voice of Hector, breaks itself, reverberates around, ἄγνυτον, ib., μ, 148, ἀγνυμενίων, ib., π, 59, Od., κ, 123.

5. Ἀείρω, lift up.

Root AFEP in ἀέρθη, ἄεσθην, ἀεσθείς, and (ἄορ) ἄωρετο.—AEIP ἀείρων, ἀειρόμενος, ἀείρας, ἀειράμενος.—AEIP, AIP, in ἐναίρω, (tollo) slay, αἶροντα, 2nd aor. mid. ἀρόμην, ἀροίμην, ἄρηαι, ἀρέσθαι, &c., aor. 1st, ἤρατο, ἤρα'.—Ἀερ with ΝΥ, AEPNΥ, PNY, in ἀρνύσθην, ἀρνύμενος, to carry off for oneself, said of things which are fought or contended for, hence to win or to strive for as a prize, ἐρῆϊον—ἀρνύσθην, Π., χ, 160.—Τιμὴν ἀρνύμενοι Μενελάω, Π., α, 159, and ib., Heyne. Cf., ε, 553, and Ἀρνύμενος ἦν τε ψυχὴν, Od., α, 5, he endured much in order to win,—to preserve,—AEP with paragogic ΕΘ, ἀείρονται. From ἐναίρω, ἔναρα, spoils of a slain enemy, and hence ἐναρίζω (τινά), despoil one when slain, slay.

6. Ἀέζω, increase.

Root FEΓ (in veg-etus,) with the prefixed A, AFEG, with : ἀέξει, ἀέζεται, ἀέζων, ἀέξε, ἀέξετο, Π., λ, 84. Cf. ἀλέξω

under ἀλαλκεῖν.—From AFEG, AFTE come *augeo* and αὖ-
ξομαι out of Homer.

7. Ἀῆναι, *to blow*, ἀέσαι, *to sleep*.

Root FE (cf. Germ. *weh-en*) with the strengthening A, AFE, without modal vowel and with E doubled, cf. n. 60, (αη) Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, Il., ι, 5, ἀήμεναι, ib., ψ, 214, ἄῆναι, ἀνέμων μένος ὕγρον ἀέντων, Od., ε, 478. Imperf. ἄη Νότος, Od., μ, 325, ἄη Ζέφυρος, ξ, 458, and διᾶει, i. διᾶη, cf. n. 83. Pass. θυμὸς ἄητο, Il., φ, 386, *was blown up, excited*, and λῆων—ύόμενος καὶ ἀήμενος, Od., ζ, 131.—In the 1st aor. ἀέσαι, *to draw breath in sleep, to sleep*, ἄφισα, ib., γ, 490, ἄφισαμεν, ib., γ, 151, and (ἀέσαμεν) ἄσαμεν, ib., π, 367.

8. Ἀΐσσω, *rush impetuously*.

Root FIK, whence ἵκω *arrive*, and with the strengthening A, AFIK, with the notion of *press upon, rush*, and long iota; as, τόξων αἰκᾶς ἀμφὶς μένον, Il., ο, 709, πολυαἰκὸς πολέμοιο, ib., α, 165, κορυθαἰκί, ib., χ, 132, τριχάϊκες, Od., τ, 177, thus not ἐπαΐζαι, Il., ε, 263, η, 240, μ, 308, ν, 513, Od., κ, 295, but ἐπαΐζαι, cf. Bekker, p. 153.

9. Ἀλαλκεῖν, *to repulse*.

Root ΔEK (*luc-ta*,) with strengthening A.—AΔEK, AΔKE in ἀλκή and AΔK (ἀλαλκ) in ἄλαλκε, ἀλάλκοι, οἱς, ἀλάλκοιεν, ἀλαλκόμεναι, μεν, ἀλαλκεῖν, ἀλαλκῶν.—AΔEK with Σ or ΣΕ, pres. ἀλεξέμεναι, μεν, ἀλεξόμενοι, Od., ι, 57, ἀλεξώμεσθα, with aor. ἀλέξασθαι, Il., ν, 475, ἀλεξήσεις, Od., γ, 346, and fut. ἀλεξήσιν, ἀλεξήσεις, ἀλεξήσονται. The forms in the present appear to be *future forms*, which, together with ἀλεξήσιν have lost the meaning of the future.

10. Ἀλαλύκτεσθαι, *tremble with grief and anxiety*.

Root ΛΥΓ in *lug-eo*, with the strengthening A and TE inserted, as ταχ, ἀτακτέω, &c., (cf. *lug-eo, luct-us*) AΛΥΚΤΕ, whence ἀλαλύκτεσθαι—οὐδὲ μοι ἦτορ Ἐμπεδον, ἀλλ' ἀλαλύκτεσθαι, Il., κ, 94.

11. Ἀλεείνω, *avoid*.

Root AΔEF, AΔE.—From the former come 1st aor. ἡλείατο,

ἀλεύατο, ἀλεύαντο. Imperat. ἄλευαι, conj. ἀλεύεται, Od., ξ, 100, ἀλεύασθαι, ἀλευάμενος. Cf. § CCXIII, 37.—That which stands as present, τὴν οὐτίς ἀλεύεται (earlier ἀλεύαται) ὅς κε γένηται, Od., ω, 29, should perhaps be read ἀλεύατο. Then without Υ: ἀλέασθε, ἀλέαντο, ἀλέηται, ἀλέωνται, ἀλέασθαι,—mp. ἀλέοντο, Il., σ, 586, which should perhaps be ἀλέαντο. ^(R)—ΑΔΕΦ with paragogie ΕΝ, pres. ἀλεείνω, εις, &c.

12. Ἀλαστεῖν, *to be indignant*.

Root ΛΑΔ, Lat. *latus* belonging to *fero*, with the notion of *endure*. Whence μὴ μοι, ἄλαστε, συνημοσύνας ἀγόρευε, Il., χ, 261, and from ἀλαστέω, *endure not, am indignant*, ἡλάστεον ἐ Δεοί, ib., ο, 21, ἀλαστήσας ἔπος ἡὔδα, ib., μ, 163, and τὸν δ' παλαστήσασα προσηύδα Παλλὰς Ἀθήνη, Od., α, 252, *indignant on this account* (ἐπί).

13. Ἀλλομαι, *spring*.

Root FAΛ (cf. *sal-tus*), in Homer in the 2nd aor. ἄλσο, Il., ς, 754, and ἄλτο with lengthened alpha, § CLXXI, 1, CCXVIII, 31. Conj. ἄληται, Il., φ, 536, and ἄλεται, perhaps ἄληται and ἄλεται, so that in the other forms the aspirate vanishes only in consequence of the compression of the syllables.—Partic. ἐξάλμενος, ἐπάλμενος, κατεπάλμενος.—Of the 1st aor. only ἐσήλατο, Il., π, 558.

14. Ἀλοία, *smote*,

appears only in γαῖαν πολυφόβην χερσὶν ἀλοία, Il., ι, 568. Root ἄλοF in ἄλω, *the threshing-floor*, and hence ἀλοφάω, ἀλοιάω, properly *to strike in threshing*, hence *to strike generally*, and ἀπηλοίησεν, Il., δ, 522, *broke in pieces*.

15. Ἀλύω, *to be of wandering or unsettled mind*, by reason of grief or joy.

Root ΛΥ in λύω (whence also *lues*), with strengthening Α: ἑλύεις, ὅτι Ἴδρον ἐνίκησας, Od., σ, 333.—The wounded Venus, ἑλύνουσ' ἀπεξήσατο, Il., ε, 352. Hence ἀλύσκων, Od., χ, 363, 382, ἀλύξων and ἀλύξαι together with ἀλυσκάζω, *wander away, withdraw myself, avoid*, and the form with double Σ: κύνης ἀλύσσοντες, Il., χ, 70, *raving, furious*, and λύσσα.

16. Ἀλῶναι, *to be taken*.

Root ΛΑΟ, ΛΩ, and Α from ἄμα. In Homer only in the 2nd aor. *to be taken*: 3rd pers. ἦλω (as ἔγνων), Od., χ, 230, ἀλοίην, ἀλοίη, ἀλώω, ἀλώη, ἀλῶναι, cf. n. 98, part. ἀλόντε, Il., ε, 487.

17. Ἄμεναι, *to satiate*.

Root ΑΔΦ, cf. SATVR and Germ. *sättigen*, whence ΑΔΦΕ, (ἀδφηκότες) ἀδδηκότες, *satiated*, and δείπνω ἀδήσειεν, Od., α, 134, ἀδδην.—From ΑΔΦ, proceed ΑΦ without Δ and ΑΔ without Φ. From ΑΦ (ἄφμεναι) ἄμεναι in χρὸς ἄμεναι ἀνδρομέοιο, Il., φ, 70, ἄσειν, ἄσεσθε, ἄση, ἄσαι, ἄσασθαι, all with long Α, wherefore ἦ μὴν καὶ κρατερός περ ἐὼν ἄσται πολέμοιο, Hes., α, 101, is probably a corruption from (ἄφεται) ἄεται, and is future; also (ἄατος) ἄτος, *insatiable*.—From ΑΔ, ἄδος ἵκετο θυμόν, *satiety*, Il., λ, 88, and ἄδην. For the forms belonging to ἁσάμην see § CLXVIII, 3.

18. Ἀναίνομαι, *refuse, deny*.

Root ΝΑΝ (cf. *na*, Bavarian for *nein*, *no*), ΑΝΑΝ, (αναιν) ἀναίνομαι, *say no*, ἀναίνομαι, ἀναίνεαι, ἀναίνετο, aor. ἀνήνασθαι, and conj. ἀνήνηται, Il., ι, 510, and indic. ἡναίνετο, ib., σ, 450, and ἀπηνήναντο, ib., η, 185, *rejected*.

19. Ἀνδάνω, *please*.

Root FΑΔ, whence ἄδε, ἄδοι, ἀδεῖν, and (ἐφαδεν) εὔαδεν, Il., ξ, 340, ρ, 647, Od., τ, 28, and (ἐφαδώς) ἐαδότα, Il., ι, 173, Od., σ, 422.—FΑΔ, FΗΔ, ἥσατο δ' αἰνῶς, Od., ι, 353. ΑΝΔΑΝ ἀφάνδανει, ἦνδανε, ἐπιήνδανε.

20. Ἀνθῆσαι, *to bloom, to blossom*.

Root ΑΝΕΘ, perf. with reduplication ἀνήνοθα,^(R) whence αἶμα' ἔτι δερμὸν ἀνήνοθεν ἐξ ὠτειλῆς, Il., λ, 266, *bursts, springs up*; κνίσση μὲν ἀνήνοθεν, Od., ρ, 270, from the house of Ulysses. Likewise ἦνοθα compounded with ἐν and ἐπί (*on* and *over*) ψεδνὴ δ' ἐπενήνοθε λάχνη, Il., β, 219, on the head of Thersites: *scanty hair was spread on and over it*. Cf. Il., κ, 134, Od., θ, 365. Besides these we find only ΑΝΕΘ, ΑΝΘΕ, ἀνθῆσαι, Od., λ, 320.

21. Ἀνάγω, *command*.

the present stand θυμὸς ἐποτρύνει καὶ ἀνάγει, Il., ο, 43, ὤγετον, ib., δ, 287, and without modal vowel ἀναγμεν, H., I, 28, ἀνάγη, Il., κ, 130, ο, 148, ἀνάγοιμι, ἀνάγοιτ'. Imperat. ὤγεται, Od., β, 195, ἀνάγετε, ib., ψ, 132, and without modal vowel ἀναχθι, Il., κ, 67, &c.; so that XΘ extends to the other persons also: ἀνάχθω, ib., λ, 189, ἀναχθε, Od., χ, 437, infin. ὤγέμεν, imperf. ἀναγον, Il., ε, 805, and ἥναγον, ib., ι, 578, ὤγε, ἀναγον, and ἥνάγεον, ib., η, 394; but cf. n. 32.—There is likewise a form with A: ἀναγα, ἀναγας, ἀναγε, which is considered as perfect, although it never has the augment, and pluperf. ἥνάγεα, cf. n. 31, ἥνάγει, not ἀνάγει. Also ἀνώξω, ὥξομεν, ἀνῶξαι.

22. Ἀπαφίσκω, *delude*.

root ΑΦ, ΑΦΕ in ἀφή, and (ἀπαφ) ἥπαφε, Od., ξ, 488, ἀπαφην, ib., ξ, 360, conj. ἐξαπάφω, ib., ψ, 79, opt. ἀπάφω, ib., 216, ἐξαπάφοιτο, Il., ι, 376, *to caress, to flatter, to delude by caresses and flattery*, generally joined with μύθω, ἔεσσιν, and from ἀπαφε ἀπαφίσκει.

23. Ἀπηύρα, *took away*.

root FPA, whence *fraus* (*taking away*), *deceit*, with the strengthening A, AFPA, whence the root αυρα, which gives ἀπυράς in καὶ μιν μέγα κῦδος ἀπυράς, Il., ς, 237, likewise ἀπυρά, ἀπυράων, and ἀπυράτο, Od., δ, 646.—Thus we must distinguish from these forms ἀπούρας, root OP, and ἐπαυρεῖν, root FPΥ, which even Buttman associates with them. Still less can εὐρίσκω be related to this stock, the root of which, εὐρ, FP, EFEP, conveys the notions of *draw* and *forth*, i. e. *to draw to light, to discover*.

24. Ἀεξημένος, *laden, oppressed*.

root FAPE, whence βαρεός, βαρέ-ος, and *bairan, bar*, Gothic *to bear, bore*, and with the strengthening A, (ἀ)φαεξημένος, (ἀ)εξημένος, ᾗεξημένος, *heavily laden*. Γῆραι' λυγρῶ κεῖται ἐνὶ γάροις ἀεξημένος, Il., σ, 435, cf. Od., ζ, 2, ι, 403, ψ, 283. Different from ἀεξημεναι belonging to ἀεῶω, *pray*, ib., χ, 322.

25. "Ἄγω, *fit*.

Root AP, aor. ἄρσε, Od., φ, 45, and ἐπῆρσεν, Il., ξ, 339, ἄρσον, ἄρσαντες, ἄρσας. Cf. § CCXIII, 39, CCXVIII, 63. —"Ἀραρον, ἤραρε, ἀράρη, ἀραράων.—"Ἀρθεν for ἄρθησαν,—perf. ἀρήρη, ἀρηρός, ῥότι, &c., ἀραρυῖα, &c.—pluperf. ἀρήρει and ἤρηρει, Il., μ, 56. —APE, aor. ἀρέσαι, *conciliate, accommodate*, Il., ι, 120, τ, 138, ταῦτα δ' ὀπίσθεν ἀρεσσόμεθ', ib., δ, 362, ἀρεσσάμενοι, ἀρεσάσθω, &c.—APAPEΣK, ἀράρισκε, *fitted on*, Od., ξ, 23. —APTE (*ars, art-is,*) in composition ὁμαρτέων, *uniting oneself, acting together with another*,---ὁμαρτήτην, ὁμαρτήσαντε, and ἐφομαρτείτην, ἐφομαρτεῖτε; and as the opposite of this 'AMAPTE, aor. ἀμαρτεῖν (perhaps originally ἀφαρτεῖν, as μῖν from Fῖν) *to separate oneself, to wander away from an object, to miss or fail*: ἀμαρτε, εν, ἀμάρτη, ἀμαρτῶν, ἀφαμαρτούση, Il., ζ, 411,---fut. ἀμαρτήσεσθαι ὅπωπῆς, Od., ι, 512, *that I should be deprived of sight*.---AMAPTAN, imperf. ἡμάρτανε, *failed, missed*.---APTΥ (*to fit, to order*), ἀρτύνει, ἀρτύναντες, ἀρτύνθη, fut. ἀρτυνέουσα.---APE with ΘM, (ἀριθμ) ἡρίθμεον (*to set in order while counting, to count or number*), ἀριθμήσω, -σας, ἀριθμηθήμεναι; and APΘM, ἀρθμήσαντε, Il., η, 302, *united*.

26. 'Αφύσσω, *draw*.

Root ΦΥ and ΦΥΓ (cf. Germ. *Pfü-tze, puddle, Pfu-hl, pool*) with prefixed A, ΑΦΥΓ, whence ἀφύσσω, as from πρηγ, πρήσσω. Pres. ἀνοχέει . . . ἀφύσσω, Il., α, 598. Cf. Od., ι, 9. Fut. ἀφύξειν, Il., α, 171. The aorist from ΦΥ, ΑΦΥ, ἄφυσσον, Od., β, 549, ἀφύσσας, ib., ι, 204, ἀφύσσατο, Il., π, 230, ἀφυσσάμενος, ib., ψ, 220, ἀφυσσάμενοι, ib., γ, 295, κ, 579, Od., δ, 359, ἄφυσσε, ἄφυσσεν, Il., ξ, 517, Od., β, 379.

27. "Αχομαι, *afflict myself, grieve*.

Root AX, Germ. *Ach* and *Woh, woe*. Hence ἄχομαι. Nῦν δ' ἄχομαι, Od., τ, 129, σ, 256; aor. (ἀναχ) ἤκαχε (*afflicted, injured*), Θεσπεριούς, ib., π, 427, and middle ἀνάχοντο, ἀναχοίμην, ἀναχοίμεθα, ἀνάχοντο. Likewise AX, AXEF, ἀχέων, *afflicting oneself, θυρόν ἀχέων, grieving at heart*, only in this form, and without F, ἀχέων, ἀχέουσα. Hence with reduplication, ἀνάχησε τοκήας, Il., ψ, 223, cf. § CCVIII, 11, ἀνάχημαι,

rc., concerning which see § CLXVI, 1, CLXVIII, 10, CCXII, 34; **AKAXEΔ**, ἀκαχίζω, afflict, ἀκαχίζεις, ἀκαχίζω, ἀκαχίζατ' ; cf. § CCXII, 35, c ; **AX** with **NY** : ἀχνομαι, torment myself, ἀχνομενος, ἀχνοτο ; **AX** with **ΘΕ**, ἀχθος, ἀχθε-ας, burden, pain, ἀχθεομαι, am oppressed, pained, ἀχθεομαι ἐνχοος, Il., ε, 361, ἡ-χέτο, was grieved, vexed, ηῦδ' ἡχέτο, Od., ο, 457, was laden.

28. Βάιω, walk, go.

We have already cited βάτην for βήτην τῷ δ' αἰέοντι βάτην, Il., α, 327, &c., with τῷ δ'—ἀεματα βήτην, ib., δ, 115, &c., and ἐβήτην, ib., ζ, 40.—The imperative has ΣΚ and the notion of speed^(B) in Βάσκέ' ἴθι, Il., β, 8, &c., the active meaning appears in κακῶν ἐπιβασκέμεν υἱας Ἀχαιῶν, Il., β, 234. The participle form with the prefix ΒΙ, and the meaning of *stalking along*, joined with μακρά, ὦμι, appears in ἦε μακρὰ βιβάας, Il., η, 213, &c., ὦμι βιβάοντα τυχάν, ib., ν, 371. The same form lengthened by ΣΘ : Αἶας δὲ πρῶτος προκαλέσσατο μακρὰ βιβάσθων, ib., ν, 809, cf. ο, 676, π, 534, and ΒΙΒΑ with nodal vowel μακρὰ βιβάοντα, Il., γ, 22, and ὦχλ' δὲ ποδάκεις Αἰακίδαο Φοῖτα μακρὰ βιβάστω, Od., ι, 539. Also we find οτις τοῖα πέλωρα (namely βήματα) βιβά, H., II, 225.

29. Βάλλω, throw.

Root ΒΕΛ (in βέλος, dart,) and ΒΑΛ (cf. English *ball*). ΒΕΛ, ΒΑΕ, 2nd aor. opt. βέλο, Il., ι, 288, and conj. βιήεται, Od., ε, 472, manifestly for βιήεται—ΒΕΛ, ΒΟΛΕ, βεβόληατο, Il., ι, 3, βεβόλημένος, ib., 9, Od., κ, 247, hence ἀντιβόλησαι, ἀντιβόλησε, ἀντιβόλησαις, -ῆσαι, -ῆσαις (to throw oneself in the way), to meet.—ΒΑΛ, fut. βάλλω, Il., δ, 403, aor. βάλον, &c., βάλετο and βάλεσθαι, &c., pres. imperf. βάλλεις, βάλλετο, &c. ΒΑΛ, ΒΑΑ, perf. pluperf. βεβίληαι, βεβίληαι, βεβίληται, βεβίληται, βεβίληατο, &c., βεβίλημένος, and without reduplication, ἐβίλητο, βιήτο, βιήσθαι, βιήμενος.

30. Βιάωμαι bring to life, preserve in life :

ὃ γὰρ μ' ἐβιάσας, κούρη, Od., δ, 468, and in the 2nd aor. act. οὐκ ἐβιάσθης, whence ἡ ἀποβίωσθαι ἵνα γένοιτο ἢ βιάσθαι, Il., ο, 511, cf. ib., κ, 174, Od., ζ, 359, and imperat. ἀλλος μὲν ἀποβίωσθαι, ἀλλος δὲ βιάσθαι, Il., δ, 429.

31. Βούλομαι, *will*.

Root BOΛ (*vol-untas*) in ἀλλὰ βόλεσθε, Od., π, 387, and according to several MSS. also ἐτέρως ἐβόλοντο Δεοί, ib., α, 234, for ἐβάλοντο. Cf. § CLXVIII, 12, and obs. BOΥΛ in προ-ἐβούλα, Il., α, 113, *prefer*, and βούλομαι, βούλετο. BOΥ-ΛΕ in βουλήσεται, H., I, 264.

32. Γαμέειν, *marry*.

Root ΓΑΜ (cf. Germ. *Bräuti-gam*, i.e. *betrothed to the bride*), whence ἔγῃμεν, ἔγῃμει, γῆμεν, γῆμαι, γήμας, *of the man who marries*, γήμασθαι, γήματο, γημαμένη, *of the woman*, e.g. Ἐπικάστην, Γημαμένη ᾧ υἱεῖ· ὁ δ' ὄν πατέρ' ἐξαναρίξας Γῆμεν, Od., λ, 273.—ΓΑΜΕ, γαμέειν, γαμέοντι, γαμέεσθαι. Fut. γαμέω, Il., υ, 388, and immediately after Πηλεύς. . . . μοι ἔπειτα γυναῖκα γαμέσσεται, ib., υ, 394, *will give in marriage to me*.

33. Γεγωνεῖν, *to cry out, to cry aloud*.

Root ΓΟΑ (connected with BOA), ΓΟΑΝ, ΓΩΝ.—Imperf. (γωνε) ἐγεγώνει, Il., χ, 34, ἐγεγώνευν, Od., ρ, 161, γεγώνευν, ib., ι, 47, μ, 370, perf. γεγωνάς, Il., θ, 227, &c., 2nd aor. ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας, Od., ε, 400, &c., likewise ἐβόησε γέγωνε τε, ib., θ, 305, γεγωνεῖν and γεγωνέμεν.

34. Γηθεῖν, *to rejoice*.

Root ΓΑΦ (cf. γαν-ρός, *gan-irus*). Hence ΓΑΦΩΝ, γαίω, Il., α, 405, &c. ΓΑ with ΘΕ (cf. *gau-deo*), γηθέω, whence the imperf. ἐγήθεον, ἐγήθεεν, Il., η, 214, 127, and in the other tenses γηθήσει, γήθησε, &c., without a trace of γήθω; whence for γήθει, ib., ξ, 140, the other reading γηθεῖ is to be preferred.

35. Γηράσκω, *grow old*.

Root ΓΑΡ (cf. the German *gar* denoting that which is *at an end, finished*), ΓΗΡΑ, whence γηράς, Il., ρ, 197, γηράντεσι, Hes., ε, 171, and from γηράω, ἐγήρα, καταγήρα, and with ΣΚ, γηράσκει, καταγηράσκωσι, &c. Likewise ΓΡΑΦ (*grau*) passing into Ε in the German *greis, hoary*,---roots which have no influence on the verbal formations.

36. Γίγνεσθαι, *to become*.

Root ΓΕ, ΓΑ, perf. γεγάασι, γεγαῶτα, &c.—ΓΕ, ΓΕΝ, aor. γένετο, γένοιτο, γένηται, γενέσθαι, &c., perf. γέγονε.—With extended ε: γεινόμεθα, Il., χ, 477, *were born*, γεινομένω, γεινομένησι, and aor. 1st, γείνατο, ἐγείνατο, γείνασθαι, and γείνεται (for γείνηται), Od., υ, 202.

37. Δαῖναι, *to know*.

Root ΔΑΧ, in the non-Homeric διδασχὴ and *indagare*, δίδαξε, διδάξαμεν, δεδιδάχθαι, Il., λ, 831.—With ΣΚ διδάσκουσιν, διδασκόμεναι, and διδασκῆσαι, Hes., ε, 54, *to teach*. ΔΑΧ, ΔΑΧΕ, and both without Χ, ΔΑ, ΔΑΕ. The former in the 2nd aor. act. δέδαεν, *taught*, Od., ζ, 233, ψ, 160, and (δεδάσθαι) δεδάσθαι, ib., π, 316, *to teach oneself, to discover*. ΔΑΕ in the 2nd aor. pass. *to be taught, to know*, ἐδάην, Il., γ, 208, and belonging to this δαείω, δαῖναι, προδαεῖς, &c. So also fut. πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δάησαι, Od., τ, 325, and perf. δεδάηκας, δεδάηκε. Lastly, ΔΑΕ, ΔΗ in δῆω (*indagando reperio*), used with respect to the future, *shall or will find*, οὐκέτι δῆετε τέκμωρ Ἰλίου, Il., ι, 418, 685, and δῆεις, ib., ν, 260, &c.

38. Δαῖζω, *dissever*; δαίω, *destroy*.

Root ΔΑΦΙΚ. Ἦλθε δαῖζων Χαλκός, Il., η, 247, &c., then δαῖζόμενος, δαῖζετο, δαῖζει, ἐδάϊξε, δεδαῖγμένον ἦτορ, Od., ν, 320, &c.,—After the ejection of Κ, ΔΑΦΙ, then ΔΑΙ, whence δαίωμα, *divide, distract*, δαίεται ἦτορ, Od., α, 48. Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ib., α, 23, and active κρέα δαίετο καὶ νέμε μοίρας, ib., ο, 140. Lastly, ΔΑΙ without iota gives the forms of the fut. and aor. mid. and perf. pass. δάσαντο, δασαίμεθα, δάσωνται, δασσάμενοι, κυσὶν ὦμα δάσασθαι, Il., ψ, 21, *to tear to pieces raw*, (δέδαται) δέδασται, ib., α, 125, &c., ἀποδάσσομαι, ib., ε, 231. Lastly, ΔΑ lengthened by ΤΕ: δατέονται, δατέωνται, δατεῦντο, Il., ψ, 121. We must distinguish from these the forms from ΔΑ, ΔΑΙ, which root is connected with ΚΑΙ in καίω, namely δαῖε, δαῖεν,^(R) set on fire, δαῖον, δαίετε, δαῖόμενον, *kindled, burning*, η, ων, aor. δάηται Ὀπότην ἄν Τροίῃ πυρὶ πᾶσα δάηται Δαιομένη, δαίωσι δ' ἀρρήϊοι υἱες Ἀχαιῶν, Il., υ, 316, for which δάηται Καίωμενη Καίωσι δ', κ.τ.λ., stands, ib., φ, 375,

perf. δέδηκε, pl. δέδηκει, *burned, raged*, said of *war, grief, tumult*. The remarkable forms of καίω have been already explained, § CCXIII, 37.

39. Δαίνυμι, *feast* (active sense).

Root ΔΑΠΑ, cf. *dapes*, from ΔΑ and from ΠΑ in πά-σασθαι, *taste*. The full root only in the non-Homeric δαπάνη, *expense*. ΔΑΠΑ without Α, ΔΑΠ in Homer in δάπτει, (δαδαπτω) δαδᾶπτουσι, καταδάψαι, *to feast* (neuter sense). After the ejection of Π and consequent extension of Α, ΔΑΙ in δαίσειν δὲ γάμον, Il., τ, 299, *to furnish a marriage-feast*, and δαισάμενοι, Od., σ, 408, *having feasted*. The same meaning belongs to the form with ΝΥ: δαίνυ δαῖτα γέρουσιν, Il., ι, 70, and δαίνυται, *feasts*, ib., ο, 99. Δαίνυο, δαίνυντο, δαίνυτο, and δαινύιατ', cf. n. 109, δανύη, Od., ϑ, 243, for δαινύμαι, δαίνυσθαι, δαινύμενος.

40. Δάμνημι, *subdue*.

Root ΔΑΜ (cf. Germ. *zahn*, Eng. *tame*). From ΔΑΜ, ΔΑΜΕ, the aorist form ἐδάμην, ἐδάμη, δάμη, plur. ἐδάμηνεν, δάμεν, conj. δαμείω, εἶης, εἶη, εἴετε, opt. δαμείης, δαμείη, infin. δαμήμεναι, δαμῆναι, δαμείς, δαμέντα, &c.—From ΔΑΜΑ the aorist form with Σ: ἐδάμασσε, δάμασσε, δάμασεν, δάμας', δαμάσω, δαμασαίατο, &c., together with δαμάσθη and δαμασθείς, as also some forms from ΑΩ: δαμᾶ, Il., α, 61, δαμάα, ib., χ, 271, future δαμόωσι, ib., ζ, 368.—From ΔΑΜΝΑ (δαμα with Ν), δάμνημι, Il., ε, 893, δάμνησι, ib., 746, and ἐδάμνα, ib., 391, δάμνα, ib., π, 103, as κατέκτα, and pass. δάμνεται, δάμνασθαι, δάμνατο, whence likewise δαμνᾶ, ib., ξ, 199, should be written as 2nd pers., δάμνα from δάμνασαι.—From ΔΑΜ, ΔΜΑ, comes the perf. δεδμήμεθα, δεδμημένος, ον, οι, pluperf. δεδμήμην, δεδμητο, δεδμήατο, also the aor. δμηθήτω, Il., ι, 158, and δμηθέντα.

41. Δείκνυμι *show*, and δέχομαι, *receive*.

Root ΔΙΚ with the meaning of *stretch out*, and *reach* (δίκον and ἔδικε in Pind. Pyth., 9, 128 (218), Ol., 11, 75 (10, 86), cf. *digitus*), extended ΔΕΙΚ (Germ. *zeig-en*), *to point with outstretched hand*, hence δείξω, ἔδειξεν, &c., and Πηλείδῃ

μὲν ἐγὼν ἐνδείξομαι, Il., τ, 83, *to Peleides will I point, will address myself to him*, and with NY, δεικνύς, *pointing*, τῷ καὶ δεικνύμενος, ib., ι, 196, *pointing to them, stretching out the hand, greeting them as guests*, and θῆκεν ἄεθλα Δεικνύμενος Δαναοῖσι, Il. ψ, 701, where the dative belongs to θῆκεν and with δεικνύμενος we must understand αὐτούς; δεικνύμενος αὐτούς, *bidding them to the games*. So ΔΕΙΚ with ANA, δεικανόωντο δέπασσιν, ib., ο, 86, and δεικανόωντ' ἐπέεσσιν, Od., σ, 111, ω, 410, and the form reduplicated by ΔΕΙ: Δεῖδεκτ' Ἀχιλλῆα, Il., ι, 224, Δειδέχεται, Od., η, 72, Δειδέχαι, Il., δ, 4, so that in the radical syllable EI is shortened to E. ΔΙΚ is reduplicated in the same way, δειδίζεσθαι, δειδίξασθαι, in the pres. with ΣΚ, δειδισκόμενος, δειδίσκετο, and δεδισκόμενος, Od., ο, 150, *reaching out the right hand*.—From Δεῖδεκτο, &c., is extracted the root ΔΕΚ, ΔΕΧ, with the meaning of *take, receive*, for δέχεσθαι, δέξομαι, δέξασθαι, &c., together with the forms explained in n. 59, δέξο, δέκτο, &c., *to lie in wait for*.—ΔΕΚ, ΔΟΚΕΦ, δοκεύει, δοκεύσας, *to catch stealthily, to lie in wait for*, and ΔΟΚΕΦ without F, δεδοκημένος, Il., ο, 730.

42. Δέω, *bedew, moisten*.

Root δεF (cf. Germ. *Thau*, Eng. *dew*), δέυει, δεῦε, ἔδευε, δέυεσκον, δέυεται, *is moistened*, δέυετο, δέουντο, κατέδευσα, Il., ι, 490.

43. Δέω, *bind*; δέομαι, *need*.

Root ΔΕ in δέον, Od., μ, 196, δέοιμι, imperat. δέοντων, ib., μ, 54, and with like meaning δέοντα, Il., σ, 553, δήσειν, ἔδησα, &c., ἐδήσατο, δήσαι, Od., μ, 161, δησάμενος, δέδετο, δέδεοντο, and (διδε) imperf. δίδη, Il., λ, 105.—Δέομαι, *need, want*, ἐπιδέομαι, δέυει, δέυη, Od., α, 254, δέυεται, δευοίατο, δευέσθω, δευέσθαι, δευόμενος, ἐδέυε, ἐδέυετο, δευέσθην, fut. (δεFε) δευήσεαι, ib., ζ, 192, ξ, 510, δευήσεσθαι, ib., ψ, 128, and 1st aor. only act. in ἐδέυησεν, ib., ι, 483, 510. With these there appears from the root without F, δεῖ only in τί δέ δεῖ πολέμιζόμεναι, Il., ι, 337, and δῆσεν in ἐμῷ δέ δῆσεν, ib., σ, 100.

44. Δίζημαι, *seek*.

Root ΔΙΔ (with short iota), ΔΙΣΔ, ΔΙΖ, whence διζέ, Il., π, 713, l. διζέ.—ΔΙΖΕ, whence διζηαι, Od., λ, 100, διζήμενος, η and fut. διζησόμεθ', ib., π, 239.

45. Δινεύω and δινέω, *turn*.

Root ΔIN in δῖνος, *vortex*, whence ΔINEF in δίνεον, δινεύεσκε, δινεύοντες, δινεύουσαν. In the rest without F: ἐδίνεον, ἐδινέομεν, ἐδινεόμεσθα, *turned ourselves about, wandered*, δινείσθην, ἐπιδινήσας, δινηθείς, and στρεφεδίνηθεν, Il., π, 792, *were rolled about*, ἀμφιδεδίνηται, ib., ψ, 562, *surrounds*.

46. Δίω.

Root ΔI, cf. *ti-mor*, *to be afraid*, and *to flee*, also *to inspire fear, to scare*. In the former meaning it is in the active: δῖε νησὶν Ἀχαιῶν, Il., ι, 433, *feared for*, and περὶ ἄστρῳ μέγα Πριάμου δῖον, ib., χ, 251, *fled*. In the latter sense it has always the passive termination: λῖς—ὄν ῥα κύνες—ἀπὸ σταθμοῖο δῖωνται, ib., ρ, 109. So δῖηται, Il., χ, 189, 456, &c., ἐξαποδῖωμαι, ib., ε, 763.—From the root ΔIE come without the modal vowel: νομῆες αὐτῶς ἐνδῖεσαν, ib., σ, 584, *seek in vain to terrify*, and ἵπποι—πεδίῳ διένται, ib., ψ, 475, *speed (ruunt)*.—To both forms belongs the infin. δῖεσθαι, and therefore it is both active: ξεῖνον ἀπὸ μεγάρῳ δῖεσθαι, Od., ρ, 398, and intransitive: οὐ ῥα τ' ἀπείρητος μέμονε σταθμοῖο δῖεσθαι, Il., μ, 304, *he does not endure without an attempt to hasten from the fold*. To διένται also belongs as conj. according to the reading of Zenodotus: ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε δῖηται, ib., λ, 492, for κάτεισιν (l. διῖται from δῖηται, as δῖηται, δῖηται). For the perfect form δεῖδια, &c., see n. 24, &c.—With ΔI stand ΔEF and ΔFE in δέος, *fright*. From ΔEF, ΔEI, and the same with Δ (as in μερ ἀμέρῳ), comes δεῖδω, of which no person appears, δέισεσθαι, δέισαν, &c., and (δφει) ἐδδῖεσας, εν, ε, ατε, αν; (δφει) ὑποδδῖεσας, ὑποδδῖεσαντες, &c., Il., χ, 282, μ, 413, with (δει) ὑποδῖεσατε, Od., β, 66.—With ΣΣ, *terrify*, (δι, δεῖδι) δεῖδίσσαι, δεῖδίσσεο, δεῖδισσέσθω, δεῖδίσσεσθαι, together with δεῖδιξεσθαι and δεῖδιξασθαι, perf. (δεῖδφοικα) δεῖδοικα.

47. Δοάσασθαι, *to appear*.

Root ΔOFA, whence αἰκέλιος δόατ' εἶναι, Od., ζ, 242, *appeared*, together with δοάσατο, Il., ν, 458, &c., and δοάσσεται for δοάσσηται, ib., ψ, 339.

48. Ἐγείρω, *rouse*.

Root ΓΕΡ (*ger-o*) with the prefixed Ε (*out*) in (ἐγερ, ἐγρ) ἔγρεο, ἔγρετο, probably the 2nd aor. and ἔγρεσθαι (l. ἐγρέσθαι), Od., ν, 124,—perf. (ἐγρεγορ) ἐγρηγόρεθαι, ἐγρήγορεθε, ἐγρηγόρεσθαι, cf. n. 36, *b*, and hence ἐγρηγόρων, cf. n. 14, obs.,—and ΕΓΡΕ with ΣΣ ἐγρήσσεις, ἐγρήσσοντες, *being awake*.

49. Ἔδω, ἔσθω, and ἐσθίω, *eat*.

Root ΕΔ and ΕΣ (cf. Eng. *eat*, and Germ. *essen*, Lat. *edere*, and *comesse*). From ΕΔ ἔδει, ἔδουσι, ἔδοντες, ἔδοιεν, ἔδμεναι. Also ἔδομαι, ἔδεται, ἔδονται, expressive of *the future*, cf. Il., δ, 237, π, 836, σ, 271, 283, Od., ι, 369, &c., imperf. ἔδον, ἔδεσκε. Likewise perf. ἔδηδάς, Il., ρ, 542, and (ἔδε) ἔδηδοται, Od., χ, 56. The root ΕΔΕ is also found in (ΕΔΕ and ΤΥ) ἐδητύς, whence ἐδητύος. The Ο of this form is according to the analogy shown in n. 36, *b*.—ΕΣ with ΕΘ (ΕΣΕΘ, ΕΣΘ), ἔσθω in ἔσθουσι, ἔσθειν, ἐσθέμεναι, ἔσθων, ἔσθουσαι, ἦσθε, ἦσθ', Od., π, 141, and the paragogic ἐσθίω, whence ἐσθίει, ἐσθίετε; imperat. ἔσθιε, ἔσθι'; infin. ἐσθίμεν; imperf. ἦσθιε, ἦσθιον.

50. Εἶδω, *see*.

In Homer the active is common only in the imperf.: εἶδον, εἶδε, εἶδομεν, and εἰσεἶδον, *beheld*, Od., λ, 583, 593; pass. εἶδεται, *are seen, appear*, Il., θ, 559, ib., α, 228, &c.; διαεἶδεται, *is seen through*, ib., ν, 277, εἰδόμενος, -η, *like, looking like*; imperf. εἶδοντο, *saw*, ib., π, 278,—2nd aor. ἴδον, *saw*, ἴδες, ἴδεν, -ε, ἴδομεν; imperat. ἴδε; conjunc. ἴδω, ἴδωμι, ἴδης, ἴδωμεν, ἴδητε, ἴδωσι; optat. ἴδοιμι, ἴδοις, ἴδοι, ἴδοιεν; infin. ἰδέειν, ἰδεῖν; partic. ἰδών, ἰδοῦσα, -αι, and mid. with the same meaning, ἰδόμην, ἴδετο, ἴδοντο, ἴδωμαι, ἴδῃαι, ἴδηται, ἰδάμεθον, ἴδησθε, προἰδωνται, Od., ν, 155; optat. ἴδοιο, ἴδοιτο, ἴδοιατο; imperat. ἴδεσθε; infin. ἰδέσθαι;—fut. εἴσομαι, εἰ, εταί, *shall see*, Il., θ, 532 (from *see, find out*, Od., τ, 501, *shall know*, for *know*, Il., κ, 88;—aor. εἴσαιο, εἴσατο, εἴσαιτο, εἴσαντο, εἴσηται, εἴσαιτο, εἰσάμενος, εἰσάμενος, -η, *was seen, appeared, seemed, was like*,—perf. οἶδα (*have seen*), *know*, οἶδας only Od., α, 337, and H., II, 456, 467, elsewhere οἶσθα, οἶδεν, οἶδε, οἶδ'. In the plur. only ἴδμεν, and from ἴσημι ἴστε, ἴσασι. As the forms of the other moods there are ascribed to this εἶδέω, Il., ξ, 235, where Aristarchus

read ἰδέω, and commonly εἰδῶ, εἰδῆς, εἰδῆ, εἰδομεν or rather εἰδόμεν, εἴδετε, Il., 9, 18, εἰδῶσι; optat. εἰδείη, ης, η; imperat. ἴσθι, ἴστω; infin. ἰδομεναι, ἰδομεν; part. εἰδώς, ὅτος, ὅτα, ὅτε, ὅτες, ὅσιν, ὅσι, εἰδυῖα, ης, η, αν, αι, and dat. plur. ἰδυίησι περαπίδεςσι, *with intelligent mind*, together with which εἰδυίησι is another reading, as in Il., α, 608. Cf. Heyne *ad loc.* From this is formed the future εἰδήσεις, εἰδήσετε, εἰδήσιν, σέμεν, *to be about to know*; pluperf. 1st, ἥδεα; 2nd (ἡειδεας), ἡείδης, ἡείδεις, ἥδησθα; 3rd, ἡείδη, ἡείδει, Od., ι, 206, ἥδεεν, ἥδεε, ἥδη, ἥδει; plur. from ἴσημι, ἴσαν. We find also from ἴσημι the supplemental forms ἴστε, ἴσθι, ἴστω, ἴσασι, ἴσαν.

51. Εἰλυμένος, *involved, wrapped up.*

Root FEΛEF, Lat. VOLV in *volvo*. From *FeλF*, *Feλy*, *εἰλυ*, comes *εἰλύσω ψαμάθοισι*, Il., φ, 319, *will cover up*, *εἰλύαται*, *εἰλυτο*, *εἰλυμένος*. From FEΛEF, FEΛE (*Feλε*), *εἶλε*, comes *εἶλει*, Il., 9, 215, *drove together*, *εἶλεον ἐν στείνει*, Od., χ, 460, *εἶλεῦντο*, *εἶλεῦντα*. From *Feλε*, *Feλ*, 2nd aor. ἀμφὶ βίην Διομήδεος ἱπποδάμοιο *Εἰλόμενοι* Il., ε, 782, (*pressed together*) *crowded*, together with 1st aor. ἔλσαι, ἐέλσαι, ἔλσας, perf. ἐέλμεθα, ἐέλμενος; lastly, from the 2nd aor. pass. *Feλ*, *Faλ* (as *στελ*, *σταλ*, in *στέλλω*, *σταλῶ*) (*ἐFάλη*), *Αἰνείας δ' ἐάλη*, Il., υ, 278, and *κρύβθη γὰρ ὑπ' ἀσπίδι*—*Τῇ ὑπο πᾶς ἐάλη*, ib., ν, 408, *gathered himself together, crouched*.—Add *Ἀργείους ἐκέλευσα ἀλῆμεναι*, Il., ε, 823, *ἀλῆναι*, *ἀλείς*, *ἀλέντες*, and *χειμέριον ἀλὲν ὕδαρ*, ib., ψ, 420. ⁽¹¹⁾

52. Εἰπεῖν and ἐνισπεῖν, *to say*; ἡνίπαπε, *upbraided*.

Root FEΠ, whence 2nd aor. 1st, *εἶπον* and *ἔειπον*; 2nd, *εἶπες* and *ἔειπες*, *εἶπας* and *ἔειπας*; * 3rd, *εἶπεν*, *ἔειπεν*, *εἶπε*, *ἔειπε*, *εἶπ'* and *εἶφ'*, Od., ι, 279, π, 131, *εἶπесκεν* and *εἶπесκε*, plur. *εἶπομεν*, *εἶπον*, *ἔειπον*; conj. *εἶπω*, *εἶπης*, *εἶπησθα*, *εἶπησιν*, *εἶπησι*, *εἶπη*; optat. *εἶποιμι*, *εἶποιμ'*, *εἶποις*, *εἶποι*; imperat. *εἰπέ*, *δίειπε*,

* *Εἶπας Ἀρίσταρχος γράφει κακῶς· εἰπὼν γὰρ αἰ καὶ εἶποιμι λέγομεν*, Schol. Ven., B, *ad* Il., α, 108. The augment is not strong; since A might intrude in the indicative, without on that account disturbing the forms of the optat. and partic.

II., α , 425, εἴπ', εἴφ', εἴπετε, and εἴπατε; infin. εἰπέμεναι, εἰπέμεν, εἴπειν; part. εἰπών, όντος, &c., εἰποῦσα, &c. We perceive, therefore, that the prefixed E appears only in the indicative, and should be considered as an augment. Of the compounds we find the present forms: ἐνέποιμι, ἐνέποντα, ἐνέπουσα, ἐνέποντες, with ἐννεπε, II., β , 761, &c., and imperf. ἐννεπον, H., XVIII, 29. Since the prefixure of the E, as we have seen, appears in the light of an augment, we cannot treat these forms as having arisen from *φέπε*, *έφεπε*, &c.; but must believe that after the loss of the digamma (ἐνφεπον, ἐνφεπε) they have the N doubled, a duplication which in Μῆνιν ἀποδειπόντος, II., τ , 75, is impossible, and in αἶσιμα παρειπών, ib., ζ , 62, νῦν δέ με παρειποῦσα, ib., 337, is against analogy, whereas in ἐννεπε N invited to its adoption. EI with Σ, EΣII, whence (έσπ) ἔσπετε and (έσπ, ισπ) ἐνισπεῖν; indic. ἐνισπες, ἐνισπε; conj. ἐνίσπω, η ; opt. ἐνίσποις, $\sigma\iota$; imperat. ἐνισπε, ἐνισπες,* like ἐπίσches; also in the pres. ἐνίσπειν, Hes., θ , 369, and fut. ἐνισπήσω, Od., ϵ , 98; and the forms without Σ, as in Pindar, ἀδείας ἐνίπτων ἐλπίδας, Pyth., IV, 201 (358), so in Homer, fut. ἐνίψω, Od., β , 137, ἐνίψει II., η , 447, Od., λ , 147. These forms bring the word into connection with those from III (in ἵπος, *burden*, ἐνιπή, *a burdening with words, obijurgation*, ἰπόω, *oppress*, in Æschyl.) ἵψεται, II., β , 193, *will oppress*, and aor. ἵψαο λαὸν Ἀχαιῶν, ib., α , 454, and a series of forms, which are written with II, IIT, ΣII, and ΣΣ. The meaning of these is decided by ἐπεσὶν τε κακοῖσιν ἐνίπτομεν (*Var. lect. ἐνίσσομεν*) ἡδὲ βολῆσιν, Od., ω , 161, *we assailed with reproaches*. Cf. ἐτόλμα βαλλόμενος καὶ ἐνισσόμενος, ib., 163, without variation; μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε, II., γ , 438, *Var. lect. ἐνισπε, ἐνιπε*, and for ἐνίπτων, ib., ω , 238, in a similar sentence ἐνίσπων and ἐνίσσων, which the Victor. Schol. explains as Æolic for ἐνίπτων; and ἐνίπτοι, with the same variations, ἐνίσσοι, ἐνίσποι, ἐνίπτοι (i. e. ἐνίποι). Since the signification, marked above, pervades all the forms, we may regard as the ground form ἐνίπω (perhaps FIPI with prefixed E, EFII, so that ἐφίπω passed into ἐνίπω) which became also ἐνίσσω, as OII,

* According to the Harl. Schol., Od., ζ , 185. Cf. Bekker, p. 123.

ὄσομαι, ὄφομαι,† ΠΕΠ, πέσσω, πέψω; the forms ἐνισπε, ἐνίσποι, would thus be of a different analogy, but yet in the pres. and imperf. on account of the weak succession of syllables in ἐνιπτε the T might be inserted, ἐνιπτε, as in τύπτω, &c., so that the forms of ἐνίπτω and ἐνίσσω stand in the same relation to those of ἐνίπω. The 2nd aor. is reduplicated in two ways: ἐνένιπεν, Il., ο, 546, 552, ψ, 473, where the various reading ἐνένιπτεν cannot stand in an aorist, and, as ἐρύκε, ἐρύκακε, and ἡρύκακε, so ἐνιπ, ἡνίπαπε, ib., β, 245, γ, 427, 438, ε, 650, ς, 141, Od., υ, 17, 303.

53. Εἶρω, say.

Root FEP (cf. *ser-mo, ser-ies, dis-ser-ere*), pres. εἶρω, say, only in the *Odyssey*: μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τὰδε εἶρω, ib., β, 162, ἀμφὶ δὲ λαοὶ Ὀλβιοὶ ἔσσονται· τὰδε τοι νημερτέα εἶρω, ib., λ, 135, and ἐφίεμενος τὰδε εἶρω, ib., ν, 7; fut. ἐρέω, ἐρέουσι, *will say*, ἐρέων, ἐρέουσα.—Mid. (*make another say to me*) question: εἶρομαι, ἀνείρεαι ἡδὲ μεταλλάξ, Il., γ, 177, εἶρεαι Ἑκτορα δῖον, ib., ω, 390, *makest me speak to thee of Hector, askest me concerning him*: εἶπερ τε γέροντ' εἶρηαι ἐπελθών, Od., α, 188, αἶ κέν τίς σε . . . εἶρηται, ib., ι, 503, εἶρέσθω, εἶρεσθαι, εἰρόμενον, ἀνείρετο, ib., η, 21, which is also written Il., φ, 508, for ἀνήρετο; ἐξείρετο, εἶροντο.—Likewise we should probably regard ἐρεσθαι in the *Odyssey* in μεταλλάξαι καὶ ἐρεσθαι, ib., γ, 69, 243, ξ, 378, ο, 361, π, 465, compared with ἀνείρεαι ἡδὲ μεταλλάξ, Il., γ, 177, as an aorist, ἐρέσθαι, and rank with it τὸν ξεῖνον ἐρώμεθα, ib., θ, 133, and εἶροτο, ib., α, 135, γ, 77.—In connection with this are the forms from FEPF (*verbum*), EPE, pres. *cause to say*, or *ask*: ἐξερέουσι, question, Od., ξ, 375, ἐρέοιμι, *might question*, ib., λ, 229, (ἐρέωμεν) ἐρείομεν, Il., α, 332, ἵππους τὰς ἐρέων (*inquiring after*) Ὀδυσῆϊ συνήντετο, Od., φ, 31, and so also mid. (*make say to me, question*) οὐδὲ τι προσφάσθαι δύναμαι ἔπος, οὐδ' ἐρέεσθαι, ib., ψ, 106, διεξερέεσθε ἕκαστα, Il., κ, 432, (ἐρέεο) ἔρειο, ib., λ, 611, ἐρέοντο. In the future both senses are found: τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή, Od., η, 237,

† Buttmann in *Lexilog.*, T. I, p. 283, &c.

τ, 104, *will ask*; cf. ib., τ, 509, and εἰρήσομεθ', ib., δ, 61; but οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, Il., ψ, 795, *will be said*. In the perf. and pluperf. however the latter sense alone prevails, εἴρηται, Il., δ, 363, *is said*, εἴρητο, κ, 540, Od., π, 11, 351, εἴρημένος, Il., θ, 524, εἴρημένα, Od., μ, 453. In like manner the aor. ῥηθέντι δικαίῳ, ib., σ, 413, υ, 322, with rejection of E. Of doubtful authority is Ἔστασαν ἀχνύμεναι, εἴροντο δὲ κῆδε' ἐκάστη, Od., λ, 541, as the only instance in opposition to the sense of the forms to which it belongs, and we should perhaps read ἐρέοντο as in Il., α, 332, θ, 445, &c. Allied to these forms we find in the pres. and imperf. ἐρεεῖνεις, ἐρέεινε, ἐξερέεινε, and ἐξερεεῖνετο μύθῳ, Il., κ, 81, from ἐρωτάω εἰρωτᾷς, εἰρώτα with ἀνηρώτων, Od., δ, 251, and from ἐρευνάω, *search for*, ἐρευνῶν, ἐρεύννα.

54. Ἐῖσκα, *compare*.

Root EFIK with Σ, EFISK, εἶσκα, εἶσκεις, εἶσκει, *consider like, compare, think likely*, Il., γ, 197, εἶσκομεν, and with long E: ἄντα σέθεν γὰρ Ξάνθον δινήεντα μάχῃ ἥϊσκομεν εἶναι, ib., φ, 332, *we think him likely*, &c., imperf. εἴσκομεν, Od., ι, 321, and without ε: ἴσκειν, ἴσκει, ἴσκουσ' (ἴσκουσα), ἴσκοντες, *to make oneself like*, e. g. Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν, ib., δ, 279, *making herself like in voice to the wives* (to the voices of the wives) *of the Greeks: to consider like*, σὲ τῷ ἴσκοντες, *taking thee for him*, Il., λ, 799. Cf. Il., π, 41. Likewise *to make one thing seem like another, to deceive*. Ἴσκει ψεύδεα πολλὰ λέγων, ἐτύμοισιν ὁμοῖα, Od., τ, 203: hence *to deceive oneself* in reference to any thing, Ἴσκειν ἕκαστος ἀνὴρ, ἐπειὴ φάσαν οὐκ ἐθέλοντα Ἄνδρα κατακτεῖναι, ib., χ, 31. Perf. (εἶκ) εἶοικα, ας, ε, εἶοικ', *am like*, εἶοικε also (*par est*) *it beseems*, plur. εἶκτον, Od., δ, 27; pluperf. ἐώκει with εἰώκεσαν, Il., ν, 102, and εἶκτην, ib., α, 104, &c., also in the passive form εἶκτο (*had been made like*) *was like*, Il., ψ, 107, ἥϊκτο, Od., δ, 796, &c.; partic. εἰοκώς, ὅτι, ὅτα, ὅτες, ὅτας, fem. εἰοικυῖαι, Il., σ, 418. Also commonly εἰκυῖα, εἰκυῖ', εἰκυῖαν, and once εἰκώς, namely τῷ εἰκώς, ib., φ, 254, in which construction elsewhere τῷ ἱκελος stands.

55. Ἐπαυγεῖν, *to enjoy*.

Root FPY in *fruor, enjoy*, with the strengthening A, AFPY,

so that **Υ** passes into **Ε** (*αυρε*) or is dropped (*αυρ*). From *αὖρ*, 2nd aor. *ἐπαῦρον* in Pind. *Pyth.*, 3, 36 (65). The rest of the moods in Homer : act. *ἐπαύρη*, *ἐπαυρέμεν*, *ἐπαυρεῖν*, mid. *ἐπαύρηαι*, and *ἵνα πάντες ἐπαύρωνται βασιλῆος*, *Il.*, α, 410. From *αυρε* fut. *ἐπαυρήσεσθαι*, *Il.*, ζ, 353,—in the pres. *ἐπαυρίσκοντ'*, *ib.*, ν, 733,—Another form of the pres. *ἐπαυρεῖ* is in Hesiod in *Πολλάκι καὶ ξύμπασα πόλιν κακοῦ ἀνδρὸς ἐπαυρεῖ*, *ἔ*, 223, in the late editions changed to *ἀπηύρεα*, which however should be read *ἐπηῦρε*, as the comparison with Pindar *καὶ γειτόνων πολλοὶ ἐπαῦρον*, &c., *Pyth.*, 3, 36 (65), in which the verse of Hesiod is imitated, shows. The same form *ἐπηῦρε* should also be read in Hes., *ἔ*, 389.

56. *Ἐπω*, to be busy about.

In the act. (*tractare*) *περὶ τεύχε' ἔπουσιν*, *Il.*, ο, 555, i. e. *περιέπουσιν τεύχεα*. So *γάστρεν πῦρ ἄμφεπε*, *Il.*, σ, 348, *πλεῖον πολέμοιο χεῖρες ἐμαὶ διέπουσιν* *ib.*, α, 166; but *ἐφέπω*, *follow* after, *pursue*. The same meaning belongs to *ἔπονται*, *ἔπετο*, *ἔπετο*, fut. *ἔφομαι*, *Od.*, β, 287, *ἔψεται*, *ἔψονται*, &c.—The forms of the 2nd aor. with **Σ** are *ἔσπετο*, *ἔσποίμην*, *ἔσπωνται*, *ἔσπέσθαι*, *Il.*, ε, 423, *ἔσπόμενος*, &c.; but we must observe,

- a. That together with these are found some forms with 'E dropped : (*σπέο*) *σπέϊο*, *Il.*, κ, 285, *σπέσθαι*, *Od.*, χ, 324.
- b. That these forms without 'E are exclusively used in the compounds : *ἐπέσπον*, *Od.*, λ, 197, χ, 317, *ἐπισπείν*, *ib.*, ξ, 274, *ἐπίσπη*, *ἐπίσποι*, *ἐπισπόμενος*, *ib.*, ξ, 362, π, 96, *μετασπών*, *ib.*, ξ, 33, *μετασπόμενος*, *Il.*, ν, 587.
- c. That in the simple forms with prefixed 'E the reading is generally uncertain. For γ' *ἔσπομένοιο*, *Il.*, κ, 246, Ptolemy of Ascalon read *γε σπομένοιο*. For ἄμ' *ἔσπείσθαι*, *Od.*, δ, 38, the Harleian ms. has *ἄμα σπέσθαι*. Similar lections occur *Il.*, μ, 350, ε, 423, &c., and for the inadmissible *ἔσπεται*, *Od.*, δ, 826, most copies have *ἔρχεται*, so that the forms with aspirated 'E are very problematical, and viewing 'EΠΩ compared with SEQVOR, where Π and QV stand related, as in *qua* and πᾶ (πῆ), we must assume as the root ΣΕΠ, of which the Σ was attenuated in the aspirate ἔπ, and from which by transposition arose ΣΠΕ in *σπέϊο*, *σπέσθαι*.

57. Ἔραμαι, *love*.

Root EP (in εἶρεσθαι, *nectere*), EPA, ἔραμαι, ἔραται, and ΑΩ, ἐράασθε. Ἠρασάμην, ἠράσσατο, with the lengthened form in κρειῶν ἐρατίζων, Il., λ, 551, *lusting after flesh*.

58. Ἔγω, *shut in, constrain*.

Root FEPT (*ein-pferg-en*), hence ἐρχθέντ' ἐν ποταμῷ, Il., φ, 282, *hemmed in*. So ἔρχαται, ἔρχατο. With extended E, εἴργουσι, Il., ψ, 72, *to keep off*. So also εἰργομένη, Il., ρ, 571, now ἐργομένη. Likewise with prefixed E, παιδὸς ἐέργει μυῖαν, Il., δ, 131, &c., and ὅσσους Ἐλλήσποντος—ἐντὸς ἐέργει, ib., β, 845, *bounds*. So ἐέργουσιν, ἔεργον, γέφυραι ἐεργμένοι, Il., ε, 89, *closely compacted*, ἐέρχατο. So also in the compounds.—Cognate forms are ἐργαθεν and ἐέργαθεν, *divided, cut off*, ἐρχατόωντο, *were enclosed*, and ἐέργνυ, *clothed them with*, Il., ε, 147, λ, 437, Od., κ, 238. FEP, EPE, ερε with TV, ἐρητύσειέ τε θυμόν, *should curb*, Il., α, 192, ἐρητύειν, ἐρήτυεν, ον, ἐρητύσασκε; pass. ἐρητύεται, ἐρητύετο, ἐρητύοντο, ἐρήτυθεν, ib., β, 99.

59. Ἐρῶ, *do*.

From FEPT (*Werk*, Eng. *work*) arise ἔρξω, ἐρξέμεν, ἔρξαι, ἔρξης; perf. ἔοργας, ἔοργε, ἔοργάς, and ἑώργει, and in a lengthened form ἐργάζεσθαι, ἐργάζοντο. From FEPT, FPEΓ, without F (ρεγ), ῥέξω, ῥεξέα, and ἑρρέξα, with the words belonging to them, ῥεχθέν, κατέρεξεν, *to touch softly, to stroke*. With PEG stands PEΔ, and hence ῥέξω, ῥεξέον, ῥέξεσκον, παρρέζουσιν, *to stroke gently (caresser)*. For ἑρρέξε, Il., ι, 536, κ, 49, is now written ἑρρέξε. From the transposed PEΔ, EPΔ, ἔρδομεν, ἔρδωμεν, ἔρδοι, ἔρδουσα.

60. Ἐρεύθω, *redden*.

Root PYΘ (Germ. ROTH, *red*), EPYΘ, then ἔρευθ, as φευγ, from φυγ, in ἐρεύθων and ἐρεῦσαι, Il., λ, 394, σ, 329, and ἐρυθ, ἐρυθαίν, ἐρυθαίνετο, ib., κ, 484, φ, 21.

61. Ἐρῶ, *hurry away*.

Root FEPP (Germ. *irren*, Thüring. *erren*, *to go astray, to err*), ἡ μοι οἶω ἑρρόντι συνήντετο, Od., δ, 367. So ἑρρε, ἑρρέτω, *go hence*, as an imprecation, and αὐτὰρ ὁ ἑρρών, Il., σ, 421,

tottering on, and act. ἔνθα με κῦμ' ἀπόεσσε, *ib.*, ζ, 348, *to sweep away*.

62. Ἐρύω, *hold back, hold from*.

Root PYK, RVCK in Germ. *Rück-en, the back, zurück, back*, with prefixed E, as PYΘ, EPYΘ, ἐρύκει, ἐρύκοι, ἔρυκε, ἐρύξω, ἔρυξα, and lengthened ἐρυκ, ἐρυκακ, as ἐνιπ in ἡνίπαπε, 2nd aor. ἐρύκακε and ἡρύκακε, *Il.*, ε, 321, ἐρυκάκετε, ἐρυκάκοι; infin. ἐρυκακέειν, *ib.*, ε, 262. Allied forms: ἐρυκανε, κατερύκανε, and ἐρυκανόωσι.

63. Ἐχθαίρω, *hate*; ἐχθοδοπήσαι, ὀχθήσας.

Root XEΘ, cf. *od-isse*, Germ. *Hass, hate*, which through *hat-er* and the root CHAT forms the intermediate sound between XEΘ and OD-ium. XEΘ transposed EXΘ in ἔχθος, *hatred*, and ἔχθομαι, ἀπέχθομαι, *am hated*, ἐχθόμενος, ἤχθετο, and in an extended form ἀπεχθάνειαι, *Od.*, β, 202. EXΘ, lengthened by AP, perhaps the root of αἶρω, root EXΘAP, ἐχθαίρω, *take up hatred, hate*, ἀπεχθαίρω, from which ἐχθαίρουσι, ἐχθαίρη, 1st aor. ἤχθηρε, ἀπεχθήρω, ἐχθήρει, and (ἐχθηρός) ἐχθρός. Allied to this are ἐχθοδοπήσαι, only *Il.*, α, 518, in which Δ seems to be merely a connecting sound, and in the latter part the root ΟΠ (ὀπ-ματα, ὄμματα) appears to stand, so that it properly denotes *eyeing with hostility*,* and EXΘ, OXΘE, ὀχθήσας, also only in this form,^(R) *Il.*, α, 517, &c., in which is expressed *indignation allied to hatred*.

64. Ἐχω, *hold*, and hence *have*.

Root ἘK (cf. Germ. *hec-ke* with the notion of *hold*), ἘK, ἘX, with a changed position of the aspirate, then with assumed Σ, ΕΣX, and by transposition ΣXE.—From the root ἘK come fut. ἔξω, ἔξεις, ἔξει; from EX, ἔχω, ἔχον, εἶχον, ἔχσκον, ἔχομαι, ἐχόμεν, εἶχετο, ἔχεσθαι.—From ΣXE, σχήσω, σχήσειν, σχήσεσθε, σχήσεσθαι. In the compounds we find ἀμφί with the aspirate softened, ΑΜΠΙ, in ἀμπεχεν, *Od.*, ζ, 225; perf. (ἐχ, ὄχ) παῖσαι γὰρ ἐπώχματο, *Il.*, μ, 340 (namely πύλαι),

* Buttmann in *Lexilog.*, T. I, p. 124.

all *were closed*,^(R) and (ὄχ, ὄχωχ, ὄχωκ) *συνοχωκότε*, ib., β, 218, *contracted together, growing together*, where the second aspirate passes into the smooth. In Hesychius the form appears regularly aspirated, namely *συνοχωκότε*.—From ΣΧΕ without E come 2nd aor. ἔσχον, ἔσχετο, ἔσχοντο, and in extended form ἔσχεθε, ἔσχεθέτην, ἔσχεθον. That E here is not a vowel of the root, but the augment, is certain, since it stands in the indicative alone, and even here, at least in the extended form, may be dropped: *σχέθεν, σχέθε, σχέθ' ἀπὸ ἔο*, Il., ν, 163, *σχέθον*; conjunct. *σχῶμεν, σχῶνται*; optat. *σχοίατ'*, ib., β, 98; imperat. *σχέο, σχέσθε*; infin. *σχειν, σχέμεν, σχεθέειν, ἀνσχεθέειν, σχέσθαι*; partic. *σχών, σχόμενος, σχομένη*.—Likewise with prefixed iota in the pres. and imperf. *ἴσχειν, ἴσχεσθαι, ἴσχε, ἴσχετο*, &c., and in extended form *ἴσχάνει, ἴσχανε, ἴσχανάα, ἴσχανόωνται*, unless the root of *ἴσχύς* lie at the basis of these forms.

65. Θέω, *run*.

Root ΘΕF, whence *θέυσεαι*, Il., ψ, 623, *θέυσεσθαι*, ib., λ, 701, *συνθέυσεται ἥδε γε βουλή*, Od., υ, 245, *proceed well with us, prosper with us*. From ΘΕ, *θέω, ἔθειον*, &c.

66. Θεῖσθαι, *to gaze at*.

Root ΘΕΑ, ΘΗ, whence *ἵνα μιν θεσαίαιτ' Ἀχαιοί*, Od., σ, 191, and ΘΗΕ, whence *θεῖτο, θεῖντο, θεήσαο, θεήσατο*, &c.

67. Θνήσκω, *die*.

Root ΘΑΝ, aor. *θάνε, κάτθανε, θάνοι, θάνη*, &c., *θανέειν* and *θανέεσθαι*, &c.—ΘΝΑ, perf. pluperf. *τέθνηκε, τεθναῖσι, ἀπετέθνασαν, τέθναθι, τεθναίην, τεθναμένοι, τεθνάμεν, τεθνηῶτι, τεθνειῶτι, τεθνήότι, τεθνεῶτι*, &c., *τεθνηκυῖαν*, § CCXI, 28.—ΘΝΑ with ΣΚ, *θνήσκουσι, θνήσκον*.

68. Θρώσκω, *spring*.

Root ΘΟΡ, whence *θορών, ἔθορε*, fut. *ὑπερθορέονται*.—ΘΟΡ, ΘΡΟ, *θρώσκω, θρώσκον*, &c.

69. ἵζω, *set*, ἵζομαι, *set myself, sit* (cf. Il., β, 53, 96, 792), ἕζομαι, *set myself*.

Root ΣΙΔ (Germ. *Sit-z, seat*), whence the *open* form *μεταίξειν*, Od., π, 362; but the rest entirely reject Σ, as in *ῥς*

from *σῶς*; with *iota* naturally short, hence imperat. not *ἱζε*, *Ἰλ.*, *ω*, 553, but *ἱζε*, and imperf. not *ἱζε*, *ib.*, *υ*, 15, but *ἱζε* as with the augment. Cf. Bekker, p. 153. In extended form *ἱζάνει*, *ἱζανον*.—Also *ἔζετο*, *sat*, *ἔζεσθην*, *ἔζοντο*, *ἔζεο*, *ἔζευ*, *καθεζόμεσθα*, *ἔζεσθαι*, *ἔζόμενος*, &c.

70. *Ἰκάνω*, *come*.

Root FIK, whence *ἴκω*, *ἴκει*, *ἴκοι*, *ἴκη*, always long; imperf. *ἴκην*, *ἴκε*, always long; 2nd aor. *ἰκόμην* (^υ_υ), *ἴκεο* (^υ_υ), *ἴκετο*, *ἴκεθ'*, *ἰκόμεθα* and *ἰκόμεσθα*, *ἴκισθον*, *ἴκισθε*, *ἰκέσθην*, *ἴκισθε*, *ἴκοντο*, all according to circumstances with long or short *iota*; the forms with long *iota* have the augment, since *ἴκωμαι*, &c., *ἰκοίμην*, &c., *ἰκέσθαι*, and the forms belonging to them have *iota* always short; partic. (nowhere *ἰκόμενος*) *ἴκμενον* (*οὔρον*), fut. *διΐξομαι*, *will go through* (*persequar*), *Ἰλ.*, *ι*, 61, *ἴζεται*, *ἴξεσθαι*, aor. *ἴξον*, *ἴξεν*, *ἴξε*, *ib.*, *ε*, 773, *κ*, 470, &c., perf. *ἄφῃχθαι*, *Od.*, *ζ*, 297.—IK with AN, *ικάνω*, *εις*, *ει*, *ετον*, *ομεν*, *ικανέμεν* and *ικάνομαι*, *ικάνεται*, of the same meaning, all with short *iota*.—IK with NE, *ικνεύμεσθα*, *Od.*, *ω*, 339, *ικνεύμεναι*, *ib.*, *ι*, 128.

71. *Ἰλάσκομαι*, *propitiate*.

Root IΛA, whence *ἱλῆθι*, *Od.*, *γ*, 380, *π*, 184, *be propitious, gracious*, and *Εἰ κεν Ἀπόλλων ἱλήκησι*, *ib.*, *φ*, 565, *if he be gracious*: *ἱλάονται*, *Ἰλ.*, *β*, 550, aor. *ἱλάσσαι*, *ἱλασόμεσθα*, and with ΣK, *ἱλάσκονται*, *ἱλάσκοντο*.

72. *Καίνυσθαι*, *κεκάσθαι*, *to be adorned*.

Root KAF (whence KAL) and KAD. From the former *ἐκαίνυτο*, *Od.*, *γ*, 282, *was superior to*, from the latter *κέκασσαι*, *ib.*, *τ*, 82, *κεκάσμεθα*, *κεκάσθαι*, *κεκασμένον* and *κέκαστο*, *ἰκέκαστο*, *ib.*, *β*, 158.

73. *Κεῖμαι*, *lie*.

Root KE, *κέω*, *lay oneself*, *ὅρσο κέων*, *Od.*, *η*, 342, denoting the future, *in order to lay thyself down*. So *κεῖοντες*, *κακκείοντες*, *κειέμεν*, *ib.*, *θ*, 315, and pass. *to lie*, *κέονται*, *Ἰλ.*, *χ*, 510, &c. In the rest without modal vowel: *κεῖται*, (*κεῖνται*) *κέαται*, *Ἰλ.*, *λ*, 659, *κεῖτο*, *κέατο*, *κεῖατο*; conj. *κῆται*; fut. *κείσομαι*.

74. Κένσαι, *to prick.*

Root KEN in κέντρον, *point, goad*, hence 1st aor. κένσαι, Il., φ, 337.

75. Κεράω, *mix.*

Root KEPA in (κέραι) κέραιε, Il., ι, 203, κερῶντας, κεράασθαι, κερῶντο, κερῶντο, κέρασσε, κεράσασα.—KEPA, KPA, 1st aor. οἶνον ἐπικρῆσαι, Od., η, 164, and (κέκρανται) χρυσῶ δ' ἐπὶ χεῖλεα κεκράνται, ib., δ, 616, ο, 116, and κεκράντο, ib., δ, 132, *done over, overlaid*. Likewise 2nd aor. κέρωνται, Il., δ, 260, without regard to A in the root and with N, KEPNA, KIPNA, without modal vowel. Κερνάς, Od., π, 14, imperf. κίρνη μελιθόεα οἶνον, ib., ξ, 78, with ἐκίρνα, ib., η, 182, κ, 356, ν, 53.

76. Κήδω, *grieve, vex.*

Root KAΔ, whence 2nd aor. κεκαδών, κεκάδοντο, and fut. κεκαδήσει, κεκαδησόμεθ', as πεπιθήσει, &c. KHΔ in κήδην, κήδεσθαι, the latter meaning *to trouble oneself*, and hence *to care for*, fut. κηδήσοντες, *in order to trouble*.

77. Κιχάνω, *overtake, attain, find.*

Root KIX, whence 2nd aor. act. *overtook, found*, ἐκίχεν, κίχεν, κίχον.—KIXE, 2nd aor. pass.^(R) *overtook*, ἐκίχημεν, Od., π, 379, κιχήτην, Il., κ, 376, conjunc. κιχείω, κιχείη, κιχείομεν, κιχήμεναι, κιχῆναι, κιχείς, Il., π, 342, and κιχήμενον, ib., ε, 187, λ, 451, as ὀνήμενος, διζήμενος, &c.,—fut. κιχήσομαι, for which Ptolemy in εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ib., β, 258, read κιχεῖομαι. The Ven. Schol. says it is irrational to write it thus; but κιχεῖομαι is a properly formed conjunctive to κιχήμενος, and suits the construction.—Aor. κιχήσατο. With paragoge, κιχάνω and κιχάνομαι of the same meaning.

78. Κλάζω, *call, cry.*

Root KΛAΔ and KΛAΓ. The former in κλάζοντε μάχωνται, Il., π, 429, the latter in κεκληγώς, κεκληγόντες, and with N in κλαγγή, *clang*, ἐκλαγξαν δ' ἄρ' οἴστοί, ib., α, 46.

79. Κληῖζω, *lock.*

Root KΛHÍΔ with long iota. Hence not κληῖσσαι, Od., φ,

236, 241, 382, but, as one Vienna ms. gives it, κληῖσαι, and κλήϊσεν, not κλήϊσσαν, Od., τ, 30, φ, 387, 389. Cf. Bekker, p. 152.

80. Κονίειν, *to raise dust.*

Root KONI with long iota, e.g. κονίοντες πεδίοιο, Il., ν, 820, Od., 9, 122, κεκονιμένοι, Il., φ, 541, κεκόνιτο, ib., χ, 405. Hence with one Σ, κονίσουσι, ἐκόνισε.

81. Κτείνω, *kill.*

Root KET, KAT, Lat. *caed-o*, KTE, KTA, open, or KTE with N in κτείνειν, κτεῖναι, κτενέω.—KTA without N in ἀπέκτα, ἔκταν, (κτάωμεν) κτέωμεν, κτάμεναι, κτάμεν, ἀπέκτατο, *was slain*, κτάμεναι ἀποκτάμεν, κτάσθαι, κατακτάς, κτάμενος.—Aor. pass. ἔκταθεν. With N, ἔκτανον, κατακτανέουσι, κατακτανέσθε.

82. Λάω, *devour.*

Root ΛAF in ἀπολαύω. In Homer only in ἀσπαίροντα λάων, Od., τ, 229, and λάε, ib., 230.

83. Λεύσσω, *see.*

Root ΛEF, ΛEY (cf. *Leu-chten*, *Li-cht*, where the comparison with the Eng. *light* shows that *cht* are merely *formal* letters. Cf. also βλέφ-αρα, which is related to the same root); pres. with ΣΣ, λεύσσει, λεύσσουν, λεῦσσε. In λεύσσετε γὰρ τόγε πάντες, ὃ μοι γερας ἔρχεται ἄλλη, Il., α, 120, where the future is necessary,⁽¹⁾ the reading by Aristarchus λεύσετε (λεύ-σω) is quite regular.

84. Δηκεῖν, *to make a sound, a noise.*

Root ΛAKF, LOCVR, *loquor*, whence ΛAK and ΔΗΚΕ. The former in λάκε δ' ὅστέα, Il., ν, 616, λεληκώς, λελακυῖα. ΔΗΚΕ in ἐπελήκεον, Od., 9, 379.

85. Λιλαίομαι, *desire.*

Root ΛA, meaning *will* in the Doric λῆς, λῆ, with prefixure λιλα, perf. (λελιλαμένος) λελημένος, after the ejection of the third λ, *eagerly desiring*, and with extended A: λιλαίεται, λιλαίεσθαι, λιλαίομενος.

86. Λίτομαι and λίσσομαι, *pray, beseech*.

Root ΛΙΤ in λίτομαι δέ σ' αἰοῖδῃ, H., XV, 5. To this pres. belong also λιτέσθαι, Il., π, 47, l. λίτεσθαι, and λιτοίμην, Od., ξ, 406, aor. ἐπὴν εὐχῇσι λίσῃ, ib., κ, 526. Likewise ΛΙΤΣΣ, λισσ in λίσσομαι, λίσσεσθαι, ἐλίσσετο, &c., and extended λιτάνευε, ἐλλιτάνευε, &c. Extended is the root ΛΕΙΤ, as λιπ, λειπ, in ἀλείτης, *who prays not, godless*,^(R) Il., γ, 28, Od., υ, 121, whence (ἀλειπ) 2nd aor. ἤλιπεν, Il., ι, 375, *sinned against*, together with ἀλίτοντο, ἀλίτῃται, ἀλιτέσθαι, and part. ἀλιτήμενος, Od., δ, 807, from ΛΙΤΕ in λιταί, Il., ι, 502, λιτῇσι, Od., λ, 34, with ἀλιτήμων, Il., ω, 157.

87. Λοέω, *wash*.

Root ΛΟ in the 2nd aor. λό' ἐκ τρίποδος, Od., κ, 361, and (λοέσθαι) λοῦσθαι, ib., ζ, 216.—ΛΟΕ in λοέσσαι, λοεσσάμενος, ἐλόευν, &c.,—λοε, λου in λούεσθαι, and 1st aor. λούσαι, λούσασθαι.

88. Μακάω, *bleat*.

Root MAK (*möck-ern*). Hence μακῶν with μέμηκον and μεμακνῦαι.

89. Μαίομαι, *feel for, seek, desire*.

Root ME and MA, μεμάασι, μεμαῶς, μέμασαν, *strive for*. MA, MAI, μαίεσθαι, μεταμαιόμενος, δῶρων ἐπεμαίετο, Il., κ, 401, *desired*, οἶων ἐπεμαίετο νῶτα, Od., ι, 441, *felt*, so also τὸν (ἀρνεῖον) δ' ἐπιμασσάμενος, ib., 446, then σπόγγοισι τραπέζας πᾶσας ἀμφιμάσασθε, ib., υ, 152, *rub round, clean*, μάλα γὰρ με θανῶν ἐσεμάσσατο θυμόν, Il., ρ, 564, *has deeply affected me in my soul*.—MA, MAMA (μαιμα), περιμαιμάει, μαιμῶϊ, μαιμῶωσι, μαιμῶων, &c., aor. μαίμησε, Il., ε, 670. Lastly, ME with N, as κτε κτεν, and from MEN, μέμονας, μέμονε, *desire, design*.^(R)

90. Μείρεσθαι, *divide, receive as portion*.

Root ΜΕΡ and ΜΟΡ in μόρος and *mor-s*. From the root ΜΕΡ, μείρεσθαι in ἡμισυ μείρεο τιμῆς, Il., ι, 616, ἀπομείρεται, *takes away*; perf. ἔμμορε and ἐξέμμορε, *has received by lot*, and pluperf. εἴμαρτο, *was allotted*, and with the negative A,

ἀμείρω, *deprive of*, in Pind. Pyth., VI, 27 (27), whence in Homer with Δ, ἀμέρδαι, ἀμέρδαι, ἀμερσε, ἀμέρσαι, ἀμερθῆς, Il., χ, 58.—From MOP, MPO, comes BPO by a milder enunciation, and with τ, βροτός, *whose lot is apportioned, decreed*, whence ἀξροτάζειν, *to miss one's part*, or generally *to miss*, in μήπως ἀξροτάξομεν ἀλλήλοιν, Il., κ, 65, so (ἀξροτος) ἀμξροτος, and of like formation ἡμξροτες οὐδ' ἔτυχες, ib., ε, 287, ἡμξροτε.

91. Μητιάω, *devise*.

Root MHTI with long iota and hence μητίσομαι, μητίσασθαι. With A (μητια) μητιώσι, μητιάσθαι.

92. Μένω, *remain*; μιμνήσκομαι, *remember*.

Root MEN, μένω, μενόντων, ἔμενον, μένεσκε, μέμονα, &c., ἔμεινα, μενέω, &c.—MEMEN, μίμνω, ἔμιμνον, and lengthened by AΔ, AZ, μιμνάζειν παρὰ νηυσί, Il., β, 392, with the notion of *delay, sloth, or cowardice*.—MEN, MAN (cf. *man-eo*), transposed MNA (with the notion of *cause something to remain in the memory*, compare the Germ. *mahnen, gemahnen, to remind*), μνήσω, *will remind*, ἐμνησας, μνήσασα: mid. *remember, think of, record*; fut. and aor. μνήσομαι, μνήσεσθαι, μνήσατο, μνήσῃ (μνήσῃαι), Od., θ, 462, μνήσαι, μνησάσθω, μνησάμενος, &c.; future μεμνήσομαι, Il., χ, 390, μεμνήσεσθαι; passive form with the same meaning: μέμνημαι, μέμνη for μέμνηαι, § CCXII, 31, a, μεμνέωτο, μεμνώμεθα, § ib., b, μεμνήσθαι, μεμνημένος, μέμνητ', ἐπιμνησθεῖς. From the same root with reference to a woman, *to think of her, to woo her*, 2nd pers. μνάα, Od., π, 431, μνάται, μνᾶνται, μνάσθω, μνάσθαι; imperf. μνώμεθ', ib., ο, 125, ὑπεμνάσθε γυναῖκα, ib., χ, 38, *slyly courted*, and hence μνηστήρ, μνηστεύειν, μνηστεύσαντες.—MON, MNO (cf. *memo-ria*), with both meanings, *to remember and to woo*: μνώοντο, Il., π, 697, ἐμνώοντο, *thought on*, β, 686, μνωομένα.—Lastly, MIMNA (MNA with the prefixure MI) and ΣK: μιμνήσκειται, μιμνήσκεσθαι, μιμνήσκεο, μιμνήσκοντο, &c., also the active in one instance μηδέ με τούτων Μίμνησζ', Od., ξ, 169.

93. Μυκάομαι, *bellow, resound*.

Root MYK in πύλαι μύκον οὐρανοῦ, Il., 749, and μέμυκεν, μεμυκάς, ἐμεμύκει, and (μῦκα) μυκάμεναι, Od., κ, 413.

94. Μύω, *close, bow down.*

Root MY, Lat. NV in *an-NV-o*. Hence οὐ γὰρ πω μύσαν ὅσσε, Il., ω, 637, *closed themselves*, and σὺν δ' ἔλκεα πάντα μέμυκε, ib., ω, 420, and with strengthening A, AMY, whence ἡμύει, ἡμῦσε, ἡμύσειε, and ὑπεμνήμυκε, ib., χ, 491, *is quite bowed down*, probably corrupted out of ὑπημνήμυκε, so that, when it was neglected from the old reading ΥΠΕΜΕΜΥΚΕ to represent the first E by H, N was put in to support the syllable, as in ἀπάλαμνος and the like.

95. Ναίω, *dwelt*, and νάω, *flow.*

Root NA, whence νάσσα, Od., δ, 174, *cause to dwell*, ἀπονάσσωσι, Il., π, 86, and mid. ἀπενάσσαστο, ib., β, 629, *caused himself to dwell apart, migrated*, and νάσθη, ib., ξ, 119, *dwelt*. NAI in the forms of the pres. and imperf. of ναίω and ναιετάω, *inhabit*. Different from this is κρήνη νάει, Od., ζ, 292, *flows*, from root NΑΣ (Germ. *nass, wet*), with rejected Σ, νάουσι, and ὕδατα ἀενάοντα, so also (ναγ) γαίαν ἐνάξει, *trod down*, perhaps radically allied to Germ. *nach, near*,—*pressed it close together*.

96. Νέω, *swim*; νέομαι, *go.*

Root NE, νέω, *swim*, in ἔννεον ἔνθα καὶ ἔνθα, Il., φ, 11, and νέων.—Νέομαι, νεῦμαι, *go*, 2nd pers. νεῖαι, Od., λ, 114 (ἀνανέεται), ἀννεῖται, ib., λ, 192, νέεσθαι, &c., with ΣΣ, νίσσομαι, νίσσοντο, νίσσεσθαι, both forms also denoting *the future*, hence to be considered as of that tense, and thus together with νίσσομαι, Il., ψ, 76, &c., stands as a variation νείσσομαι, which has perhaps preserved the true form.

97. Νήω, *heap together.*

Root NAFE, allied to the Germ. *nähen, to sew*, that is *to join together*, (νηε) νήεον Il., ψ, 139, 168, and νήει, ib., 169, ἐπενήγεον, παρενήγεον with inserted N: then νήησαν, νηῆσαι, νηησάσθω.

98. Νίπτω, *wash.*

Root NID and NIP.—NID, pres. and imperf. νίζειν, νίζε, ἐνίζον, νίζον, νίζετο, ἀπενίζοντο.—NIP, fut. aor. νίψει, ἐνίψει,

νίψον, νίψατο, *washed himself*, νίψασθαι, &c., pass. νένιπται, Il., ω, 419, and from χέρνιψ χερνίψαντο, ib., α, 449.

99. Ξέω, ξύω, ξαίνω, *rub, polish, card*.

Root ΞΕ in ξέσσε, ἀμφέξεσα, ἀπέξεσε, *cut off*. ΞΥ, ἔξυσ' ἀσκήσασα, Il., ξ, 179, said of a garment, γῆρας ἀποξύσως, ib., ι, 446, hence ξυστόν, *staff of a spear*, and with Ν, ἀποξύνουσι, ἀποξύναι, *to polish*: (ξαν) εἶρια τε ξαίνειν, Od., χ, 423, *card*.

100. Ὀζω, *smell*; ὀθω, *move*; ὠθέω, *push*.

Root ΟΔ in *od-or*, ὀδώδει.—ΟΘ, cf. *od-i*, ὀθομαι, *am inwardly moved*, οὐκ ὀθεται φίλον ἦτορ, Il., ο, 166.—ΩΘΕ, ὠθεῖ, ὠθεσκε, ἀπάσεται, ὤσαν, ὠσασκε, κατώσῃ, ὠσασθαι.

101. Οἶγω, ἀνοίγω, *open*.

Root ΟFIG, ΟΙΓ, ἀνῶγεν, Il., ξ, 168, and ἀνεωγεν, ib., π, 221. ἀναοίγεσκον, ib., ω, 445,—"Οἶξε, ib., ζ, 298, &c., ὠῖξαν and ὦξε, ib., ω, 457. ΟΙΓ with ΝΥ, ὠίγνυντο, Il., β, 809, Δ, 58.

102. Ὀΐω, οἶω, οἴομαι, *think*.

Root FI with the prefixed O only in the 1st pers. pres. indic. οἶω and οἶω, then οἴομαι, οἴεται, οἴομεθα, οἴετο, ὠίετο, *surmised*, οἴομενος, οἴσατο, οἴσάμενος, ὠίσθην, οἴσθεις. Contracted only in τίς κ' οἴοιτο, Od., ε, 580, χ, 12.

103. Ὀλλυμι, *destroy*.

Root ΟΛ in ὤλετο, ὤλωμαι, ὤληται, ἀπόλοιτο, ὀλοισθε, ὀλέσθαι, and οὐλόμενος, *destructive*, ὤλωλε, ὤλώλει. ΟΛΕ in ὤλεσα, ὀλέσω, ὀλέσσαι, ὀλέσας, fut. ὀλέεσθαι. ΟΛΕ with K after E in ὀλέκουσι, ὤλεκον, ὀλέκοντο. ΟΛ with ΛΥ (ὀλλυ) in ὀλλύς, ὀλλῦσαι, Il., Δ, 449, ὀλλύντων καὶ ὀλλυμένων, ib., δ, 451, ἀπόλυται.

104. Ὀμνύω, *swear*.

Root OM, whence 2nd fut. ὀμοῦμαι and ὀμεῖται. OM, O-MO, whence 1st aor. ὤμοσε, ὀμοσσον, ὀμόσσαι, ὀμόσας. OM with ΝΥ, whence ὀμνυθι, Il., ψ, 385, ἀπώμνυ, Od., β, 377, with ἀπώμνυνον, ἀπώμνυε.

105. ὀνῆμαι, *profit*.

Root NA with prefixed O in (ὄνα) ὄναρ. (Cf. NAH-RVNG, *nourishment*).—Hence ὀνησο, ὀνήμενος, ἀπόνητο; fut. ὀνήσειν, ἀπονήσεται.—With reduplication before NA (ὀνινα), ὀνίνησι, Il., ω, 45.

106. ὀνομάζω, *name*.

Root NOM (*nom-en, name*), with prefixed O, ὄνομα, ὀνομάζω, ἐξονομάζω; aor. (ὀνομαν) ὀνόμηνεν, ὀνομήνω, ἐξονομήνης, ἐξονομήναι.

107. ὀνομαι, *blame*.

Root ON in ὀνονται, ὀνοίτο; then aor. ὠνάτο, Il., ρ, 25, and with extended O, ἥ οὔνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγέ' ἔδωκε, ib., ω, 241, *do ye think it a slight matter?* where Aristarchus read ἥ ὀνόσασθ'.—ONO in ἥ ὀνοσαι, Od., ρ, 378; fut. ὀνόσσεται, ὀνόσσεσθαι; aor. ὠνοσάμην, ὀνόσαιτο.

108. ὀπωπα, *have seen*.

The root OΠ has only ὀπωπα ὀπωπας, ὀπάπει; fut. ὀψεται, ὀψεται, ὀψεσθε, and ὀψεσθαι, then, expressing the *desire to see*, ὀψείοντες, Il., ξ, 37.—OΠ with ΣΣ, ὄσσομαι, ὄσσετο, ὄσσόμενος, *to see in the mind, to foresee, and predict*, ἐπιόσσομαι, *regard with the mind*, προτιόσσομαι, *see through, forebode*, ἥ σ' εὖ γιγνώσκων προτιόσσομαι, Il., χ, 356. Likewise from ΠΠΠ (παρθενοπίπια, ib., λ, 385), ΟΠΠΠ, τί δ' ὀπιπτεύεις, ib., δ, 371, ὀπιπτεύσας.

109. ὀρέγω, *stretch*.

Root ΠΕΓ (Germ. *rec-ken, to stretch*, Lat. *reg-o, rec-tus*, an analogy which is carried farther on by ΣΤΟΠΕΓ, ΣΤΟΠΕ, *strec-ken, stretch*) with prefixed O, ΟΠΕΓ, ὀρέγων, ὀρέγονται, ὀρέγεσθαι, ὠρέξε, ὠρέξατο, ὠρέξῃ, ἐπορέζάμενος, and perf. ὠρωρέχεται, concerning which see § CCXII, 35, b.—ΟΠΕΓ and ΝΥ, ὠρεγνύς.—ΟΠΕΓΘΕ, ὀρέχθεον, *stretched themselves on the earth, were laid low*, Il., ψ, 30.

110. ὀρνευμι, *rouse*.

Root OP in ὀρσομεν, ὠρσε; 2nd aor. ὠρρε, *roused*; mid. 1st 3rd H h

aor. ^(R) ὄρσεο, ὄρσευ, *rouse thyself*; 2nd aor. ᾤρετο, ὄροντο, ὄρηται, ᾤρετο, ὄρσο, ὄρθαι, ὄρμενος; perf. ὄρωρε and ᾤρωρε Δειῖος ἀοιδός, *roused himself to sing*, Od., 9, 539; pluperf. ὄρώρει. From OPE, ὄρέοντο and ὄρώρεται.—OP with NY, ᾤρυνον, *roused*, ὄρυνθι; infin. ὄρνύμεν.—ὄρνυμαι, ὄρνύμενος, ᾤρυντο, &c.—OP with IN, ὄρίνων, ᾤρινεν, ᾤρίνετο, ὄρίνθη, ὄρινθείη. Extended ὄροθύνει, ὄρόθυνον, and OP with ΘΟ, ᾤρθωσε, ὄρθωθείς. (Cf. *ord-o*, Germ. *Ord-nung*).—Distinguish from this ὀρούω, root PY (*ruo*), POY, as εἰλήλουθα with prefixed O, from which the 1st. aor. ὀρούσε, ὀρούσας, &c.

111. Οὐτάω and οὐτάζω, *wound*.

Root OF (Germ. *off-en*, *open*,) with the paragoge TE and TA, OFTA, OYTA. The latter without modal vowel in οὔτα, οὐτάμεναι, οὐτάμεν, οὐτάμενος. Of οὐτάω stands the imperat. οὔταε, Od., χ, 356; imperf. οὔτα, as it was once written, Il., ν, 192, 561, now οὔτα and aor. οὔτησε, οὐτήσασκε and οὐτηθείς. (Οὔταδ) οὐτάζω, οὐτάζοντο, and οὔτασε, οὐτάσῃ, οὐτάσαι, οὔτασται, οὔτασμένους.

112. Ὀφέλλω, *increase*, and ὀφείλω, *owe*, *must*.

The root of both is FEΛ (Germ. *voll*, *full*, and *soll*, *shall*),—with prefixed O, (ὀφελ) ἵς ἀνέμου—κύματ' ὀφέλλει, Il., ν, 383 (*causes to swell*), ὀφέλλεται, ὀφέλλετο, and 1st aor. opt: ὀφέλλειεν πόνον, ib., π, 651, Od., β, 334, with EΛΛ, since EIA would bring the form into the province of ὀφείλω. On the other hand ὀφείλω: Ἐπειοὶ χρεῖος ὀφείλον, Il., λ, 688, and χρεῖος ὀφείλετο, 2nd aor. ᾤφελον and ὀφελον, *ought*, as an optative particle (*utinam*), and either alone τὴν ὀφελ' ἐν νήεσσι κατακτάμεν, ib., τ, 59, or αἰθ' ὀφελον, ὥς ὀφελον. Both words had originally EΛΛ, whence ὀφελον and ὀφείλεται are still often written ᾤφελον, ὀφέλλεται, but not conversely ὀφείλω for ὀφέλλω.

113. Παθεῖν, *to suffer*; πένεσθαι, πονεῖσθαι, *to labour*; πημαίνειν, *to injure*.

Root ΠΑ, (πῆμα) πημαίνειν, πημνηεῖαν, ἐπημάνθη, πημανθῆναι, *to inflict harm*, *to injure*, *to torment*.—ΠΑ, ΠΑΘ (*pati*), πάθον, ἐπαθον, *suffered*, πάθω, πάθοι, παθέειν, παθάν.—ΠΑΘ and ΣΚ: πάσχει, πάσχουσι, πάσχοντες.—ΠΕ, ΠΕΝ, πένεσθαι,

ἐπένοντο. ΠΕΝ, ΠΟΝΕ, πονεάμεθα, πονέοιτο, πονέεσθαι, πονεύ-
μενος, ἐπονείτο, &c., πονήσομαι, πονήσατο.—ΠΕΝΕΘ, (πένθω)
πέπονθας, ἐπεπόνθει, πέποσθε, Π., γ, 99, Od., κ, 465, ψ, 53.
ΠΕΝΘΕ, πενθήμεναι, πενθείετον, πενθῆσαι.

114. Πείρω, *pierce*; πειράω, *attempt*; περῆσαι, *to transport*;
περάσαι, *to sell*.

Root ΠΕΡ, ΠΕΡΑ, (with the notion of *passing through* and
penetrating. Cf. PERG-O.) ΠΕΡ, ΠΕΙΡ, pres. imperf. aor.
κύματα πείρων, *passing through the waves*, διὰ δ' αὐτοῦ πείρην
ὀδόντων, Π., π, 405 (*drove the spear through his teeth*), πείρε
κέλυθα. So also πείραν, ἐπειραν, ἐμπείραντες, perf. ὀδύνησι πε-
παρμένος, Π., ε, 399, &c., and hence περόνη, *buckle*,^(R) περονᾶτο,
περόνησε, περονήσατο.—ΠΕΙΡ with Α (*endeavour to pass
through*), *attempt*, imperat. πείρα, πειράτω, infin. πειρᾶν, and
of the same meaning πειρᾶται, πειρᾷ (2nd pers.), πειρώμεθα,
πειρώμενος, fut. πειρήσω and πειρήσομαι, πειρήσεσθαι, aor. πειρήθη,
πειρηθεῖμεν, &c., perf. πεπείρημαι, Od., γ, 23, *am tried in
speaking*.—Πειράζειν, ζων, *to try, to explore*, and πειρητίζων,
πειρητίζει, *try here and there*.—ΠΕΡ, ΠΕΡΑ, *transport*,
(from the notion of *passing over*), περάαν, πέραον, &c., περήσειν,
περῆσαι, &c., and, with unaltered Α, *to sell (to deliver over
for something else, to barter)*, πέρασαν, ἐπέρασσε, ἐπέρασαν,
περάσητε, &c., with reduplication in the perfect Ἀῆμνον ἐς
ἡγαθεὴν πεπερήμενος, Π., φ, 58, not πεπερασμένος. The same
with Ν, περνάς, περνάμενα, πέρνασχ'.—Cognate forms are πε-
ραιωθέντες, *transported*, and from ΠΕΡΑΙΝ, Σειρῆν . . . ἐξ
αὐτοῦ πειρήναντε, Od., χ, 175, 192, *stretching from him*, and
πάντα πεπείρανται, ib., μ, 37, *are gone through, finished*.

115. Πελάζω, *bring near, approach*.

Root ΠΕΛΑ, (πλά) πλῆτο, Π., ξ, 438, πλῆντο, ib., 468,
ἐπληντ', δ, 449, πεπλημένος, Od., μ, 108.—ΠΕΛΑΔ, πελά-
ζειν, πελάσαι, πελάσαιντο, πελάσθη, πέλασθεν.

116. Πέλειν, *to be*; πέλεσθαι, πολεύειν, πωλεῖσθαι; ὀπλέσθαι,
to prepare; πλέειν, *to sail*.

Root ΠΕΛ (with the notion of *motion*, and thus allied with
ΒΑΛ, *ball*, ΦΑΛ, *fall*, ἄλμα, *leap*), πέλει (*versatur in aliquo*

loco), moves, is somewhere, πέλεν, &c., and with the same meaning πέλεται, πέλονται, πέληται, πελώμεθ', πέλονται, πέλοιτο, imperat. πέλεν, Π., ω, 219, imperf. πελέσκειο, ib., χ, 433, πέλοντο, (ἔπελεο) ἔπλεο, ἔπλετο, ἔπλετ', ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε, Od., η, 261, moving itself on, περιπλομένων ἐνιαυτῶν, the revolving years. Od., α, 16 (*volventibus annis*), and the cognate forms ὀλιγηπελέων, εὔουσα, having little motion, life.—ΠΕΛ, ΠΟΛΕΦ, κατὰ ἄστν πολεύειν, Od., χ, 223, to continue in the city, ἀμφιπολεύειν, to go round, to attend upon, ἀμφιπολεύεις, οι, and πυρπολέοντας, ib., κ, 30, putting fire in motion, kindling fires.—ΠΟΛ, ΠΩΛΕΦ, πωλεῖται, to turn oneself in a place, to be, πωλεύμενοι, α, πωλεύμην, πωλεῖτ', πωλέσκειτο, πωλήσομαι, εαι.—ΠΕΛ with ΗΟ (ΗΟΠΕΛΟΝ), ὅπλον, tool, instrument, that which one uses in action, or production, and hence (ὅπλε) ἄπλεον (ἄμαξαν), Od., ζ, 73, equipped, δεῖπνον ἄνωχθι Ὀπλεσθαι, Π., τ, 172, ψ, 159, properly ὀπλέσθαι, and ΗΟΠΛΕΔ (ὀπλιζ), ὀπλίζονται, Od., ρ, 288, are fitted out, ὀπλιζώμεθα, ὀπλίζοντο, ὀπλισεν, ὀπλίσαι, ὕπλισον, ἐφοπλίσσειαν, ὀπλίσσατο, ὀπλίσθεν (ὠπλισθεν) δὲ γυναῖκες, Od., ι, 143, were attired.—Of the same root is (ΠΕΛ, ΠΛΕΦ), πλέειν, to sail, whence πλεῖθ', ἔπλεον, &c., πλέον, ἀπέπλειον, ib., Δ, 501, πλείειν, πλέων, πλείοντες, &c., ἀναπλεύσεσθαι, Π., λ, 22.—ΠΛΟΦ, πλώον, were floating, ib., φ, 302, πλώοιεν, Od., ε, 240. δακρυπλάειν, ib., τ, 122, to swim in tears. Also πόντον ἐπιπλώσας, Π., γ, 47, ἀπέπλω νηῦς, Od., ξ, 339, παρέπλω, ib., μ, 69, ἐπιπλῶς πόντον, Π., ζ, 291, swam, sailed upon the sea; the notion of motion and action is everywhere predominant.

117. Πέρθω, destroy.

Root ΠΕΡΘ, ΠΑΡΘ, ΠΡΑΘ: (περθ) πέρθοντε, πέρθετε, περθομένη; infin. without modal vowel (περθ-σθαι) πέρθαι, Π., π, 708, also πέρσειν, πέρσαι, &c.; 2nd aor. ἔπραθον, ἐξέπράθομεν.—ΠΟΡΘΕ, ἐπόρθουν, διαπορθήσας.

118. Πέτομαι, fly.

Root ΠΕΤ, πέτεται, πέτονται, ἐπέτοντο, ποτέσθην.—ΠΤΕ, ἐπιπτέσθαι, Π., δ, 126.—ΠΕΤΑ (πτα), ἔπτατο, πτάτο, ib., ψ, 880; conj. (πτάηται) πτῆται, ib., ο, 170, πταμέναι.—ΠΕΤ, ΠΟΤΕ, ποτέονται, ἐκποτέονται.—ΠΟΤΑ, ποτῶνται, ib., β,

462, ἀμφεποτάτο. ΠΕΤ, ΠΩΤΑ, πωτῶντο, ib., μ, 287. Allied to these are the forms from ΠΕΤΑ with the notion of expansion, πέπτανται, πέπτατο, πεπταμένη, πέτασσε, πετάσσας, πετασθῆναι.—Also ΠΕΤΑ with Ν, πιτνάς, ἐπίτνα, ἀναπιτνάμεν.—From ΠΕΤ with Π, πίπτω, *fall*, πέσον, πεσών, fut. πεσέεσθαι, and ΠΤΑ, πτήσσω, *crouch with terror*, πεπτεάς, πεπτηῶντες, προτιπεπτηυῖαι. Lastly, (πτα, πταν) ἀποπτανέουσι, Il., ξ, 101, *will slink away*.^(R)—ΠΟΤ, ΠΤΟ, πτώσσεις, καταπτώσουσι, οντας. ΠΤΩΚ, πτωκάζειν a various reading, for which now is given πτωσκαζέμεν, Il., δ, 372, also πτώξ, πτωχός, πτωχεύειν, *to beg*, πτωχεύσειν.

119. Πέφνον, *slew*.

Root ΦΕ and ΦΑ.—ΦΕ with Ν in (πεφενον) πέφνον, πέφνη, πεφνέμεν, &c.—ΦΕΝ, ΦΟΝΕ, βουφόνεον, Il., η, 466.—ΦΑ, without Ν in πέφαται, ib., ο, 140, πέφανται, ib., ε, 531, πεφάσθαι, ib., ν, 447, πέφατ', ib., ο, 140, &c., πεφήσσαι, ib., ν, 829, πεφήσεται, ib., ο, 140.

120. Πίνω, *drink*.

Root ΠΙΦ (Lat. *bib-o*), whence in Pind. fut. πίσω, Isthm., VI, 71 (108), *will drink*, and πίομαι, *I myself drink*, Ol., VI, 86 (147), in Homer denoting the *future* in πίομενος, Od., ζ, 160. Cf. Il., ν, 493. The other form belonging to this root is the 2nd aor. πίν, *drank*, ἔπιεν, ἔπιον, conj. πίω, πῖσθα, πίοιμι, πῖε, πῖειν, πῖϊν, πῖέμεν, πίων. ΠΙ, ΠΕ, perf. ΠΟ, ἐππέποται, Od., χ, 56. Cf. ἐδῆδοται under ἔδω. In the other parts we find ΠΙ with Ν, πίνειν, πίνεται, πίνεσκεν, &c.

121. Πλανάω, *cause to wander*.

Root ΠΛΑΝ, ΠΛΑΝΑ, πλανώνται, then with Γ, aor. πλάγχξε, παλιμπλάγχασα, παρέπλαγχξεν, ἀπεπλάγχθης, πλάγχθη, πλαγχθείς, παλιμπλαχθέντας.—ΠΛΑΔ, πλάζουσι, *cause to wander*, πλάζομαι, &c.

122. Πλήθω, *am full*.

Root ΠΕΛ, ΠΛΕ, ΠΛΑ, πλῆτο σπέος, *was full*, Il., σ, 50, πλῆθ' ὕδατος, ἔπλητο, πλῆντο. With reduplication (πιπλα) ἐμπίπληθι, ib., φ, 311, and Ν, (πιμπλα) πιμπλάσι, ib., φ,

23, *πιμπλαντο*, *ib.*, α, 104, also extended (*πιμπλαν*) *πιμπλά-νεται*, *ib.*, ι, 679.—ΠΛΑΕΘ (*πληθ*), *πλήθει*, *πλήθουσι*, *πλήθωσι*, *to be full*, whence *πλήσαν*, *ἔμπλησον*, *ἐὺ πλήσασα*, *II.*, π, 223, *πλησάμενοι*, &c., *ἐπλήσθη*, *πλήσθεν*, *ἐπιπλησθῆναι*.

123. Πνέειν, *to breathe, to blow*.

Root ΠNEF (*pfnegen*, i. e. *to breathe*, in the mountain dialects), ΠNE, *πνέει*, *ἐπιπνέει*, *πνείοντες*, *πνείουσαν*, *ἀνέπνεον*, ΠNEF, *πνεύση*, *ἀνέπνευσαν*, *ἀναπνεύσωσι*, *ἀμπνεῦσαι*.—ΠNEΥ, ΠNY, *ἄμπνυε*, *ἄμπνύνθη*, and, since the seat of the breath is also that of intelligence, so in the perf. *πέπνυσαι* (*thou hast breath, thou hast intelligence*^(R)), *πεπνύσθαι*, *πεπνυμένος*, α, *πέπνυσο*.—ΠNY with ΠO (from *πολύ much*), *ἐκπνέω*, *ἐκπνέοντα*, *ἐκπνέουσα*.

124. Πορεῖν, *to bestow*.

Only in the 2nd aor. *πόρε*, *πόρη*, *πόροι*, *πορών*. *Πορ*, *προ*, *πέ-πρωται*, *II.*, σ, 329, *has been allotted*.

125. Παίω, *strike* ; ῥήζαι, *to break*.

Root PAF, PAI (cf. Germ. *raf-fen*, *to snatch*, and *rei-ssen*, *to burst*, *διαρραῖσαι*), *ραίησι*, *ραῖε*, *ραίοιτο*, *ραιομένου* ; fut. and aor. *ἀπορραΐσει*, *to scatter with violence*, *διαρραΐσουσι*, *διαρραΐσεσθαι*, *ραΐση*, *ραΐσαι*, *ἐρραΐσθη*, *broke*.—Allied to this is FPAΓ (*frag-or*, *frac-tus*), *ὑπερράγη*, *II.*, θ, 558, π, 300, *was opened up*, and PHΓ, *ρήξω*, *ρήξόμεθα*, *ἔρρηξε*, *ἔηξε*, *ρήξ'*, *ρήξαι*, *ἐρρήξαντο*, *ρήξαντο*, *ρήξαμεν* ; perf. *συνέρρηκται* (*contritus*).—PHΓ with NY, *ῤήγνυσι*, *ῤηγνῦσι*, *ῤηγνυται*, imperf. *ῤηγνυσκε*, *ῤηγνυτο*, *ῤηγνυσθε*, *ῤηγνυντο*, infin. *ῤηγνυσθαι*.

126. Ρέειν, *to flow* ; ρυῖναι, *to gush* ; ράσαι, *to moisten*.

Root PEF (*réûma*), PE, *ρέουσι*, *ρέων*, *ρέεν*, *ρέε*, *ἔρρεον*, &c.—PEΥ, PY, *ρύη*, *gushed*. Od. γ, 455, and with Z, PYZ (*riesseln*), *κελαρίζει*, *κελαρίζειν*, *to flow with* (*κελάδω*) *a murmuring noise*.—Likewise PAD, *ράσσετε*, *ib.*, υ, 150, perf. *ἐρράδαται*, plup. *ἐρράδατο*, and PAIN (cf. *ränen* Thur. *regnen*, *to rain* ; *rinnen*, *to flow* ; *Rhein*, *the Rhine*), in *ραίνοντο* δὲ *νέεθρονίη*, *II.*, λ, 282, *were besprinkled*.

127. Πρίγω, to shiver with fright.

Root FPIΓ (*frig-us*), hence perf. ἔρριγα, ἔρριγε, ἀπερρίγασι, ἔρρίγησι, pluperf. ἔρριγει. PIGE, ρίγησιν, ρίγησα, ρίγησε, ἔρριγησε, ἔρρίγησαν.—PIΓO (cf. *rigor*), in ρίγασέμεν, Od., ζ, 431, *that I should be chilled*.

128. Πάσθαι, to move with vehemence, to make an effort.

Root POF (*rob-ur*), whence PΩ (*move with force*), Δωρῆχθέντες Πάοντ', Il., λ, 50, *rushed out*; χαῖται ἐπερρώσαντο ἀνακτος, ib., α, 529, *streamed down*; ἀμφ' Ἀχελώϊον ἐρρώσαντο, said of nymphs dancing, ib., ω, 616, *to frisk in the dance*.—With prefixed E (*out of, back*), EPΩ, (ἐρωε) ἐρωεῖν, *to press back, to give way*, νέφος οὔποτ' ἐρωεῖ, Od., μ, 75, *to flow out, down*, αἶμα ἐρωήσει περὶ δουρί, Il., α, 303 (*it is active cause to flee in Il., ν, 57*), ἐρωήσαι, ὑπερωήσαν.

129. Σείω, to shake.

Root ΣEF (*saev-us*), *wild, to be furious, to shake, to shudder*. ΣE, ΣEI, σείων, ἐπισείησιν, Il., δ, 167, σείετο, σείόμενον, *shaken*; imperf. σείον, ἐσσειόντο, *were shaken*, aor. σείσ', σείσατο, ib., θ, 199, *shook herself, moved impatiently*. Also ΣEF, ΣEY, aor. σεῦα, ἐσσευα, σεῦε, *drove tremblingly*, ἐσσευε, σεῦαν, σεύας, σεύωνται, σευάμενος; ὕλη τε σεύαιτο, Il., ψ, 198, once inaccurately τ' ἐσσεύοιτο. Still stands πολλαὶ δὲ μετεσσεύοντο γεραιαί, Il., ζ, 296, *rushed together with*, perf. ἐσσυμαι, ἐσσυται, ἐπέσσυται, ἐσσύμενος, ἐσσυμένως, *with impetuous haste*, pluperf. ἔσσυο, ἔσσυτο, ἐπέσσυτο, ἀνέσσυτο, σύτο as χύτο from χέω.

130. Σκεδάζω, scatter.

Root KE and ΣKE, the former in δρυὸς ἦν λίπε κείων, Od., ζ, 425. KEA in εὐκείατοιο, ib., ε, 60, and κέασσε, κέασαν, κέασθη; with Δ inserted, (κεδα) ἐκέδασσε, κεδασθέντες, ἐκέδασθεν. With Σ, (σκεδα) σκεδάσεν.—KEΔA with N (κιδνα) κιδναι, κιδνατο. ΣKEΔA with N, (σκιδνα) διασκιδνᾷσι, Il., ε, 526, σκιδναι, σκιδνασθε, σκιδνασθαι, σκιδναμένω, ἐσκιδναντο. Allied to this is σχίζω, *cleave*. Root KIΔ, ΣXIΔ (Germ. *schied, clove*), whence ἔσχισε, διέσχισθη.

131. Σκέλλω, dry.

Root KEΛ (*Keil*), ΣKEΛ (Germ. *schell* in *zerschellen*), ΣKAΛ in μὴ μένος ἡελίοιο Σκήλη, Il., ψ, 191, *should dry up*.

132. *Στένειν, to be close-pressed, uneasy, to groan.*

Root ΣΤΕΝ (with the notion of *close, hard*, and radically allied to the Germ. *Stein, stone*), στένει, στένε, ἔστενε, ἐπὶ δ' ἔστενε δῆμος ἀπείρων, Il., ω, 776. Pass. with extended E, *to be close, to be full*, στείνοντο δὲ σηκοὶ Ἀργῶν, Od., ι, 219, λάχνῳ στεινόμενος, &c.—ΣΤΕΝ with ΑΧ, στενάχουσι, στενάχων, στενάχεσθ', στενάχοντο, and in extended form with ΙΔ, στεναχίζω, στεναχίζων, which formerly appeared in some places with Ο, στοναχίζων, Il., ψ, 172, 225, στοναχίζετο, ib., β, 95, η, 95, Od., κ, 454, &c.—ΣΤΕΝΑΧ, ΣΤΟΝΑΧΕ, in στοναχῆσαι, ἐπεστονάχησε.

133. *Στορέσαι, to spread out.*

Root ΣΤΟΡ, ΣΤΡΟ (cf. Germ. *Stroh, Streu, straw*, and Lat. *stra-men*), pluperf. ἔστρωτο, Il., κ, 155. ΣΤΟΡΕ, στορέσαι, στορέσαν, ἐστόρεσαν.—ΣΤΟΡΝΥ, καστορνῦσα, Od., ς, 32.

134. *Στυγέω, shudder at something.*

Root ΣΤΥΓ, in the 2nd aor. ἔστυγον, Od., κ, 113; στύξαιμι μένος, ib., λ, 502, *cause to tremble*.—ΣΤΥΓΕ in στυγέει, στυγέουσι, στυγέησι, &c.

135. *Σώζειν, to save.*

Root ΣΑΦ (*salv-us*), ΣΑ, σάος (*sa-nus*), and σαό-ω. Hence imperat. (σαόεο) σάω, *save*; σαῶσαι, σαωσέμεναι, σαωσέμεν, fut. σαώσεαι, aor. σαωθήναι, &c. ΣΑΦΟ. Hence σόος and σόη, σόοις. Also (σοφοντες) σώοντες, σώεσκον, as πλο πλώουσι, and with Ζ, σῶζον.

136. *Ταράσσω, confound.*

Root ΤΕΡ (*ter-ror*), ΤΑΡ, ΘΡΑ, whence out of Homer θράσσω, θράζω. With the paragogic syllables BE and ΑΧ, ταρβεῖ, ἐτάρβει, τάρβεσε. ΤΑΡΑΧ, ἐτάραξε. ΤΑΡΑΧ (τρααχ, τρηχ), τετρήχει, Il., β, 95, and τετρηχυῖα, ib., η, 346.

137. *Τέθηπα, am astounded.*

Root ΘΑΦ, of which the 2nd aor. ταφάν preserves the *second* aspirate, and the perf. τέθηπα, τεθηπώς, the *first*.

138. *Τείνειν, to stretch.*

Root TE, TA.—TE, *τέταμαι, τέτατο, τετάσθην*. TE, TEN (*ten-or*), *τείνει, ἔτεινε, τεῖνεν, τεῖναν, τείνειεν, τείνας*.—TA with NY, *τάνυται*, Il., ε, 393, and *ἐντανύεσθαι, τανύοντο*, inf. *τανύειν*, aor. *ἐτάνυσσα, τάνυσε, τανύση*, &c., *ἐτανύσσατο*, &c., pass. *τάνυσθεν, τανυσθείς*, pluperf. *τετάνυστο*.

139. *Τέλλειν, τελεῖν, to finish.*

Root TEA (cf. Germ. *Ziel, limit*), *ἐπιτέλλω, lay down as limit, command, ἔτελλε, ἐπέτελλε, ἀνέτειλε, caused to spring*, Il., ε, 777. Also mid. and pass. *ἐπιτέλλομαι, εο, ἐπετείλατο*, perf. *ἐτέταλτο, περιτελλομένων, finished*, said of the course of time. TEAE, *τελέωμεν, τελείει, ἐτέλειον, ἐτελείετο, τελέεσθαι, to be accomplished*, and fut. without Σ, *τελέω, τελείει, τελέουσι*, aor. *τέλεσα, ἐτέλεσσα, τελέσω*, &c., *τελέσθη*, Od., κ, 470. TEAE with Θ, *τελέθω, am at the end, am there, appear, τελέθει, τελέθουσι, τελέθοντες*.

140. *Τέμνω, cut.*

Root TEM, TAM, the latter in the 2nd aor. *τάμον, τάμη, τάμηται*, &c.—TAMN, *τάμνε, τάμνετο*, &c.—TEM with N: *τέμνε, τέμνετε*.—TMA with Γ (as *τα τεταγών*) in *ἀποτμήγουσι*, Il., π, 390, *ἀποτμήξας*, 2nd aor. *διέτμαγον*, Od., η, 276, pass. *τμάγεν* and *διέτμαγεν*. TEM, TOME, *δειροτομήσει, ἦσαι, ἦσας*, and *κερτομέοι, ἔων*.

141. *Τέρπω, delight.*

Root TEPEΠ, TEΠI, TAPII. The former in *τέρπειν, τέρπεται*, the latter in the 2nd aor. *τετάρπετο, τεταρπώμεσθα, τεατρπόμενος, ταρπώμεθα*, 2nd aor. pass. *τάρπημεν, τάρπησαν, ταρπήμεναι*, 1st aor. *τάρφθη, τάρφθην*, with *τερφθείη*, Od., ε, 74.

142. *Τέρσω and τερσαίνω, dry.*

Root TEP and TEPΣE (Germ. *dörren, to dry*, and *Dörse* or *Dürre, dryness*), the latter in *τέρσεται*, Od., η, 124, *τέρσετο, τέρσοντο*. TEPΣE, infin. aor. pass. *τερσῆναι, τερήσμεναι*, also extended (*τερσαν*) *τέρσηνε*, Il., π, 529.

143. *Τεταγών, taking.*

Root TA, whence imperat. *τῆ, τῇ νῦν*, Il., ψ, 618, *τῇ σπεῖσον*

Διί, ω, 287, τῆ, πίε οἶνον, Od., ι, 347, *take*, as ἴστη. The word has remained in the Thüringian dialect, *thä, drink, thä, eat*, which *thä* is essentially distinguished, by the pronunciation of its consonants and vowel, from *da, there*. TA with Γ (cf. *tang-o, tac-tus*, where TAG and TAC are the root) only in τεταγών, Il., α, 591, ο, 23, *having seized, or taking*.

144. Τέτμον, *found*.

Root TEM (cf. τέμ-αχος, *shred, bit*), lost except in (τετεμεν) τέτμεν, ἔτεμμεν, and τέτμης.

145. Τετραίνω, *bore*.

Root TEP, TPE (Germ. *drehe, turn*), *tremble*, τρεῖν, τρέε, τρεῖ, τρεῖτ', τρέσε, τρέσσαι, &c., with M, TPEN (*trem-or*) τρέμε, (τρομέ) ἀμφιτρομέω, τρομέουσι, and mid. τρομεοίατο, τρομέεσθαι.--TEP, *rub* (by turning), τείρει, τείρε, τείρεσθαι.--TEP, TETEP, with the paragoge AN (τετεραν, τετραν), τέτερηνα, τέτερηνεν.—TEP, TOP, and TOPE (τορ), 2nd aor. ἔτορε ζωστήρα, Il., λ, 236, (τορε) ἀντετόρησε, ἀντιτορήσας, ib., ε, 337, κ, 267. TOP with NO, *to make round*, τορνῶσαντο, τερνῶσεται (τορνῶσεται), Il., ψ, 255, Od., ε, 249. Of a different root are τρώει, *hurt*, ἔτρωσε, τρώσεσθαι, and proceed from TAPAF and TAPAX, whence παραχῆ, παράσσω, θράσσω, θράύω, and TPAF (cf. Germ. *traf, struck*), τραῦμα, *wound*. With TPAF, TPA, also stands TPO, as ΣΟ with ΣΑ.

146. Τεύχω, *make* ; τυγχάνω, *hit upon*.

Root TYK, TYX. TEYX (cf. Germ. *zeug* in *Werkzeug, tool, Rüstzeug, instrument*, with which we make or prepare anything. Hence *zeugen, erzeugen, to beget*). From TYK with the meaning of *prepare, get anything ready*, τετυκεῖν, τετυκέσθαι, τετύκοντο, τετυκοίμεθα ; aor. pass. ἐτύχθη, ἐτύχθη, never without augment nor in any other mood ; perf. τέτυξαι, τέτυπται, *is made, is* ; e.g. Ὀδυσσεύς, ὅσπερ γένεσις πάντεσσι τέτυπται, Il., ξ, 246, τέτυξο. With like meaning the forms from TEYX, τεύχει, τεῦχε, ἔτευχε, τεύχοιμι, τεύχειν, τεύχων, &c., τεύξω, *will prepare, make*, εις, &c., ἔτευξα, &c., also the mid. τεύξεσθαι and τεύξασθαι without other forms ; perf. τετεύχετον, Il., ν, 346 (*have prepared*), *have made ready for*, Ἐπίτονος

. . . βοὸς ἱνοῖο τετευχώς, Od., μ, 423, *made of ox-leather*. Hence τεύχεα and connected with this τετευχῆσθαι γὰρ ἄμεινον, ib., χ, 104, *to be armed*.—The forms from the middle root ΤΥΧ have the notion of *attain to*, which is connected with *prepare*, and especially of *hit*; ἔτυχες, τύχε, *hit upon*, in the act of *throwing*, or in the sense of *meeting with*, τύχης, τύχοιμι, τυχών, &c. (the infin. τυχεῖν appears first in Theognis, v. 256. In extended form (τυχε) τύχῃσε, τυχῆσας, ἐτύχῃσε, and perf. λιμένα . . . ὃν πέρι πέτρῃ Ἡλίουατος τετύχῃκε διαμπερές, Od., κ, 88, *reached all round*. Cf. πρῶν . . . πεδίοιο διαπρῦσιον τετυχηκώς, Il., ε, 748, *stretching through the plain*. Lastly, ΤΥΧ, ΤΥΓΧΑΝ, τύγχανε, *found itself, chanced, befell, παρετύγχανε, chanced to be by*.

147. Τίειν, τίνειν, *to pay, to honour*.

Root TI and TIN.—ΤΙ, τίει (ΐ-), &c., ἔτιον, τίες, τίεν, τίε, τῖε, τῖ', ἐτίομεν, infin. τίέμεν, pass. τίεται, τίετο, τίεσκετο; aor. ἔτισα, ἔτισε, *paid, expiated, honoured (by gifts)*, &c., τῖσον, τίσειαν; fut. τίσεται, *will exact retribution (cause himself to be paid)*, τισόμεθα, Od., ν, 15, *will cause ourselves to be paid*. Also τίσασθαι, τισάμενος, &c., with the same sense; τετιμένος, τετιμένον, *honoured*, and with extended form ἀτίζων, *disregarding*, Il., υ, 166.—TI with N, τίνειν, τίνων, Od., β, 193.—TI with NY, as TA, τίνυται, ib., ν, 214, τίνυνται, Il., τ, 260, *punish*; τίνυσθον, ib., γ, 279, τινύμενος, Od., ω, 326, ἀπετίλυτο, Il., π, 398, ἀποτινύμενοι, Od., β, 73 (in most places there are various lections with NN).—TI, τιμή, τιμάω, whence τιμῶσαι, Il., λ, 46, τιμήσουσι, τιμῆσαι, τιμήσεσθαι, τιμήσαντο, τετίμηται, τετιμήμεσθα, τετιμῆσθαι, and extended forms ἀτιμάζει, ἀτιμάζεσκον, as ἀτίζων.—Allied to this from TIE (*timeo, vexation on account of punishment, sadness*) τετίησθον, τετιημένος, η, αι.

148. Τλῆναι, *to support, to endure*.

Root ΤΑΛ, aor. ἐτάλασσας, ταλάσῃ, and in a compound word ταλασίφρων. Fut. ΤΛΑ, τλήσομαι, τλησομένου (not in the 1st aor.), 2nd aor. ἔτλην, τλῆ', ἔτλη, ἔτλαν, τλαίην, τλήτω, τλῆτε, τλῆναι, ἀνατλάς, perf. τέτληκας, εν, τέτλαμεν, τέτλαθι, τετλάμεναι and τετλάμεν, τετληότι, τετληυῖα.

149. Τρέπω, *turn*.

Root ΤΡΕΠ (cf. Germ. *Treppe*, *Wendeltreppe*, *stair*, *winding-stair*), τρέπε, τρέπεται, ἔτρεψε, τρέψας, and τρεφθῆναι, Epigr., XIV (in the Κεραμίδς), 7, whereas for τρεφθῆναι, Od., ο, 80, τραφῆναι was received, and τέτραπτο, ἐπιτετράφεται, τετράφατο, τετραμμένος. From ΤΡΑΠ we find likewise τράπιτο, τράποντο, τράπωνται, and 2nd aor. pass. τραπέομεν. Hence (τραπε) in the pres. ἐπιτραπέουσι, Il., κ, 421 (*turn over*), *commit* or *leave*. Moreover ΤΡΟΠ (πολύτροπος), ΤΡΟΠΕ in compounds παρατροπέων, Od., δ, 465, *putting me off*, *deceiving*, περιτροπέων ἐνιαυτός, Il., β, 295, *going round*, μῆλα . . . περιτροπέοντες, Od., ι, 465. Also with the notion of *frequency*, *sedulousness*, ἐντροπαλιζόμενος, οὔτι μετατροπαλίζο φύγων, Il., υ, 190. ΤΡΕΠ, ΤΡΩΠΑ, παρατρῶπῳσι, τρωπάσθαι, and τροπάσθαι.

150. Φαίνω, *show*, *shine*.

Root ΦΑΦ, whence φάε δὲ χρυσόθρονος ἡώς, Od., ξ, 502, πεφήσεται αἰπὺς ὄλεθρος, Il., ρ, 155.—ΦΑΦ with ΕΝ (φαεν) φαείνω, *to give light*, φαίνοινεν, φαείνη; with ΕΘ, ἥλιος φαέθων, ib., λ, 735; with ΣΣ and reduplication, παιφάσσουσα, *turning the eyes eagerly about*, *rushing impetuously*, ἐκπαιφάσσειν, Il., ε, 803.—ΦΑΦ with simple Ν (φαFνω), φαίνω, φαίνομαι, φήναι, φήνειε, 2nd aor. pass. φάνη, ἔφανε πᾶσαι σκοπιαί, ib., θ, 557, φανήμεναι, φανῆναι;—1st aor. (φανθεν) ἐξεφαάνθη, φάανθεν, perf. τέλος—πέφανται, ib., β, 122.—ΦΑΝ, ΦΑΝΕ, παμφανόωντα, παμφανόωσαν.

151. Φέρω, *bear*, *carry*.

Root ΦΕΡ (fer-o, Germ. *fahren*), φέρω, φέρετε, Il., ι, 171, φέρειν, φέρεσθαι, ἀντιφέρεσθαι (*offerri*), *to bring oneself together with another*, *to compare oneself with*, and ἀντιφερίζειν, ζεις, ζει, ζων, so also ἰσοφερίζειν, &c. ΦΕΡ, ΦΟΡΕ (Germ. *Fuhre*, *carriage*), φορέουσι, &c., φορήμεναι, φορῆναι, φορέειν, φορέοντο, φόρησε. With this are joined the forms of like meaning from the roots ΕΝΕΚ and ΟΙ.—ΕΝΕΚ, aor. (ενεικ) ἐνεικαν, ἐνείκαμεν, ἐνείκω, ἐνείκη and ἤνεικαν, ὑπήνεικαν, ἤνεικαντο. In five places we find as variations the forms from ΕΝΕΚ, ΕΝΕΝΚ, ἡνεγκεν e.g. Od., χ, 493, which, however, are less approved

than the so called *Ionic* ἤνεικεν (cf. Etym. Mag., p. 339, l. 2). Moreover, there are traces of the independent ἐνείκω in the pres. ἐνείκοι, Il., σ, 147, and ἐνείκμεν . . . ἀγέμεν τε, ib., τ, 194.—ΟΙ in the imperat. οἶσε Δείιον, ib., 481, οἶσέτω, ib., τ, 173, Od., θ, 255, οἶσατε, ib., γ, 103, ο, 718, ib., υ, 154, fut. οἶσεις, οἶσει, οἶσετον, Il., ε, 232, οἶσομεν, οἶσουσι, and mid. οἶση, ib., ψ, 441, for οἶσαι, οἶσεται, οἶσόμενος, η, and the compounds ἀποοίσετον, ἐξοἶσουσι, ἐποίσει, κατοίσεται, συνοισόμεθα, συνοίσεσθαι.

152. Φεύγειν, to flee.

Root ΦΥΓ (*fug-a*) and ΦΥΔ.—ΦΥΓ, φύγε, ἔφυγες, φύγεσκε, φυγέειν, &c., πεφυγμένος, and in the full forms φεύγω, &c., φευγόμεναι, φευγέμεν, φεύγειν, φεῦγε, φεύγεσκε, without aorist, but in the fut. mid. φεύξομαι, φεύξονται, φεύξεσθαι, φεύξεσθ'.—ΦΥΔ, ΦΥΖ, φύζα and πεφυζότες, denoting *flight with terror*.

153. Φημί, say.

Root ΦΑ (*fa-ri*), pres. φημί, φής, and φῆσθα, Od., ξ, 149, φησί, ἀγαθὴν φησ' ἔμμεναι, ib., ρ, 352.—Φαμέν, σατέ, φασί (Δεῶν φασ' ἔμμεναι, Il., τ, 96); imperf. ἔφην, ἔφης, φῆς, ib., ε, 473, and ἔφησθα, φῆσθα, ib., φ, 186, ἔφη and φῆ. Then also ἔφασκον, ες, ἔφασκε, φάσκε, φάσκ', φάσχ'; plur. ἐφάσκεθ', Od., χ, 35; plur. φάμεν (without *enclisis*), ἔφασαν, ἔφαν, φαν,---ἐφάμην and φάμην, ἔφατο and φάτο—φάσθε, Od., κ, 562, φάσθ', ib., ζ, 200, ἔφαντο, ἔφαντ', φάντο; conj. φῆσι; optat. φαίην, ης, η; imperat. φάσθω; infin. φάσθαι; part. φάς, Il., ι, 35, φάμενος, η, &c.

154. Φθάνειν, to anticipatæ, to do hastily.

Root ΦΑΘ (cf. πατός, Germ. *Pfad*, *path*, *passus*), ΦΘΑ, with the notion of rapid movement in any occupation, 2nd aor. ἔφθης, ἔφθη, φθῆ, φθάν, Il., λ, 51; conj. φθῆη, φθῆσι, φθοέμεν; optat. φθαίη; part. ὑποφθάς, and the forms mid. φθάμενος and fut. φθήσονται, Il., ψ, 444.—ΦΘΑΝ, φθάνει, otherwise φθάνει, ib., ι, 502.

155. Φθίω, destroy, perish.

Root ΦΘΙ, whence φθίης, ἔφθιεν, φθιόμεσθα, φθίσειν, φθίσαι; 2nd aor. ἔφθιτο, ἐφθίατο; optat. (φθιμην) in ἡὲ πεσών--ἀποφθί-

μην--ἢ ἀκέαν τλαίην, Od., κ, 51, (φθιτο) πρὶν γάρ κεν καὶ νύξ
φθίτ' ἄμβροτος, ib., λ, 330, where φθίτ' is a various lection,
φθίμενος; with Θ only in ἀπέφθιθον ἐσθλοὶ ἑταῖροι, ib., ε, 110,
133, η, 251. With Ν, φθινέτω, φθίνουσι, φθίνοντος, *perish*;
with paragogic ΥΘ, *destroy, perish*, φθινύθω, φθινύθουσι.

156. Φράζω, *tell*; φράζομαι, *perceive*.

Root ΦΡΑΔ (cf. Germ. FRAG-EN, *to ask*), whence 2nd aor.
πεφραδέειν, *to point out, to exhibit* (*exhibere, monstrare,*
indicare). Hence πέφραδε τε Τρώεσσι, Il., ξ, 500, *exhibited*
it (a severed head), and εἴ τις νῶϊ . . . ἀβρήσει, Διοῖσι τε πᾶσι
. . . πεφράδοι, ib., 335, *should point us out*. So πέφραδ', Il.,
ψ, 132, Od., ξ, 3, τ, 250, 477, 557, ψ, 206, ω, 346, πε-
φραδέειν, ib., τ, 477, πεφραδέμεν, ib., η, 49, and so also μῦθον
πέφραδε πᾶσι, ib., α, 273, *declare, make known* (*exhibe*).
Without reduplication we find only ἔφραδε, to which belongs
ἐπέφραδε, Od., θ, 68, ἐπέφραδον, Il., κ, 127, where ἐπιφρασ-
σαίμεθα, ib., ν, 741, shows that these forms come from the
compound ἐπιφράζω, and are not to be resolved ἐπέφραδε, as
ἐ-πεφνε. Further διεπέφραδε, ib., σ, 9. Of the 1st aor. there
occurs uncompounded only φράσε, Od., λ, 22. As (ΦΡΑΔ,
ΦΡΑΖ), φράζειν, *to tell, to cause to consider*, so is φράζεσθαι,
to consider, or to consider with oneself. Hence φράζεαι,
φράζονται, ἐφράζετ', fut. φράσομαι καὶ εἴσομ', Od., τ, 501,
φρασάμην, ἐφράσσατο, φράσαι, and the compounds ἐπιφράσσετ',
ib., ο, 444, ἐπεφράσω, ἐπιφρασσάμεθα.

157. Φύειν, *to beget*.

Root ΦΥ (cf. *fu-i*), φύει, φύεν, φύσει, ἔφυσε, πεφύασι, πεφύκει,
πεφυῶτας, πεφυῶα; aor. ἔφυν, *was, grew*, ἔφυς, ἔφν, and φῦ,
περιφῦναι, περιφύς, περιφῦσα, προσφύς, *to cling closely* (as it
were *to grow upon*), ἐν . . . φῦ in the phrase ἐν τ' ἄρα οἱ φῦ
χειρί, *clung close to, περιφῦναι, to embrace*.

158. Χάζομαι, *recede*.

Root ΚΑΔ, *cause to recede*, κέκαδον, κεκαδέϊν, κεκαδάν, κε-
καδήσει, and κεκάδοντο, *retreated*. ΚΑΔ, ΧΑΔ, *to let in,*
to contain, ὅσον κεφαλὴ χάδε, Il., ε, 462, χαδέειν and χάζεσθαι,
χάζετο, χάσσονται, χάσασθαι. From ΧΑΔ with Ν, whence
in Theocritus ἐχάνδανε, 13, 57, come κεχάνδει and κεχανδότα.

159. Χαίνω, *open wide, gape.*

Root XA in χείσεται, Od., σ, 17, with the Æol. EI for H.—XAN, χάνοι, ἀμφέχανε, χανών, κεχηνότα (*yawning*), *opening wide.*

160. Χέω, *pour.*

Root XEF, XE (cf. Germ. *geuss, giessen, to pour*), χέει, χέε, &c., and χεῖσθαι with like meaning, Od., κ, 518, on the other hand ἐχέοντο and προχέοντο with a passive sense; aor. ἔχευεν, χεῖε, χεῖν, ἔχευαν, and σύγχεας, Il., ο, 366, ἔχεεν, ib., ζ, 419, ἔχεαν, ib., σ, 347, ω, 799; conj. χεῖη, χεύομεν, ib., η, 336, χεύωσιν; inf. χεῖναι, Od., α, 291. Of the middle only ἐχέυατο πόντον ἐπὶ φρίξ, Il., η, 63, *spread itself*, and so also ἀμφὶ δὲ ὄν φίλον υἱὸν ἐχέυατο πῆχεε λευκῶ, ib., ε, 314, according to the construction καθ' ὅλον καὶ μέρος; perf. and pluperf. XY, κέχυνται, κέχυντο, κέχυντο, and without reduplication, χυμένη, ἐκχύμενοι, ἐξέχυντο, Od., τ, 470, ἔχυντο, ib., κ, 415, ἐσέχυντο, ἐπέχυντο, and χύτο; aor. pass. ἀμφεχύθη, ἀμφιχυθῆναι, ἀμφιχυθείς.—Cognate forms are XOEF, οἶνοχορεύειν, οἶνοχόει, ἐανοχόει, οἶνοχοῆσαι, οἶνοχοεῦντες, and τυμβοχοῆς, Il., φ, 323, doubtful whether from τυμβοχοῆσαι or the genitive of τυμβοχόη.

161. Χολοῦσθαι, *to be incensed.*

Root XOF, χάεται, χάεο, χάετο, χωόμενος, &c.; aor. χάσατο, ἐχάσατο, χωσάμενος.—XOΛ (χολή, Germ. *Galle, bile, chόλος, choler*), χολοῦμαι, χολοῦται, χολούμενος, fut. χολωσέμεν, aor. ἐχόλωσεν, ἐχολώσατε, χολώσης, χολώσατο, χολωσάμενος, &c., χολωθείς, perf. κέχολωμένος.

162. Χρῆειν, *to predict*; χράειν, *to press upon.*

Root XPEF, XPAF (cf. *grav-is, gravari*), with the notion of *pressure, vexation*, XPE, whence χρεῖη, χρεῶ, χρεῖά, *need, necessity*; χρεός, χρεῖος, *debt*; so also χρεήματα, *things of necessity, of use*; ἀχρεῖος, *without use, unprofitable*; and of verbal forms χρεῖ, *it presses, is needful*; ψυχῇ χρησομένους, Od., κ, 492, *to seek for consultation*, and act. χρεῖαν, *predicting*, ib., θ, 79; so also κέχρητ', *used, made use of*, together with κρητίζειν, whence κρητίζεις, ὦν, ὄντι, ὄντα, *to need, to want*.—XPAF, XPA, χράε, *pressed, fell upon*, ἐμὸν ῥόον ἔχραε κή-

δεν, II., φ, 369, where κήδεν ἐμὸν ῥόον is the order. Cf. δῶμα . . . Ἐχράετ, ἐσθιέμεν, Od., φ, 69, οἱ ἔχραε δαίμων, ib., ε, 396, and with ἐπί: ἄρνεσσιν ἐπέχραεν, II., π, 352. Cf. ζαχρηεῖς. Also (χραόμενος) χρεώμενος, *when hard pressed, when in want*, ib., ψ, 834.---Likewise XPA with ΘM, XPAΘM (cf. AP with ΘM in ἀρθμήσαντε) which passed into XPΑΙΣM, whence 2nd aor. χραῖσμε, ἔχραισμε, χραίσμη, χραίσμωσι, χραισμεῖν, and (χραισμε) fut. χραισμησέμεν, 1st aor. χραισμηῆσαι, *to be of use, to assist, to defend*, equivalent to ἀρκεῖν τινί τι, e. g. ὄλεθρον, θάνατον, also without any case: οὔτι δυνήσομαι, ἀχνύμενός περ, Χραισμεῖν, II., α, 589.

APPENDIX.

OF THE CHIEF PARTICULARS

IN WHICH THE

OTHER DIALECTS DIFFER FROM THE HOMERIC.

THE NEW IONIC DIALECT OF HERODOTUS.

§ CCXXXIII.

OF THE DIALECT OF HERODOTUS, CONSIDERED GENERALLY.

1. The Homeric dialect having been explained, it is most convenient, in treating of the other dialects, to notice merely those points, in which they differ from it. For later writers, to whatever race of Greeks they might belong, borrowed in composition more or less from the old heroic poetry, as familiar to the people, and hence, in respect of language, they stand in a more or less near relation to Homer. The parts of their diction, therefore, which agree with the Epic, require no farther remark, but only those peculiarities of their own dialects, which they mixed up with the Homeric language.

2. Of a dialect so compounded Herodotus made use.* In

* Hermogenes, p. 513, Laur. says of Hecataeus: τῇ διαλέκτῳ δὲ ἀκράτῳ Ἰάδῃ καὶ οὐ μεμιγμένῃ χρώμενος οὐδὲ κατὰ τὸν Ἡρόδοτον ποικίλῃ. Comp. the review of Schweighäuser's Herodotus in the Jen. Allgem., L. Z., 1817, Sept. N. 181.

his work a distinction may be drawn between the Epic, Ionic, and common forms, although the manuscripts made great confusion in this respect,—one or other of these forms predominating in them, according to the inclination or the judgment of the copiers.

§ CCXXXIV.

OF APOSTROPHE, CRASIS, &c.

1. The apostrophe is seldom used, the words standing for the most part unelided, even when the first ends in a short vowel. However no fixed rule is observable: μήτε ἔργα, τά τε ἄλλα, ἀπὸ ἑαυτῶν, τὸ δὲ ἐνθεῦτεν, κατὰ ἣν τινα, and, on the other hand, παρ' ἑαυτῶ, παρ' ἐκάστων. Διά is commonly apostrophized, δι' ἣν, δι' ἐκείνων.

2. Crasis occurs,

a. In the case of καί: καλοί τε ἀγαθοί, καλὸς ἀγαθός, ἀπείτα, ἀμοί, ἀκεῖνον.

b. In the case of the article with adjectives, which no substantive follows: τῶποξαινον, ταῦτά, τᾶλλα, αὐτός, ἄλλοι, αὐτοί, οὔτερος, τούτερον, τῶρχαῖον, τᾶληθές, τοῦλάχιστον, and τᾶπὸ τούτου; with substantives: τᾶγαλμα, τοῦνομα, ᾠήρ, ἄνδρες, ἄναξ, ὠνθρωπος, and ὠνθρωπε.

3. The rough breathing has no effect upon the preceding word: ἐπ' ἑαυτοῦ, οὐκ οἰοί τε, ἐπ' ᾧ τε, ἐπεξῆς, κατὰπερ, ἀπελόμενοι.

4. Contraction is commonly rejected in the case of E before I, E, and long syllables: as, κέρδει, εἰδει, φοβέσαι, φανέσαι, ποίει, ἐπολέμει, ἐπόνει, ἐγεγόνει, ἐώθει, ποίετε, ἐποίετο; also ἔταια, but contraction occurs in the case of,

a. A before E, EΙΣ: ὄρεας, ὄργα, ἐφοίτα, ἐτίμα. So also EA in ἀκλεᾷ, &c.

b. EO: ποιεύμενα, πλεῦνες, ποιεῦσι, the uncontracted form, however, of this syllable is more frequent.

c. OO, OOI: ὀρθοῦντι, ὀρθοῖτο.

5. The augment in E is employed regularly: ἐποίει, ἐξούλοντο, &c., except with forms in ΣΚΟΝ, and the pluperfect;

διαφθείρεσκε, ἀποξεβήκεε, δεδούλωντο. The temporal augment is commonly rejected with A, OI: ἄφθη, ἀμείψατο, ἐξαγόρευε, οἶκεον, ἐνοικίσθη. Many also in E want it: ἐλευθεροῦντο, ἐθελοπάκεον; but, from the variation of the manuscripts, no rule can be established.

§ CCXXXV.

OF THE DIFFERENCE OF VOWELS AND CONSONANTS.

1. The Herodotean dialect differs from the Homeric, and the common, also in this respect, that, in several words, it has different vowels and consonants; thus,

2. A instead of E: μέγαθος from μέγα, ἐπιτάμνειν, ἐτάμνετο, ἐκτράπομαι, ἐπιτράψονται, ἄτερος.—A instead of H in μεσαμβρή, λάμψαι for λήψαι.—A instead of O in ἀρρωδεῖν.

3. E instead of A in,

a. The acc. sing. 1st decl., which, like that of the 3rd, adds A to the root: Ἀρισταγόρης, (Ἀρισταγορα-α) Ἀρισταγόρεα, Ὀρέστεα, δεσπότεα.

b. Neuters of the 3rd decl.: τέρας, (τέρατος, τέραος) τέρεος. Thus κέρας, κέρεα, κερῶν, γέρας, γέρεα. So also ὀπέων for ὀπάνων.

c. Verbs that have A, when A stands before O or Ω: not ὀρέεις, φοιτέειν (although χρέεσθαι), but ὀρέων, ἐνορέων, καταρέονται, πλανέονται, ἐπερωτέω, ἐπηρώτεον and ἐρωτεύντες, ἥρώτευν. In these NTAI and NTO are exhibited as ATAI and ATO without O: ἐμνηχανέατο. ὀρμέατο. Thus too in forms without modal-vowel, ἐπίσται (for ἐπίστασαι, ἐπίσται), δυνέται, &c.

d. In the beginning and middle of certain words: ἔρσην, ἐρσένων, τέσσερες.

4. I instead of E in ιστία or ιστίη for ἐστίη, and hence ἐπίστιος and ιστιητόριον.

5. O instead of Ω in λαγός and ζοή for ζώη.

6. Ω instead of A in θωῦμα, otherwise θῶῦμα, also θῶμα, θωυμάζειν, τρωῦμα or τρῶμα, ἔμειωτοῦ, ἔμειωτόν, σεωτοῦ, ἔωτοῦ, &c.—Ω instead of OΥ in ῶν and γῶν.

7. Change in the termination of a case finds room in

some proper names : Κροίσεω, Βάπτω, for Κροίσου, Βάπτου.

8. Of the consonants Z stands for Δ in Ζορκάδες.—K for X in δέκομαι, ὑπεδέκετο, παντακῇ, &c.—K for Π in κῆ, κόθεν and ὀκόθεν, κοτέ and καίκοτε, κότερα, κῶ, κῶς, κῶς, εἰκως, οὐκως, ὀκως, ὀκοτέρην, κοῖος, κοῖαι, ὀκοῖον.—Ξ for ΣΣ in διξός, τριξός.—Κιθών, ἐνθεῦτεν and ἐνθαῦτα for χίτων, ἐντεῦθεν and ἐνθαῦθα are also to be remarked, as words in which the *tenuis* and *aspirated* letter have changed places. Also αὔτις for αὐθις.

§ CCXXXVI.

OF ABJECTION AND INSERTION OF VOWELS.

1. E is thrown away,

a. In ὄρτῃ and ὄρτάζειν, οἰκῶς, οἰκός, οἰκότα.

b. In the verbal terminations εαι and εο : φοβέαι, αἰτέο, ἡγέο, ἐξηγέο, ἀπικνέο, φοβέο ; yet we find also δέεαι, τυπέ-εαι, &c.

2. E instead of the extended EI is found in ἀπόδεξις, ἐπιτή-δεος, ἐπιτηδεάτερος, -τατος, ἐπιτηδέως, and some adjective-forms, ἰθέα together with ἰθείης, ἰθείη, and βαθέη or βαθέα, and βαθέη.

3. On the contrary, E is inserted, beyond the Homeric practice,

a. In the cases with A and Ω : μνέας, δεσπότεας, ἐξηγητέας, Θεσσαλέων, αὐτέων, τουτέων, ἐκεινέων, ἀνδρέων, Εἰλωτέων, μυρσιαδέων, πυρέων, χηνέων, χιλιαδέων.

b. In verbal forms after long syllables : ἰστέασι, ἐστέασι, συμβαλλέομαι, περισπερχέω, τυπτέω, χαιρέω, ῥιπτέω, and even ἐνείχεε for ἐνείχε, although we find προεῖχε, συνεῖχε. So also in contracted syllables : χρεῶμενος, ὀρμεῶμενος, &c.—To this E, likewise, the terminations ΑΤΑΙ, ΑΤΟ, without the *vowel of the mood*, are attached, as ἐβουλέατο, like ἐμηχανέατο given above, &c.

4. A also is inserted in the personal termination ΕΤΟ : ἐβουλέατο, ἐπιθέατο, ἐγραφέατο, δεδέατο, through which these forms become similar to the plurals in ΑΤΟ.

OF THE DORIC DIALECT.

§ CCXXXVII.

OF CRASIS, ELISION, APHÆRESIS, AND SYNIZESIS, IN
PINDAR AND THEOCRITUS.

1. Pindar and Theocritus have the crasis of,

a. A with καί: κᾰσόφοις, κᾰγοραί, κᾰγαθῶ, κᾰνθρώποις, κᾰκοντι, Ol., 10, 85,* where Boeckh writes ᾰκοντι φράστωρ δ', placing δέ after two substantives.—Theocritus has κᾰμφιστεῖλαμένα, 2, 74, κᾰντιγένης, and with the article, τᾰλαθέα, τᾰλσεα, τᾰλλα, &c.

b. E with καί: Pindar in κᾰκείναν,† κᾰν γουνοῖς, Isth., 4, 43, κᾰν τελευτᾷ, Pyth., 1, 68, both which places might be written κ' ἐν γουνοῖς, κ' ἐν τελευτᾷ according to κ' ἐν βραχίστοις, Isth., 6, 86.—Theocritus (contracting AE into H) in κῆξ, κῆπειτα, κῆπε, κῆφ' ὅτι, 2, 101, κῆτε, κῆγών, κῆμέ, κῆμ', 8, 72, as it should be written instead of κᾰμ', κῆῦ, κῆκ, κῆκα, 3, 27.

c. O with καί: thus Pindar χᾰῖταν, χᾰπόταν, χᾰῖτι, χᾰπόθεν, χᾰπόσαι (as should be written instead of χᾰῖταν, &c.); and, with the article, τᾰργείου, τᾰυτοῦ, τᾰῦτ'. Compare Boeckh ad Ol., 2, 73.—Theocritus has χᾰ (not χ' ᾰ), χᾰῖταν, &c., and, with the article, ᾰριστος, ᾰπόλλων, ᾰπόλος, ᾰπόλοι, τᾰντρω, 11, 44.

2. To crasis, or more accurately (see above, § xxxviii, 3, obs. 1,) to elision belong κ' οὔ, Pind., Pyth., 4, 268. Comp.

* The citations from Pindar are here given according to the common editions.

† Böckh ad Ol., 3, 55, removes the crasis and writes καὶ κείναν, because Homer, whom Pindar imitates, has only the latter form, not κᾰκείναν; this is true of our Homer, but not of the Homer before Aristarchus, which Pindar knew and followed.

above, 1, *b*, and, in Theocritus, κ' οὐ, κ' οὐτε, κ' οὐδέν, κ' οὐπω, κ' Ὀρίαν, κ' ᾤχετο, χ' οί, χ' ᾠ, χ' αῖ, χ' ᾠς, χ' οὔτως, &c.—Περί also is subjected to elision in Pindar, both alone : ταύτας περ ἄτλάτου πάθας, Ol., 6, 65, περ' αὐτᾶς, Pyth., 4, 471, and in composition : περᾶπτων, περῶδοις.

3. Aphæresis occurs in ᾠ' νασσα, Isth., 5, 6, ᾠ' πολλωνιάς, ib., 1, 6—in Theocritus in ᾠ' γαθέ, ᾠ' νθρωπε, ᾠ' νᾶξ, ᾠ' λεύθερε, τῶ Ὑβόυλοιο, &c.—Crisis and aphæresis in χ' ᾠ' κ, Theoc., 1, 72 (write χᾶ' κ), χᾶ' τερος, 7, 36, from καὶ ὁ ἕτερος, and likewise in χ' Ὠδωνις (write χᾶ' δωνις,) from καὶ ὁ Ἀδωνις.

4. The neglect of *position* has wider limits in Theocritus and Pindar than in Homer (§ CXLVI, 5). Pindar leaves syllables short not only often before ΓΛ, ΘΛ, but even before ΘΜ and ΦΝ, as in ἀφνεός, ἔπεφνε, and thrice before ΣΛ in ἐσλός; yet we should read instead of Νεῶπτόλεμος, Nem., 7, 52, rather Νεοπόλεμος, and so instead of τύχην ἄντ᾽ σκοποῦ, ib., 6, 46, is now read σκοποῦ ἄντα τυχεῖν, instead of εἰμί· σκοτεινόν, ib., 7, 89, Boeckh reads εἰμί· κοτεινόν, and instead of πλάγχθεντες, ib., 7, 55, Hermann read πλανέντες, so that abbreviations before ΠΤ, ΣΚ, and ΓΧΘ, no longer appear. Comp. Herm. de Dial., P., p. 8, Boeckh, p. 289. — Theocritus not only applies the Homeric abbreviations to many syllables always long in Homer, as ὕπλα, Κυκλώπων, νεκρός, ἄκρον, μακρον, ὄφρῦς, ὄχλος, θυγάτρως, together with κόχλιας, νῆτρον, but he likewise leaves a syllable short with a mute before M or N : ἀρίθματοί, λῦχρον, τέκνον. The abbreviation before ΣΤ in 23, 46, is, according to Lennep, inadmissible, and the place has been well corrected by Graefe.

5. By both poets, also, many syllables naturally long are made short; by Theocritus repeatedly πρᾶν, τοῖαῦτα, ποιεῖν, by Pindar τετραῶροισιν, Nem., 7, 137, Εὐξενίδᾳ, ib., 103, Κυκνεῖά μάχα, Ol., 40, 19,* ἰοχέαιρα, Pyth., 2, 16, μητιόνται, ib., 170, πῖαίνων, Pyth., 4, 267, ῥῦοντο, Isth., 8, 114, χρῦ-σέαν, Pyth., 3, 129, χρῦσόν, Nem., 7, 115, χρῦσος, Pyth., 4,

* So likewise νόμ' ἀπάσαις ἀνίαις, Isth., 2, 33, appears to have been νόμα πάσαις ἀνίαις, like οὔτα in Homer.

6, 257, 411, ἥρῳα, Pyth., 3, 13, ἥρῳες, ib., 4, 102, ἥρῳάιαις, Nem., 7, 68, and diphthongs, as τοῖαῦτα, Pyth., 8, 78, υἱεῶν, Nem., 6, 37, πατρῶων, ib., 9, 32, ἀϋερύη (to wit ἀφερύη), Ol., 13, 114, αἰόλει, Pyth., 4, 414, γαῖαόχῳ, Ol., 13, 114, where Boeckh reads ἐόλει, γεαόχῳ, as also ἀέ, Pyth., 9, 154, ἰρέα, 4, 9, οἰκουριᾶν, 9, 35, for ἀεί, ἰρεία from ἰερεία, οἰκουριᾶν. Lastly, Θεός is monosyllabic and short, Pyth., 1, 109, comp. Herm. de Dial. Pind., p. 9, Boeckh de Metris Pind., p. 289.

6. Hiatus is allowed by Pindar without hesitation in the case of,

a. A long syllable in arsis: βροτῶ· ἐμέ δέ, Ol., 1, 162, Ὀρθωσίῃ ἔγγραψεν, ib., 3, 54, καί δ'ς Αἰτναν ἔχεις, ib., 4, 10, ἐπὶ γλώσσῃ ἀκόντας, ib., 6, 141, αὐτῶ Ἰολάου, ib., 9, 149, ἀνθεῖ ἑσαεί, ib., 11, 10, Θεσσαλοῦ ἐπ' Ἀλφειοῦ, ib., 13, 48, σεῦ ἔκατι, ib., 14, 28, &c.

b. Every long syllable made short before a vowel; yet this hiatus is not allowed in trochaic and dactylic verses, and λυγρῶ ἐν νείκει, Nem., 8, 42, αἰεῖ ἔδος, ib., 6, 6, are according to Hermann ἐν λυγρῶ νείκει, αἰὲν ἔδος; we find, however, πολλά μοι ὑπ' ἀγκῶνος, Ol., 2, 149, οὐτ' ἀνεμοὶ ἐς μυχρούς, Pyth., 6, 12, &c.—Compare Herm., p. 7, Boeckh, p. 101.

7. Short syllables make an hiatus before words, which, in Homer, are digammated: Ἐφιάλτα ἀνάξ, κατὰ εἶδος, τόσα εἰπεῖν, παρὰ ἐλπίδα, τρία ἔπεα, &c., and before some proper names, τε Ὀϊانون, τε Ἰάλυσον. Comp. Boeckh, p. 309.

8. With Theocritus the use of the hiatus approaches more closely to the Epic rule. It stands,

a. In the arsis: ἀπ' ἀενάῳ Ἀχέροντος, στυγνῶ Ἀχέροντος, λευκοῦ ἐλέφαντος, ἢ ὕδατι, ὦ ἔτινος, 15, 123.

b. In the thesis (but not with certainty, since χ' ἥφθα· εὐμαρέως, 14, 23, is properly written by Graefe* χ' ἄφθη, κ' εὐμαρέως, κ. τ. λ.).

9. Short syllables make an hiatus not only before digammated words, καλὰ εἰπῆν, μέγα ἄστν, φίλα ἔργα, ὅσα ἴσατι,

* Epistola crit. in bucol. Gr., p. 57.

but also before words not digammated, οἶσθα· ἐγών, 22, 116, ὄλεια ὅσα, 15, 146, δάκρυε ὅσ' ἐθέλεις, 15, 41, χαῖρε, Ἄδων', 15, 149, οὐδὲ ἐν, 23, 3; but τελέθοντι αἰοδοῖς, 16, 69, should be written τελέθουσιν.

10. Lastly, the poet permits himself, after the Homeric fashion, to lengthen a short syllable in arsis: *ᾄυγατέρεις*,* 16, 104, τὰν δ' ὃ ρόδοπαχυς, 15, 128, θεαὶ αἰῶδοντι, 16, 3, βροτοὶ αἰῶδοντι,* 16, 4.

11. Synizesis is confined in Theocritus (since he *contracts* some forms, which are always open in Homer, e. g. *εὔσα*, *εὔντα*, 2, 3, 76,) to the letters ΕΩ: ὁμαρτέω, ἐνοικέω, φρουρέω-*μες*, φωνέω (and so *μισέων*, not *μισῶν*, 23, 62), σφέων, ἀμέων, ἐς νεωτ', 15, 143, &c.—It has wider limits in Pindar. In the edition by Boeckh (*comp. de Metris Pind.*, p. 290,) appear, with Α, αε, αἶ, αο, αοι, αω, Ἀέλιος, ἄεθλον (together with πεντάθλα, Ol., 13, 41), ἀέκων, θεός, *comp. ad Ol.*, 1, 7, 9, 156, 10, 35, φαενόν, *ib.*, 7, 122.—Λαῖον, Ol., 2, 70 (Boeckh and Hermann Λᾶον), Ἀῖδα (write Αῖδα), Pyth., 4, 78,—τετραορον, *ib.*, 10, 103, τετραοριαν, *Isth.*, 3, 27, τιμάορος, Ol., 9, 124, χρυσάορα, Pyth., 5, 140, Λαομεδοντίαν, *Isth.*, 6, 40,—λαοισι, Pyth., 12, 22, αἰοδαῖς, Nem., 11, 23,—ᾠωσφός, *Isth.*, 4, 42.

12. With Ε in εα, εαι, εο, εοι, εου, εω, Πυθέα, *Isth.*, 5, 23, Νεμέα, Nem., 4, 122, γλυκέα, Ol., 14, 7, ἀδελφεαν, Nem., 7, 5, διαπρεπέα, *Isth.*, 5, 56 (formerly contracted into διαπρεπῆ, like Ὀδυσῆ, Nem., 8, 44, Ἀλκυνονῆ, *Isth.*, 6, 49, but written as above by Boeckh). Further we find νεαρόν, Pyth., 10, 39, κτέατα, Nem., 7, 60, πολυκτέανον, Ol., 10, 44, Κτέατον, *ib.*, 10, 33,—Τεαῖσιν, *Isth.*, 7, 71, ἐφάψαι, Ol., 9, 19, παραμύξαι, Nem., 3, 47,—Πηλεος, *Isth.*, 6, 37, Νηρεος, Nem., 3, 98, which can scarcely stand together with Ἡρακλεῦς, Πολυδεύκευς, Κλεύδαμον, &c.—Ἀδελφείοισιν, *Isth.*, 8, 77, φοινικείοισιν, *ib.*, 4, 30,—Ἀλφειου, Ol., 9, 29, Αἰτῶ, οἰκῶν, ἐξαρκῶν, and the like,—προπρεῶνα, Nem., 7, 126, ἀεγγρεῶ, Ol., 9, 48, αἰτῶ, Nem., 9, 71, κουλεῶ, 10, 11, πενθεῶν, γονεῶν, υἱῶν, *Isth.*, 8, 13, Pyth., 6, 27, *Isth.*, 8, 53, 13. Double

iota suffers synizesis in Δῖ (Boeckh Δί), OE in 'Οπέεντος, Ol., 9, 87 (perhaps 'Οπεῦντος, as λωπεῦντα for λωτόεντα in Homer), HE in ἐπῆετανόν, Nem., 6, 19.

14. Of two words together there are found with synizesis ἦ ὅτ', Isth., 7, 12, 13, ἄτα εἰ, Pyth., 11, 83, 84, δὴ αὐτόθεν, Nem., 5, 35, δὴ ἀμφοτέρθεν, Ol., 13, 142, and οἱ ὅψιν,* Nem., 10, 27.

§ CCXXXVIII.

OF THE DIFFERENCE OF VOWELS.

1. The *plateiasmus* of the Doric dialect consists in the frequent use of A, and especially where the Ionians employ H; yet this use is subject to several limitations, since a number of words do not change their H,—in others the MSS. give at one time H, and at another A, — and the H was occasionally preferred by the poets, as an approximation to the Epic dialect. Hence, in this and a few other particulars, the practice of the same writer—for instance of Theocritus—varies, since he writes some poems more after the Epic model than others.

In Pindar,

2. A instead of H appears in,

a. The radical part of many words: ἀέλιος, ἄλις, ἀδύ, ἄμαρ, ἀμέρα, ἀμέων, ὀδυναρός, ἄραρε, σκαῖπτρον, ἀμῖν, ἄας, κάρυξ, κράνα, μαῖλον, νᾶες, Μισυλάνα, τάκομαι, μναῖμα, σᾶμα, φάμα, &c.; yet H remains unalterably in ἦ, ἦδέ, δὴ, δῆν, μῆ, θρηνεῖν, πηδᾶν, πληῆρες, Θῆβαι, γῆρος, ἦτορ, also Ἀσκληπίον, ἦρωα, as it is now read in Pyth., 3, 12,—and

* Οἱ ὅψιν *bisyllabum*—*versor ut cuiquam approbari possit*. Hermann *Elemen. doct. metr.*, p. 55. The passage is καὶ οἱ ὅψιν ἐσιδόμενος Ἀθανάτων βασιλεὺς αὐτὰν ἐσῆλθεν. The old editions and all MSS. have τί οἱ ὅψιν instead of καὶ οἱ ὅψιν. Now of τί οἱ the τί is manifestly corrupted from ἴτ' and that from ἴν τ', and οἱ as a gloss upon the rare pronominal form has crept into the text, so that we should read ἴν τ' ὅψιν ἐσιδόμενος.

other words. In opposition to *ζαλωτός*, Ol., 7, 10, we find *ἀρίζηλος*, ib., 2, 101, where Boeckh reads *ἀρίζαλος*; thus too we find both *ἀσύχιος* and *ἡσύχιος*, *ἀναρίθματος* and *ἀναρίθμητος*. *Ἀμφιάρεον* is admitted, Ol., 6, 20, as the rarer form, and *Ἰστρινιάν* proposed by Hermann for Ol., 3, 46. The same fluctuation is observable in Theocritus. According to the Scholiast *σεσαρώς* and *σεσηρώς* are found in the MSS., 5, 116. *Μύρμακι δὲ μύρμαξ*, *Ἰσηκες δ' ἰσηξιν*, 9, 31, &c.

- b. At the end of the root of adjectives and verbs, especially of those in which A is the original letter. *Τολμάεις*, *Φανᾶεν*, *ὀνάσαι*, *νικάσαι*, *στάσαι*, *στᾶναι*, *μνάσομαι*, *τεθνακώς*, *κεκμακώς*, *νενίκανται*, &c.; in the forms of *κτάομαι* and *χράω*; but H remains in *τυχηρός*, *ύγιρός*, and generally in forms from ΕΩ, *δαρέσομαι*, *τηρέῃσαι*, *καλλιμερέῃσαι*, *κάθῃσαι*, *πατησεῖς*, *ἦτην*, *δεδαημένος*, *δησομαι*, except *κοινᾶσαι*, *παρακοινᾶσαι*, *δonaθεῖσα*, *ἐδινάθην*, *ἄφθόνατος*, &c. *Πονῆσαι*, *to endure toil*, *πονᾶσαι*, *to finish by toil*, comp. Herm., p. 15, &c.—*Νικασῶ* and *ἐνίκησας*, *ἄναξος* and *ἄκρηξος*, and the like in Theocritus, can scarcely be allowed to stand close to one another.
- c. In the terminations of the first decl., *ᾶ*, *τᾶς*, *τά*, *τάν*, *Σελάννα*, *ἀνάγκα*, *εὐφροσύνας*, *κεφαλᾶ*, *ἄτα*, *ἄτας*, *ἄταν*, &c., so in the dat. plur. *κορυφαῖς*, *ἄρεταῖς*; yet, in the full form, the Ionicism often remains, *ἀμυτέρησι*, *δύρησιν*, *πορυρέησι*, &c., *Theoc.*
- d. In many terminations of the third: *ποιμάν*, *ταχύτας*, *ταχύτατι*, *γυνά*; but H remains in HΣ and HP: *εὐρυσθενής*, *μάτῃς*, *πατήρ*, *ζωστήρ*, *ζωστήρι*, *κητήρ* (perhaps *κρατήρ*, Lat. *crater*), *κητήρα*, &c., so in *βασιλῆος*, *νόημα*, *μέλη*, &c.
- e. In the augment of verbs beginning with A: (*ἀκούω*, *ἤκουσα*) *ἄκουσα* (---), *ἄνυσσα*, *ἄγον*, *ἄγεις*, *ἄγαγον*, *ἀνάλατο*, *ἀπανάνατο* from *ἀπαναίνομαι*, *ἀμείφθην* (---); but *συνήντετο*, *Theoc.*, 8, 1, and always H when it comes from E, *ἦλθον*, *κατήλασσα*, *ἤθελον*, &c., and so *ἦκον*.
- f. In the personal termination MHN: *ἰκόμαν*, *Pind.*, *ἄνυσάμαν*, *γενοίμαν*, *ἐφραπάμαν*, *ἐφάμαν*, *Theoc.*; also in ΣΘHN, *ἐξικέσθαν*, *Pind.*; but commonly not in HN,

ἐφάνη, Pind., ἐκρίθην, ἐμάνην, ἐπάγην, κατεκλάσθης, Theoc.; yet ἐτύπαν, ib., 4, 53.

3. Besides the use of A for H, we may remark the use of,
 - a. A for E in σκιαρόν, φρασίν, τόκα, Pind.—τόκα, πόκα, ὄκα, ὄκκα, ὄκχ', κά, and γά, Theoc.; for EI, χαλκοπάραος, ποτανός, Pind.
 - b. OI for OΥ in Μοῖσα, Μοισαῖος, ποί, Pind., Ἀρέθοισα, Theoc.; of Υ for O in ὄνομα, Pind., for which he never uses ὄνομα; and of Ω for OΥ in ὦν.
 - c. The want of the aspirate in ἐπάμεροι, Pind., 8, 134.
4. Finally, the full-toned A of this dialect has the power of suppressing not only E, as ποιᾶντα for ποιάεντα, &c., but also a following O or Ω:
 - a. In the gen. sing. and plur. of the first decl.: Ἀτρεΐδᾱ, Ζηνὸς νεφεληγερέτᾱ, &c., Μοισᾶν, Ἀτρειδᾶν, πασᾶν, after which the other feminines, ἀλλᾶν, πολλᾶν, should also be so written.*
 - b. In the termination AOΣ of the second decl.: Μενέλας, Ἀρκεσίλας, Μενέλᾱ, Ἀρκεσίλᾱ, &c.
 - c. In the termination AON of the third: ξυνᾶνι, Ποσειδᾶν, Ποσειδᾶνος, -δᾶνι, Ἀλκμάν, Ἀμυθάν. So χλαρός for χλωρός from χλοαρός.

§ CCXXXIX.

OF THE DIFFERENCE OF CONSONANTS, OF ACCENT, AND OF QUANTITY.

1. The older forms are, the fewer long vowels and diphthongs they have; the syllables are therefore lengthened by the duplication of consonants. In the language of the Æolians are found πέδιλλα, ὄμιλλος, φίλεμμα, ἔμμα; in Pindar, φαεννός, κλεεννός, κελαδεννός.

2. Besides this we observe,

- a. Γ for B in γλέφαρον, Pyth., 1, 15, yet βλεφάρων, Ol., 3, 21 (Boeckh gives γλεφάρων, comp. pref., p. 34).

* Herm. ad Aristoph. Nub., 33, Böckh *Nott. crit.*, p. 376.

- b. Π and Δ for Μ and Τ in *πέδα*, *πεδανυγάζων*, *πεδάμειψαν*, for *μετά*, &c., in the poems which follow the Æolic model. Also,
- c. Τ for Σ in *Ποτειδᾶνος* (as well as *Ποσειδᾶνος*, comp. Boeckh ad Ol., 13, 5, p. 421), and *κάπετον* for *κάπεσον*, *ἐμπετες*, *πετοῖσα*, *πετόντεσσιν*.
3. There is an omission of,
- a. Θ in *ἐσλός* (~ ~), according to Hermann de D.P., p. 8.
- b. Π in *κάπετον*, Ol., 8, 51, comp. *καῖᾶς* Alcman. ap. Hephæst., p. 44.
- c. Ρ in *προτί*, always *ποτί* in Theoc., *ποθόρημι*, *ποθ' ἐσπέραν*, &c.
4. Nevertheless, Pindar, in the recent edition, has received the full forms with ΜΒ, *ὀπιθόμεροτος*, *πλειστόμεροτος*, *ἀλεξίμεροτος*, *δαμασίμεροτος*, *ἄμεροτος*, *ἐναγίμεροτος*, comp. Boeckh in his notes, p. 386.
5. The circumflex is peculiar in this dialect in the words *ἄμᾶ*, *παντᾶ*, *κερυφᾶ*.*
6. Τὸ πᾶν is found in Pindar, Ol., 2, 153, as τὸ πᾶν, with two short syllables, as the adverb *τόπαν* like *παράπαν*. Further, *διδῶμος* is found also with long υ, *διδῶμος*. In this case, to lengthen the middle syllable, Hermann writes *δίδυμνος*;† however, to explain the singularity, besides *διδῶμος* from *διδῶ-μος*, we may more conveniently derive *διδῶμος* from *δίδυ-ιμος*, so that ι, dropped between υ and μ, leaves υ long, as in *λελυίμην*, *λελύμην*, *λέλυτο*, &c.

§ CCXL.

OF THE FORMS OF NOUNS, PRONOUNS, AND VERBS.

1. Peculiar to Dorism, except in Pindar, is the circumflex

* Herodianus in the Schol. ad Pind. Pyth., 3, 65.

† Hermann ad Pind., Olymp., 3, 63, whom Böckh follows, with the assent of Seidler *de versib. dochm. in Add. et Corrig.*, p. 415. Lastly, Hermann in *Elem. Doctr. metr.*, p 45, where this form, without further reference to its origin, is cited out of Pindar, together with *ἀπάλαμνος* and *νώνυμνος*.

on the gen. plur. of the second declension, οἰκῶν, συκῶν. These are the old forms οἰκό-ων, συκό-ων, contracted.

2. Similar to this is the change of the gen. plur., third declension, into the first: ἡ αἰῖξ, Theoc., 5, 148, τᾶν αἰγᾶν, 8, 49; and the change, in the same declension, of one form into another: τὸν ἁδέα for ἁδὺν, 20, 44, ἰχθύα, 21, 45, for ἰχθύν, after the analogy of the Homeric εὐρέα πόντον (§ CC, 11).

3. The forms derived from κλεος take single ε: ἀγακλεά αἶσαν, Isth., 1, 49, εὐκλείῃ παρὰ Δίρκᾳ, Ol., 10, 101, &c., εὐκλεᾶ, Pyth., 12, 42. is the conjecture of Erasmus Schmid.

4. The pronouns peculiar to Pindar and Theocritus are in the sing. number ἔγωγα, Theoc., τὺ for σύ, Pind., Theoc.

Gen. Τεῦς, Theoc., 2, 126 (*cf. ad loc. Valck. and Apoll., π., Ἀντ., p. 356, A*), 11, 52, 55, τειοῦς, *ib.*, 25.

Dat. Ἐμίν, Theoc., τίν, Pind. Theoc., ἦν, Pind., (this last in compliance with recent criticism, *cf. Herm. ad Pyth.*, 4, 63,) in οὐδ' ἀπίθησέ ἦν, and καί τινα—Φᾶσέ ἦν δᾶσειν μόρον, Nem., 1, 99, add to which, according to § CCXXXVII, note *, also ἦν τ' ὄψιν, Nem., 10, 27.

Acc. Τὺ and τέ for σέ, Theoc., τίν for σέ, Pind., Pyth., 8, 97 (according to Hermann, p. 14, in opposition to whom Boeckh considers τιν ὁρμονίαν as put for ἁρμονίαν σου), Theoc., 11, 39; 55, 68; νίν and μίν, Pind., Theoc., ψέ for σφέ or αὐτάς, Theoc.

Obs.—The contracted forms, as σαυτοῦ, ἑμαυτῷ ἑαυτοῦ, &c., are never found in either poet, and αὐτοῦ, αὐτῷ, &c., should therefore in them, as in Homer, be written with the smooth breathing.

5. In the formation of tenses ξ appears for σ in the forms of verbs in ΖΩ: ἐναρμόξαι, ἁρμόξων, ἐναρξίζαι, Pind., δεσπίζασα, καθίζας, Theoc.; even ἔφθαξα, Theoc. Also in the perf. κελιάδοντας, πεφρίκοντας, Pind., according to the analogy already explained in the Homeric dialect, and infin. perf. γεγάκειν, aor. βᾶμεν, στᾶμεν.

6. In the personal formation both poets have,

a. In verbs without a modal-vowel the primitive termination, 3rd pers. sing., TI instead of ΣI, in Pindar only

in ἐφίητι, Isth., 2, 15, in Theocritus also in ἐντί, φατί, ἴσατι, τίθητι.

b. The 3rd pers. plur. act. without the Σ; hence with the termination NTI analogous to the passive NTAI: ἐντί as well as εἰσί, φαντί, ἐπιτρέψοντι, φιλέοντι and φιλεῦντι, φάγωντι, ὦντι, ᾧδῆκαντι, &c.

c. The same person is found, in Pindar, with Σ (NTΣΙ), but so that, in the refinement of the form, O passes into OI instead of OΥ. The Poet* chooses between the two according to the demands of euphony:

a. Avoiding the recurrence of the syllable ONT, or one of similar sound in στάξοισι δήσονται τε, Pyth., 9, 110, Ἀνθρωποι καλέοισι, Nem., 9, 97, &c.

b. And, consequently, taking always OI when the paragogic ν is necessary: φιλέοισιν, Pyth., 3, 32, νωμάσοισιν, 4, 32, ἐνέποισιν, Nem., 6, 102, φυλάσσοισιν, ib., 11, 5, καλέοισιν, Isth., 2, 40. The forms in OΥΣΙ, ναίουσι, Isth., 6, 97, περιπνέουσι, Ol., 2, 130, διαιθύσσουσι, ib., 7, 175, εἰλαπινάζουσι, Pyth., 10, 62, are corrected by Boeckh, chiefly on the authority of MSS.; yet those with E before OΥ, καλέουσι, περιπνέουσι, &c., appear to have analogy in their favour, and to reject OI.

7. The feminine termination of the participle, ONTΣA, is treated in the same way: ἐοῖσα, ἀποθανοῖσα, ἔχρισσα, κατασχοῖσα, Pind., τεύχρισσα, γελάοισα, &c., Theoc.; and the termination masc. and fem. of the 1st aor. act. (αντς, αντσα), so that α passes into αι: ῥίψαις, τρέψαις, μάρψαις, ὑπαντιάζαισι, Pind., which, however, does not extend to the 2nd aor. (στάς, ἀποξάς), where α is the radical vowel (comp. Boeckh pref. to Pind., p. xxxiii), nor to Theocritus, who maintains AΣ and AΣA.

8. In the formation of the infinitive, the shortened termination εν remains in Theocritus in βόσκεν, ἀμέλγεν, ἐρυσθεν, ἀείδεν, λείχεν, ἀκούεν. In Pindar forms of this description, γαρύεν,

* Cl. Böckh ad Ol., 2, 78.

Ol., 1, 5, &c., are combated by Hermann and Boeckh.*

9. If ε be already in the root, εε is contracted into η, but in Theocritus only; κοσμηῖν (not κοσμηῖν, &c., with iota), εὐρεῖν, εἰπῖν, ὀρεσθῖν, κατοικῖν, χωρεῖν, in opposition to ἀποδαμεῖν, 14, 58, παρενθεῖν, 15, 60. Χαίρειν, 14, 1, as well as αἰδεῖν, 15, 96, and the like, appear untenable.

10. Concerning verbs in AO we may remark, that they,

a. Make many forms without moodal-vowel: νίκη, imperf., Nem., 5, 5, according to Hermann, ποθόρημι, Theoc., 6, 22, ποθόρησθα, ib., 8, νίκημι, ib., 7, 40, νίκη, ib., 6, 46.

b. Contract AE into H, only, however, in Theocritus: ὑπερπηδῆτε, ὄρη, ἐρευνῇ, πολμῆς, φοιτῆς (better πολμῆς, φοιτῆς, from πολμάες, φοιτάες), and in the infin. (λυσσάειν) λυσσῆν, σιγῆν, αἰθριοκοιτῆν, 8, 78 (write αἰθριοκοιτῆν), &c.

c. But AO, introducing E for A, into EΥ, also in Theocritus alone, ἡγάπευν, (γελαοντσα) γελεῦσα, ἀτιμαγελεῦντες, ὀρεῦντι, ποθορεῦσα, ἐθρεῖνευν, παρελεῦντα, in opposition to a number of common and Epic terminations, ἦραν, ὀρῶντε, ὀρῶεν, ὀρώσασα, κοιμᾶσθαι, πατῶντο, &c., many of which would probably by closer investigation be removed.

§ CCXLI.

COMPARISON OF THE DORISM OF PINDAR WITH THAT OF THEOCRITUS, AND PECULIARITIES OF THE LATTER.

1. In Pindar a great approximation to the Epic dialect is visible. Out of the rich store of Doric forms he selects but a few; and, moreover, in but few instances does he use them universally,—commonly in obedience to the nature of his composition, as this reflects the gravity of the Dorians, or the lighter temper of some different race; and not even rejecting the pure Æolic, when he sings in the Æolic strain.—

* See the former in *Diss. de dial. Pind.*, p. 16, the latter in his notes p. 365 and p. 386.

Consequently his dialect is *Epic*, variously blended with old Doric and Æolic forms. (Cf. *Herm. de dial. Pind.*)

2. Much purer from Ionicism, and richly endowed with Doric forms, is the dialect of Theocritus—otherwise named the *BUCOLIC*. A more complete emancipation from the sovereignty of the Epic dialect, the manifold improvements of the Doric in his time, and still more the circumstance, that he describes characters and incidents of common life, and is thus able to avoid the graver tone of the ancient Epos, empowered him to exhibit the peculiarities of his own race. Hence he uses the Doric forms above enumerated, not only here and there, but for the most part universally, follows the Doric analogy, as has been already observed, farther than Pindar; and has besides a considerable list of Doric peculiarities, which are strange to Pindar. Not a little, however, of the Epic dialect is mingled with his language; only the terms of their relation are altered. As in Pindar the Epic dialect is blended with Doric properties, so here the Doric, as the basis, is occasionally mixed with Epic forms.

§ CCXLII.

OF THE DORISM OF THEOCRITUS.

1. Peculiar to Theocritus, with regard to the vowels, is the change,

- a. Of ϵ into α in $\kappa\alpha$, $\gamma\alpha$, whence $\tauύγα$ ($\sigmaύγε$), $\epsilonῖσόκα$, $αῖκα$, although not universally.
- b. Of $\omicron\upsilon$ into ω : at the beginning and in the middle of words: $\acute{\omega}\rho\epsilon\alpha$, $\beta\tilde{\omega}\varsigma$, $\delta\tilde{\omega}\lambda\omicron\varsigma$, $\kappa\tilde{\omega}\rho\omicron\varsigma$, $M\tilde{\omega}\sigma\alpha$ as well as $M\omicron\iota\sigma\alpha$. In the gen. sing. of the 2nd decl., $\tau\tilde{\omega}$, $\epsilon\tilde{\varphi}\acute{\alpha}\xi\omega$, $\kappa\acute{\omicron}\sigma\mu\omega$, $\Pi\eta\nu\epsilon\iota\tilde{\omega}$, $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\epsilon}\omega$, $\acute{\alpha}\kappa\rho\omega$, &c. The traces of these forms in Pindar, e. g. $\omicron\upsilon\rho\epsilon\alpha\nu\tilde{\omega}$, $\chi\rho\upsilon\sigma\alpha\lambda\alpha\kappa\acute{\alpha}\tau\omega$, have been removed (Cf. *Hermann, ut supra*, p. 12). In the acc. plur. of the 2nd decl., $\tau\omega\varsigma$ $\tau\alpha\upsilon\rho\omega\varsigma$, $\epsilon\tilde{\rho}\acute{\iota}\varphi\omega\varsigma$, $\theta\epsilon\chi\omega\varsigma$, $\theta\acute{\upsilon}\nu\eta\omega\varsigma$, $\acute{\omicron}\varphi\theta\alpha\lambda\mu\acute{\omega}\varsigma$, &c., which ω is also shortened according to the demands of the verse, $\tau\omega\varsigma$ $\lambda\acute{\upsilon}\kappa\omicron\varsigma$, 4, 11, $\delta\acute{\iota}\delta\upsilon\mu\alpha\tau\acute{\omicron}\kappa\omicron\varsigma$ $\alpha\acute{\iota}\gamma\alpha\varsigma$, 5, 84, $\tau\omega\varsigma$ $\acute{\alpha}\mu\pi\acute{\epsilon}\lambda\omicron\varsigma$, ib., 109. (The examples of

this ω in Pindar are uncertain. *Comp. Herm. ut supra, Boeckh, p. 385, and Pind. Nem., 10, 116, where ἡμένω should be read for ἡμένως.**) —The acc. plur. 1st decl. in $\alpha\varsigma$ is also repeatedly short: αὐτὰς ἐλαύνει, 3, 2, βόσκε τὰς, 3, 3, μοίρας (read μοῖρας) ἀραξέϊ, 2, 160, πᾶσας ἀμέλγεις, 4, 3, &c.

2. With regard to the consonants, the resolution,

a. Of ζ into σδ: μελίσδεν, συρίσδεν, ἐσδώμεθα, &c.; on the other hand, ἐπύγιζον, ῥαγίζοντι.

Obs.—Forms such as μάδδα of the Megareans, θεριδδω of the Bæotians, γυνάδδω of the Laconians, reveal the origin of ζ in many verbs.—From the root ἐριδ in ἔρις, ἔριδ-ος, came ἐρίδω—with an ancient duplication ἐρίδδω,—in which δ before δ passed into σ, and σδ were conjoined by means of the common sign: ἐρίδω—ἐρίδδω—ἐρίσδω—ἐρίζω.

The change,

b. Of λ into ν in ἦνον, βέντιστος.

c. Ποτ and κατ from ποτί for πρὸς and κατά before Τ, ποττῶ Διός, 4, 50, καττῶ, 5, 143.

3. In the formation of tenses:

a. The change of the intransitive perf. into a present, πεπόνθω, &c. The pluperf. in Η, πεπόνθης, πεφύκη, ἐλελήθη.

b. Termination of the fut. act. and mid. in σέω—σέομαι, contr. σῶ—σεῦμαι: πεμψῶ, δοκασεῖς, λαψῇ, ἀποισῇ, ἄξῃ, νικασεῖν, θησεύμεσθα, &c. In Pindar there is no certain trace of this. Κλειῖξεῖν, Ol., 1, 176, is from conjecture.

c. Of εἰμί the forms ἐμμί and inf. ἦμες and ἦμεν.

* But if even the Doric acc. in ΩΣ is inadmissible in Pindar, how much more inadmissible must be that in ΟΣ, which Böckh has received into the text, νᾶσος, Ol., 2, 129, and κακαγόρος, ib., 1, 85,—the latter without metrical necessity. Pindar, as unacquainted with ΟΥ, certainly wrote ΚΑΚΑΤΟΡΟΣ, but this, when once expressed in the Ionic alphabet by ΟΥ, should not be suffered to remain as a single memorial of the ancient orthography.—Hermann, p. 21, considers this acc. peculiar to the poems in the *Æolic style*, an opinion for which there is no good ground, since such accusatives are common in the *Doric* Theocritus.

4. In the personal terminations, the primitive *ες* for *εις*, *μες* for *μεν*; *συρίσδες*, *εἴςπομες*, *ἐδοκεῦμες*, *σταξέυμες*, *καλέσωμες*, *τεθνάκαμες* ἢ *ζοοὶ εἰμές*, &c.

5. There are still a few forms of words to be remarked. In Pindar: *ἄμα*, *κρύφα*, *πάντα*, for *ἄμα*, *κρύφα*, *πάντη*, *ἄς*, Ol., 10, 61, *as*, *since*, *δαμάκις* for *δαμά* (after the analogy of *πολλάκις*), *τουτάκι* for *τηνικαῦτα*, *φῆς* for *θής*, *ᾶν* for *οὔν*, *ᾶτε* for *ᾶστε*; certain separations of the diphthong *ει*: *Ἀλκεῖδᾶν*, *Ἀτρεΐδας*, *Λατοΐδας*; also *σωπάσαι*, *διασωπάσαι* for *σιωπάσαι*, *έν* for *εἰς* in songs after the Æolic manner, similar to which are *ἔπειτεν*, *πέδα* for *μετά*, *ὀνυμάξαι* as well as *ὀνομάξαι*. In Theocritus: *ἀνδῆρα* for *ἀνθηρα*, *τῆνος* (Æol. *κῆνος*) for *κεῖνος*, *τηνεί*, *τουτᾶθεν*, *ἡνί*, *ἡνίδε* for *ἰδοῦ*, *ἦπα* (properly *ἦπα*) for *ἦπου*, *τοσσῆνον* for *τοσοῦτον*, *λῆς*, *λῶντι*, from *ΔΑΩ*, *desire*, *wish*, *οὐ Δᾶν*, 4, 17; 7, 39, for *οὐ Ζεῦ*, or, according to others, for *δῆν*, *γῆν*.

6. To Homer, Pindar, or Theocritus, all other writers, except the Attics, are, in respect of dialect, either altogether alike, or at least so related, that the forms of their language, even when a little different, pursue, in their very difference, the analogy observable in these authors.—Here and there are peculiarities, chiefly Æolic, or belonging to dialects which were never improved by any writer, found in fragments, inscriptions, and ancient Grammarians, which need not be collected together, except in copious works written expressly on the subject of the dialects.

§ CCXLIII.

OF THE ATTIC DIALECT.

1. The oldest written monument of the Attic dialect, of any extent, was the body of Solon's laws, but slender fragments of which have come to our knowledge. So great were the differences in the form and meaning of words, which arose between the epoch of Solon and that of the orators,

that the latter found it necessary to give particular interpretations of antiquated expressions in the former.*

2. This rapid change was caused chiefly by the growth of new ideas and opinions in the schools of the philosophers and orators, and by the works of the dramatic poets,—also by the constant intercourse of the Athenians with all other races of the Greeks, and by the confluence of strangers (*μέτοικοι*), whom the wants of their several states, commerce, study, or other pursuits, brought to Athens, and who made up a considerable part of her population.†

3. After the laws of Solon, the oldest considerable monument of Atticism, not to reckon inscriptions, is found in the

* E. g. *Lysias* against *Theomnestus*, 1, p. 284, Bekker, explains the following expressions of Solon : *δεδέσθαι* ὃ ἐν τῇ ποδοκάκῃ (i. e. ἐν τῷ ξύλῳ), ἐπιорκήσαντα τὸν Ἀπόλλω (i. e. ὁμόσαντα), δίκης ἕνεκα δρασκάζειν (i. e. ἀποδιδράσκειν, ὅστις δὲ ἀπίλλῃ τῇ Θύρᾳ (i. e. ἀποκλείῃ τὴν Θύραν). Further, upon τὸ ἀργύριον στάσιμον εἶναι ἐφ' ὅπόσῳ ἂν βούλῃται ὁ δανείζων the orator remarks : τὸ στάσιμον τοῦτό ἐστιν, ὃ βέλτιστε, οὐ ζυγῷ ἰστάναι, ἀλλὰ τόκον πράττεσθαι ὅπόσον ἂν βούλῃται. Lastly, upon "Ὅσαι δὲ πεφασμένως πολοῦνται, καὶ οἰκῆος καὶ βλάξης τὴν δούλην εἶναι ὀφείλειν, as follows : Προσέχετε τὸν νοῦν. Τὸ μὲν πεφασμένως ἐστὶ φανερώς, πολεῖσθαι δὲ βαδίζειν, τὸ δὲ οἰκῆος δεράποντος. Πολλὰ δὲ καὶ ἄλλα τοιαῦτά ἐστιν.—Thus it was *οἰκέως*, *οἰκῆος*, like the old Epic *βασιλεύς*, *βασιλῆος*, a proof that forms of this kind, which in the early Attic poets are considered as borrowed from the Epos, might be taken from their own dialect, like the still longer retained adverbial forms *Ἀθήνησι*, *Θήβησι*, &c.

† Εἰ δὲ δεῖ καὶ σμικροτέρων μνησθῆναι, διὰ τὴν ἀρχὴν τῆς θαλάττης πρῶτον μὲν τρόπους εὖωγαῶν ἐξεῦρον, ἐπιμισγόμενοι ἀλλήλοις. . . . "Ἐπειτα φωνὴν τὴν πᾶσαν ἀκούοντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς. Καὶ οἱ μὲν Ἕλληνες ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτῃ καὶ σχήματι χρώνται. Ἀθηναῖοι δὲ κεκραμένη ἐξ ἀπάντων τῶν Ἑλλήνων καὶ βαρβάρων, Xenoph. de Rep. Athen., cap. 2, § 7, 8. The mixture of citizens and Metics prevailed especially after the Sicilian defeat.—We must add to this, that the greater part of these Metics were barbarians (foreigners): Ἀλλὰ μὲν καὶ ἡ πόλις γ' ἂν ὠφελεσθῇ, εἰ οἱ πολῖται μετ' ἀλλήλων στρατεύοντο μᾶλλον, ἢ εἰ συντάττοντο αὐτοῖς ὥσπερ νῦν Λυδοὶ καὶ Φρύγες καὶ Σύριοι καὶ ἄλλοι παντοδαποὶ βάρβαροι. De Vectigal., cap. 2, 3.

historical work of Thucydides. Much of his expression is still of an ancient, and sometimes of a rough character, much also is new, partly hazarded by himself, partly taken from the rising schools of rhetoric; his whole style displays a great command of oratorical rhythm, and a great deal of peculiarity.

4. Not less freely did the Tragics deal, after their own fashion, with the language, drawing at once from the fountain of the more ancient poetry, and from their own affluence, what was needful for their representations, and not opposed to the essential character of the dialect.

5. In the full purity and grace of the most highly cultivated Atticism, there stand between these writers Plato and Aristophanes; the former giving the refined and agreeable expression of the polished, the true Athenians (εἰλικρινεῖς Ἀθηναῖοι), with which, in irony, he frequently allows to mingle the rhetorical artificialness of his contemporaries (Gorgias, Lysias, &c.); the latter, resembling Plato in the vivacity and freshness of expression, but inclining at the same time, as his art led him, to the close energy and natural vein of the more bold and nimble Attic style, except where, in lyric passages, he soars above the regions of the *agora*. As Plato has occasionally imitated the rhetorical style, so he often humourously imitates, in the way of parody, the tragic.—Xenophon also is added to this group, and taken as a model of Atticism, not without the dissent of Helladius, who accuses him of departures from the Athenian idiom, as one who lived with strangers, and did not preserve his native dialect in all her purity.*

6. In opposition to all these together, who wrote in the *middle* Atticism, but are also, without regard to older authors, named the *old* Attics, stand the orators, especially Demosthenes, as *new* Attics, from whom those later writers, to

* Helladius in Phot. Myriobibl., p. 1589, l. 37, where it is remarked that Xenophon has νομέης contr. for νομέας against the usage of the Attics, and then there is added: οὐδὲν δὲ θαυμαστὸν, ἀνὴρ, ἐν στρατείαις σχολάζων καὶ ξένων συνουσίαις, εἴ τίνα παρακόπτει τῆς πατρίου φωνῆς. Διὸ νομοθέτην αὐτὸν οὐκ ἂν τις ἀττικισμοῦ παραλάξει.

whom Attic was not a native but an acquired tongue, are separated under the name of *Atticists*. The new Atticism is distinguished from the old chiefly by the attenuation of the forms, which now fall to be enumerated.

7. *Use of the letters.*—*Consonants.* The old Attic, like the Epic, has PΣ in ἄρσῃν, δάρσος, δαρσεῖν, &c.; ΣΣ in γλῶσσα, πρέσσω, μέλισσα; the new Attic changes these combinations into PP, TT, ἄρρῃν, δαρρέιν, γλῶττα, πρέττω, μέλιττα, the first traces of which are found in Aristophanes. In like manner ζ into ττ : ἀρμόττειν, συρίττειν,—πνεύμων into πλεύμων, κναφεύς into γναφεύς. — In the old prevails the full form ξύν, in the new σύν.—Common to both is ἀνύτω, or rather ἀνύτω,* ἀρύτω, &c., for ἀνύω, ἀρύω.—*Vowels* : A for AI : ἀετός, κᾶώ, κλάω, αἰεί, for αἰετός, &c., which practice, however, does not seem to extend to the Tragic^(R) (who preferred αἰετός, καίειν, &c., as more remote from the common language),—no more than the Comic ποεῖν for ποιεῖν, like μῦα, μητρυά.—HI for EI in κληῖθρα, κληδοῦχος, συγκλήσαντες, &c., belongs to the new Attic.—

8. *Quantity of syllables.*—The Attic poets follow, generally, the laws already explained for Epic and Doric composition. A is long in ἄγᾶν, πέρᾶν, εὐάν, λῖᾶν. Likewise νεαρός appears in some places with long A; though in these another form of the word should be preferred.—I is long in the *deictic* termination οδί, τονδί, τηνδί, οὔτοσί, &c.—On the other hand A is used as short in ἀέλιος, AI in the middle of words : γεραῖός, δεῖλαιος, ἔμπαιος, ἱκταιος, and φιλαθῆναιος, Aristoph. Vesp., 282, when the diphthong is in *thesis* : †

* Porson *ad Eur. Phæniss.* and Elmsley *ad Eur. Bacch.*, 1098, give the preference to the rough breathing in this word; it seems, however, to follow from its almost total disappearance from written monuments, that in the new Atticism the breathing was already inaudible, and its restoration in spite of MSS., especially in compound words by the aspiration of the preceding letter, is a bold experiment.

† Seidler *de vers. d.*, p. 101, restricts this and similar abbreviations (i.e. in δηώσας ~ ~) to the sprightly rhythm of dactylic verse, and alters, e.g. δηώσας to διώσας, whereas Elmsley *ad Eur. Heracl.*, 995, supports the form by similar examples.

'Απταίωνος, Eur. Bacch., 337, unless we should there read (from 'Απτάωνος,) 'Απτέωνος, like 'Αλκμέωννα.—Similarly I is shortened in comparatives in -ίων, e. g. ἡδίων, but only once or twice;* in λίαν (ῑ-), ἱεμαι (ῑ-ῑ-) and ἱημι.—Ω in ὀρέσκειος for ὀρεσκαῖος, ζοή for ζωή, πατρεῖος, &c. OI is used as short in τοιοῦτος, τοιαῦτα, similarly μηθ' οἰηθῆς, Arist. Eq., 860, ἀλλ' οὐχ οἶόν (ῑ-ῑ-) τε, ib., 74.

Obs.—Where instead of EI the *non-Attic* language had short iota, the forms with this are often chosen as occasion may demand, e. g. Βάκχιος, δούλιος, ἵππιος, for Βακχεῖος, δούλειος, ἵππειος. So stands ἱερία, E. Bacch., 1112 (see Elmsley *ad loc.*), certainly for ἱερεία (as with the *non-Attics* εὐσεβία, εὐγενία, for εὐσεβεία, εὐγένεια), and πλείων for πλείων, χέρες for χεῖρες.

9. The force of *position* before mute and liquid (§ CXLVI, 5, CCXXXVII, 4,) is slighted by the Attic poets; very seldom, however, before βλ, γλ, γμ, γν, δμ, δν, by Æschylus, Sophocles, and Aristophanes, never by Euripides, e. g. παῖδος δὲ βλάστας, Soph. Œd. Tyr., 717, οὐκ ἔτι γλῶσσα, Æsch. Pers., 593, sometimes, perhaps, before μν : ὑμνωδεῖ (ῑ-ῑ-), ib., 999, never before κτ, πτ, σκ, σμ. On the whole, in cases of position, the lengthening of syllables is much less usual than the shortening of them with the Tragic, at least in composition (yet πολὺχρυσος, Eur. Andr., 2), especially in the case of prepositions and of the augment (yet ἀποτροπος, Eur. Phœn., 600, ἐπέκλωσεν, Eur. Orest., 12, κἔκλυσθαι, Soph. Electr., 366), never in the case of *two words* when the sound can be strengthened by the assumption of the final N, e. g. παρῑδῶκε (read παρῑδῶκεν) τρέφειν, Eur. Orest., 64.†

Obs.—Very remarkable is the rejection of position before μπλ in ἀμπλακεῖν, ἀμπλάκημα, ἀμπλάκητος, which some critics seek, by

* Matthiæ *ad Eur. Sup.*, 1105.

† So it seems proper to limit the remark which Porson would apply universally to the conclusion of a word. Erfurth *ad Soph. Aj.*, 1109, alters the passages opposed to this doctrine; Matthiæ *ad Eur. Phœniss.*, 591, *Suppl.*, 294, properly supports them.

abjection of μ , to render similar to the common usage ($\acute{\alpha}\pi\lambda\alpha\kappa\epsilon\acute{\iota}\nu$, $\acute{\alpha}\pi\lambda\acute{\alpha}\kappa\eta\mu\alpha$, $\acute{\alpha}\pi\lambda\acute{\alpha}\kappa\eta\tau\omicron\varsigma$. Cf. Seidler *de vers. dochm.*, p. 25).

10. P, as has been remarked, doubles itself after a vowel in composition : $\acute{\alpha}\rho\acute{\rho}\eta\kappa\tau\omicron\varsigma$, $\acute{\alpha}\nu\tau\acute{\iota}\rho\acute{\rho}\omicron\pi\omicron\varsigma$, &c. ; yet, in the lyric parts of tragedy, it remains sometimes single, and the syllable short : $\acute{\alpha}\gamma\nu\acute{\omicron}\rho\upsilon\tau\omicron\varsigma$, $\pi\omicron\lambda\acute{\upsilon}\rho\upsilon\tau\omicron\varsigma$, &c. — Out of composition, it gives the force of position, *always* according to Dawes, e. g. $\mu\acute{\epsilon}\gamma\alpha$ $\acute{\rho}\acute{\alpha}\kappa\omicron\varsigma$, *Æsch. Prom.*, 1022, $\epsilon\acute{\iota}\varsigma$ $\epsilon\mu\bar{\epsilon}$ $\acute{\rho}\acute{\epsilon}\pi\omicron\nu$, *Soph. Œd. Tyr.*, 847, &c., *with a few exceptions* according to Gaisford : * $\pi\rho\acute{\omicron}\varsigma$ $\tau\alpha\upsilon\tau\acute{\alpha}$ $\acute{\rho}\iota\pi\tau\acute{\epsilon}\sigma\theta\omega$ $\mu\acute{\epsilon}\nu$ $\alpha\acute{\iota}\theta\alpha\lambda\omicron\upsilon\sigma\sigma\alpha$ $\phi\lambda\acute{\omicron}\zeta$, *Æsch. Prom.*, 991.

Obs.—There is a remarkable position before ΣE in $\acute{\omega}\delta\epsilon$ $\pi\rho\acute{\omicron}\sigma\epsilon\lambda\omicron\upsilon\mu\epsilon\nu$, *Æsch. Prom.*, 438, and $\pi\rho\acute{\omicron}\sigma\epsilon\lambda\omicron\upsilon\mu\epsilon\nu$. $\tau\omicron\iota\varsigma$ $\delta\bar{\epsilon}$ $\chi\alpha\lambda\kappa\omicron\iota\varsigma$, *Arist. Ran.*, 730 ; it is uncertain whether there be here a trace of an original digamma in the form, or the form itself be corrupt. ^(R)

11. Next to the quantity of syllables the treatment of *open syllables* comes to be discussed.—In the middle of a word they are contracted according to rules already given. Except, with the Tragic, $\acute{\alpha}\upsilon\tau\omicron\acute{\epsilon}\nu\tau\eta\varsigma$ (for $\acute{\alpha}\upsilon\tau\acute{\epsilon}\nu\tau\eta\varsigma$ by elision), $\tau\iota\mu\acute{\alpha}\omicron\rho\omicron\varsigma$, $\xi\upsilon\nu\acute{\alpha}\omicron\rho\omicron\varsigma$, $\tau\epsilon\tau\rho\acute{\alpha}\omicron\rho\omicron\nu$ (yet $\acute{\tau}\acute{\epsilon}\tau\rho\omega\rho\omicron\nu$ $\acute{\alpha}\rho\mu\alpha$), $\phi\acute{\alpha}\omicron\varsigma$ also $\phi\acute{\omega}\varsigma$, $\acute{\iota}\epsilon\rho\acute{\epsilon}\alpha$, $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$, also $\acute{\iota}\epsilon\rho\eta$, $\beta\alpha\sigma\iota\lambda\eta$.† Some peculiarities in the treatment of open syllables follow under the remarks upon declension and conjugation.—Synizesis in the middle of a word appears in $\acute{\Delta}\acute{\epsilon}\omicron\varsigma$, $\nu\acute{\epsilon}\omicron\varsigma$, $\lambda\acute{\epsilon}\acute{\omega}\varsigma$, $\chi\rho\acute{\epsilon}\omega\nu$, $\nu\epsilon\omega\sigma\tau\acute{\iota}$, $\text{Μενοικί}\acute{\epsilon}\alpha$, $\text{Θησέ}\acute{\epsilon}\alpha$, and the like.

12. Open syllables between two words, or the *hiatus*,

* *Ad Hephæst.* p. 219, 220. Cf. Brunck *ad Æsch. Prom.*, 1031, *Eur. Hipp.*, 462. In the passages cited by Gaisford the lengthened syllable is always in *arsis*, except in $\acute{\iota}\sigma\alpha$ $\kappa\alpha\acute{\iota}$ $\tau\acute{\alpha}$ $\acute{\epsilon}\eta\mu\alpha\tau\alpha$ $\acute{\tau}\iota\kappa\tau\epsilon\iota\nu$, *Arist. Ran.*, 1059, where, however, Brunck first altered the reading $\acute{\iota}\sigma\alpha$ $\kappa\alpha\acute{\iota}$ $\tau\acute{\alpha}$ $\gamma\epsilon$ $\acute{\epsilon}\eta\mu\alpha\tau\alpha$ $\acute{\tau}\iota\kappa\tau\epsilon\iota\nu$. It is evident that, from the sinking of the tone in the *thesis*, the duplication of the following P cannot take place there, and hence the effect of this sort of position is confined to syllables in *arsis*.

† Cf. Matth. *ad Eur. Alc.*, 45, against Elmsley, who will not admit this contraction.

obtain universally (§ XXXIX, 3,) in *prose*, in the *poets* only when, in lyric passages, the former syllable is long, also in the simple dactylic rhythms, e. g. *τηλεσκόπων ὄμματι γαῖαν*, Arist. Nub., 290, *παρθενοι ὀμβροφόροι*, ib., 298, *καὶ ἀγάλματα*, ib., 305, so in anapaestic and dochmiac verse.

13. In the dialogue it is confined to very few instances, namely *τι* and *τί οὖν*,* *τί οὐ δρῶν*, Eur. Phœn., 878, with the Comies *τι* in all cases and also *ὅτι*, *τί ἔστι*, Arist. Eq., 123, *τί ἄρ'*, ib., 119, *τί οὖν*, ib., 1214, and *ὅτι οὐκ*, ib., 101, *ὅτι ἄν*, ib., 53; in like manner the preposition *περὶ*: *περὶ Ἀθηναίων*, ib., 1011, *περὶ ἔμοῦ*, ib., 1018, also the forms taken from the language of the common people, *οὐδὲ εἴς*, *οὐδὲ ἔν*, distinguished from *οὐδέίς*, *οὐδέν*. Further, there appear with hiatus the particles of exclamation, as *αἶ* in *αἶ αἶ Ἀδωνιν*, *φησίν*, Ar. Lys., 393, and even in tragedy, *ῶ* in *ῶ οὔτος οὔτος Οἰδίπους τί μέλλομεν*, Soph. Œd. Col., 1627, *ῶ οὔτος Αἴας*, Soph. Aj., 89, *ῶ Ἡράκλεις*, Ar. Av., 93.^(R) At the end of the verse the hiatus stands without disturbance, when the next verse begins with a long vowel.

14. Synizesis in the open syllables of consecutive words appears with *H* in *ῆ* and *μή* in the following cases: before *εἰ* in *μῆ εἰδέναι*, *ῆ εἰδέναι*, *ῆ εἰδότος*, Eur. Iphig. Taur., 1048,—also even *ῆ εὐγένεια*, Eur. Electr., 1104, before *αι* in *ῆ οἰχόρμεσθ' ἄμα*, Soph., Trach., 84, before *ου* in *μῆ οὐ*, *μῆ οὐκ*, and before *A*: *μῆ ἄλλα*, Ar., Av., 109, *μῆ ἀναχαιτίσειε*, *μῆ ἀντί*, *μῆ ἀποτίσσεσθαι*, *μῆ ἀποδώσω*, and the like.† Peculiar is the synizesis in *ἐπεὶ οὐ*, Soph. Œd. Col., 1436, and elsewhere, very remarkable in *ἐρινύων*, Eur. Iph. Taur., 931, 970, 1436,

* Brunck *ad Eur. Phœniss.*, 889. Porson wished to banish this hiatus altogether from the Tragics (*ad Eur. Phœniss.*, 892), as likewise Blomfield *ad Æschyl. Sept. con. Theb.*, 193, Monk *ad Eur. Hipp.*, 975. On the other side see Hermann *Elem. metr. doctr.*, p. 50.

† According to Elmsley *ad Eur. Heracl.*, 460, *Med.* 56. These used generally to be considered examples of aphæresis (*μῆ ποτίσσεσθαι*, &c.,) which Elmsley calls elision, and wishes to banish universally, when it cuts off *A*. This rule must at least be limited to the instances where *μή* precedes.

δυσῶν, Soph. Œd. Tyr., 640. Where in other cases, besides those hitherto mentioned, words stand together with open syllables, synalæphe occurs under one of its three forms, crasis, ecthipsis, or aphæresis (§ XXXV).

15. *Crasis*.—Attic crasis has its most remarkable forms in the article, which may therefore be usefully collected and presented here.

16. The article with all its open sounds, A, O, AI, OI, H, HI, Ω, ΩI, disappears before A and H, except in as far as the aspirate and the consonant τ are concerned: ἄνθρωπος, ἄνῆρ, ἄγαθός, Ἀπόλλων, ἄγών,* αὐτός (*idem, the same*), αὐτότατος, Arist. Plut., 83,—ἀρετή, τὰγαθόν, τάναιδές, τὰπορεῖν, Soph. Trach., 1243. Τᾶργος, ταυτό, ἐς ταῦθ', i. e. ἐς τὸ αὐτό, ταυτοῦ, ταυτῶ, τὰγαθοῦ, τὰγαθῶ, τάνδρός, τάνδρεί, τὰγορεῖν, τὰγαθά, τᾶλλα, τάνθρώπων, i. e. τὰ ἀνθρώπων, Δαίματιδια, Arist. Lys., 401. A rare instance is Ἄγγελ' Ὀρέστη, παιδὶ τὰγαμέμνονος, Eur. Iph. Taur., 752, for τῷ Ἀγαμέμνονος, Ωιδίπου for ὁ Οἰδίπου.—Before H: Δημέτερου for τοῦ ἡμετέρου, Arist. Vesp., 524, Δημέρα, Δητέρα.—

Obs. 1.—The article makes a peculiar crasis with the ancient ἄτερος, *alter*, afterwards ἔτερος, where also, according to Δάτερου, Δάτέρω, Θ is extended to Δᾶτερος for ἄτερος from ὁ ἄτερος; yet we do not find Δάτέρα, as we do Δάτερα, but ἀτέρα.

Obs. 2.—Occasionally this crasis is exchanged for the Ionic, which

* This crasis in the nominative, to be recognised by the production of the vowel, was first remarked by Dawes *Misc. Crit.*, p. 123, and established by the authority of Porson (*ad Eur. Orest.*, 851). That it was known, however, to the old Grammarians also is shown by Apollon., π. συνδ., p. 495, 25, Bekker, καὶ ὡς ὁ ἀνῆρ ἀνῆρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἔτερον Δᾶτερον ἔστι. Cf. Matthiæ *Addend. ad Nott. in Eur. Hippol.*, p. 502, where it is supported in the case of αὐτός against the recent attacks of Buttmann *ad Soph. Philoct.*, 119, and Hermann *ad Soph. Antig.*, 920. Bekker views this crasis in the same light as Matthiæ *ad Demosth. in Oratt. Attic.* T. IV, p. 11.—On the form ἀγών cf. Elmsley *ad Soph. Œd. Col.*, 1148.

contracts AO into Ω: ὠύτός, Soph. Phil., 521, Eur. Alc. 1401, so also ὤρχων, Ὠχαρῆθηεν for ὁ ἸΑχαρῆθηεν. This, however, is certain only where a manifest imitation of foreign forms prevails.

17. Next stand the coalitions of AE in A: τᾱμά, Δᾱ-τερεα, τᾱν (τὰ ἐν), τᾱκεῖ, τᾱκτός, τᾱνδιχ', Eur. Phœn., 470.—AO in Ω: τᾱρενεα, Arist. Av., 105, Δᾱπλ' ἀπιέναι, i. e. τὰ ὅπλα, ib., 452.

Obs.—Of the *relative* the form ᾱ coalesces in like manner with A, e.g. ἀπόλλων, i. e. ᾱ Ἀπόλλων, ᾱν (~) for ᾱ ᾱν, and with E: ἀμέ (~ ~), i. e. ᾱ ἐμέ, ἀγώ (~ ~), ᾱπαθε (~ ~ ~) for ᾱ ἔπαθε, Arist. Eq., 523. That here and in the foregoing examples ἀνῆρ, τᾱγαθοῦ, τᾱμά, &c., a real crasis takes place is shown by the lengthening of the short syllable.

18. Also OE into OΥ: ούχθρός, τοῦργον, τοῦλαιον, τοῦγκλημα, τοῦπος, τοῦν, χρέονος οὐν μέσφω, Eur. Phœn., 597, and Valck., p. 82, ποῦ δ' οὐκιδιάκων, Arist. Vesp., 897,—O and O into OΥ: τοῦνομα for τὸ ὄνομα, τοῦψον, Arist. Eq., 1038, τοῦρνίθια, Av., 667, οὔπισθεν, ib., 301, οὔρις, &c.—O and I into OI: Δοιμάτιον for τὸ ἰμάτιον,—O and Υ into Ῡ: Δῦδωρ for τὸ ὕδωρ, and even Δῦδατος for τοῦ ὕδατος, Arist. Lys., 370,—O and OI into ΩI: ᾧνος, τᾱκιδιον.

19. Ω and the diphthongs OΥ, ΩI, before E, O, OΥ, remain unaltered: τοῦμοῦ, τᾱμῶ, τοῦελοῦ for τοῦ ὀελοῦ, τᾱφθαλμῶ, τᾱχλω, &c.

Obs. 1.—We might ascribe these forms to *aphæresis*, since nothing is altered in the syllable which remains. Yet it would be improper to make a difference between cognate forms, and so write τοῦνομα but τοῦ νόματος, τοῦμόν but τοῦ ἴμοῦ. Besides οὔνεκα and τοῦνεκα for οὔ ἐνεκα, τοῦ ἐνεκα, supply an old and palpable analogy in favour of the crasis. It will likewise be shown hereafter, that no essential difference exists between crasis and *aphæresis*.

Obs. 2.—The mode of writing τοῦνεκα decides also the writing of ὁτοῦνεκα (not ὁθοῦνεκα,) from ὅτου ἐνεκα. The rough breathing is lost in the extended syllable, as in ὅρος, οὔρος, and the like.

20. The plural Οἱ before E occurs sometimes with aphæresis: οἱ ῥμοί for οἱ ἐρμοί; sometimes with crasis: οὐμοί, οὐπιχώριοι, Soph. Œd. Tyr., 1046, which form contains at once elision (ἐπιχρίσις,) and crasis.

21. Besides the article, crasis applies to O in πρό, Ω in ὦ and ἐγώ, AI in καί, OI in τοί, μοί, and σοί; thus O in πρό before ε: προὔφαινε, προὔεργον for πρό ἔργον, προῦνοήσω, Arist. Eq., 423; before A: πρωῶδᾶν, Arist. Av., 559. In many instances ΠΡΟΟ is contracted into ΦΡΟΥ: φροῦδος, φρουρός, and especially φροίμιον otherwise προίμιον; ἐγώ before οἶδα and οἶμαι: ἐγῶδα, Arist. Ran., 860, Thesmoph., 449; in ὦ before A in ὠγαθέ, ὠνθραπε, and OI in ὠζυρά, Arist. Lys., 948, ὠζυρέ, Nub., 655, some admit aphæresis here also; ὦ ῥγαθέ, ὦ ῥζυρέ, &c.; but the same remarks apply to these as to τούνεκα, &c.

22. Crasis of KAI.—AI with A and E exhibits the common forms: καῖλλοι, καῖγαθός, καῖγώ, καῖτι (^ ^), καῖτα, καῖτερον, καῖμάνθανον, Soph. Œd. Col., 769, for καὶ ἐμάνθανον, καὶτύός, Arist. Plut., 1187. Likewise καῖπειτεν, Acharn., 745, as a form of a different dialect.—Before H: καῖ for καὶ ἡ, Arist. Ran., 981, καῖγγουσα, Lysistr., 46, for καὶ ἡ ἔγγουσα, or ἄγγουσα (*Anchusa tinctoria*, *Alkanet*), where the rare occurrence of a double crasis, in καὶ ἡ and in ἡ ἔγγουσα, appears. We cannot here suppose aphæresis, ἡ ῥγγουσα, because it would be impossible to pronounce ῥγγουσα without a vowel.—Before O and OI in καῖ for καὶ ὁ and καὶ οἱ; yet, for distinction, it is better to write καῖ οἱ, for καὶ οἱ, by elision: καῖ τυμπανισμός, καῖοι πυκνοὶ Σαβάζιοι, Arist. Lys., 388, καῖῶσα, καῖῶπως, καῖῶστις.—Before OΥ: καῖ, καῖχ, καῖῶπω, καῖῶτως, Soph. Œd. Col., 1533, Antig., 232. These forms, however, stand upon the boundary between crasis and elision (καῖ οὔ, καῖ οὔτως), and are not wholly restricted to the former by the analogy of καῖῶπως, &c.

Obs.—AI makes, in the old comedy, a crasis also in the verbal termination περιόψομαῖπελοντ', Arist. Ran., 512.

23. Crasis of OI in τοί.—Τοί suffers crasis before ἄρα and ἄν: τᾶρα (^ ^), τᾶν (^), in both tragedy and comedy, e. g

Δυστάλαινα τᾶρ' ἐγώ, Soph. Œd. Col., 1442,—ἐδῶκά τᾶν Ἑλληνισιν, Eur. Iphig. Aul., 965. In prose, especially after μέν, μέν τᾶν, so ἡ τᾶν, ἡ τᾶρα, ἡ τᾶρ'.

Obs.—How shall we write μέντᾶν, μέντᾶν, μέντᾶν, or μέν τ' ᾶν?—In the same way, ἡ τᾶρ', ἡτᾶρ', ἡ τ' ᾶρ', ἡτᾶρ', ἡτᾶρ'? Each of these strange forms has its supporters. Matthiæ adheres at last to ἡτᾶρ', and Elmsley, who recently defended the circumflex in τᾶλλα, against Wolf, could not have abandoned it in τᾶρα, &c. No one, however, will think of the circumflex in instances, in which it did not belong to the sounds when open (as in καῖτα from καί εἵτα), who reflects that, for example, from τὸ ἐργον, τὸ ἐπος, never arise τούργον, τοῦργον, and τοῦπος. Since, moreover, μέντοι, ἥτοι, are written merely in compliance with custom, without reason, instead of μέν τοι, ἡ τοι, and this mode of writing has its inconvenience, when τοί coalesces with the following word, it is difficult to perceive wherefore it is retained in crasis, and why the simple orthography μέν τᾶν, ἡ τᾶν, ἡ τᾶρα, should be abandoned.

24. Crasis of OI in MOI and ΣOI.—This prevails with the Comies in μούδοκει, μούχρησεν, μούστίν, Vesp., 34, 159, Plut., 829, Eq., 1006, instead of μοι ἐδόκει, &c., ἀστέον μούγκάμιον, Nub., 1209, σοῦστίν, Acharn., 336,* for σοι ἐστίν. On the other hand, ὁ κολοιός μ' οἴχεται, Arist. Av., 86, should be written μῶχεται. Together with this form appears also μοι 'στίν, e. g. Eur. Iph. Aul., 817, which is now abandoned, and still more μ' ἐστίν, since this elision cannot, according to the almost universal opinion of scholars, be allowed to stand.

25. *Elision* occurs without offence in the case of the short vowels α, ε, ο (never υ, ι), with limitations. Iota is elided in the prepositions ἀμφί, ἀντί, ἐπί, not περί; in the particle ἔτι, e. g. οὐκ ἔτ' εἰμί, &c.; not in ὅτι, ^(R) ὅθι, ὅ, τι, or τι; in all

* Cf. Greg. Cor., p. 148, Elmsley *ad Eur. Med.*, 56, 801. Even the Schol. *ad Vesp.* judges the form μούδοκει to be correct, perceiving in it καί ἐκθλιψις καί κρᾶσις. Yet Valcken. *ad Eur. Phœniss.*, 171, opposes it. In *Aristoph. versu ap. Athen.*, X, p. 422, ὥρα βαδίζειν μοι 'στί πρὸς τὸν δεσπότην *nemo facile ferat* μού 'στίν (sic). *Eadem est in similibus ratio.*

verbal forms: εἰμί, εἰσί, φημί, φασί, εἵποισ' ἄν, διδόασ' ἐν, Arist. Eq., 194, and so in the imperat. ἔξιθ' ἐκ χώρας, Eur. Phœn., 639, δεδιθ', Arist. Eq., 230. Excepted is the long iota of the forms οὔτοσί, ταδί, &c., and iota of the dat. plur., thus not τούτοισ' nor χερσ' for χερσί. Whether it may be elided in the dat. sing., 3rd decl., is a question that has been long debated,* yet there are places unsuspected and numerous enough to establish an analogy, e. g. ὑπαντιάζειν παῖδ' ἐμῷ πειράσσομαι, Æsch. Pers., 850, τὰδ' εἰ τελεῖτέ μοι θανόντ'· ἐπεὶ οὐ μοι, κ. τ. λ., Soph. Œd. Col., 1436,—ἔχρῃον, ἀργῆτ' οἶδς, εὐείρου πόκα, Soph. Trach., 675.

26. Of the diphthongs there are subject to elision AI in καί before AY: κ' αὖθις, Arist. Av., 106 (not καὶ before αεί), χ' αὐτῇ, ib., 277, which others ascribe to *crasis*: καῦθις, χαῦτῇ; before EI, EY, in κ' εἰ, κ' εἷς, which are also written κεί, κείς, and so also ascribed to *crasis*, which, however, contracts AIE into *ā*. Καὶ before εὔ only in compounds: κ' εὐδαίμονα, Arist. Av., 37. We may add the cases of καὶ before ου (n. 22), as κ' οὐ, κ' οὔπω, χ' οὔτως.—Whether AI was elided in passive terminations, has been disputed since the time of Dawes, who denied it (Misc. Crit., p. 269). The passages in the Tragics are uncertain, e. g. συσσωφρονεῖν

* This elision is rejected by Wakefield *Diatr.*, p. 31. On the other hand Porson *ad Eur. Orest.*, 584, “*non libenter vocalem hujus dativi elidunt Attici.*” See also Hermann *ad Hec.*, 906. The elision was rejected next by Lobeck *ad Soph. Aj.*, 801, and Elmsley *ad Eur. Heracl.*, 693, also by Dobree *ad Arist. Plut.*, 689, although the last does not express himself distinctly. Monk *ad Eur. Hipp.*, 220, restricts it to a few instances, *sexies si bene recordatus sum in omnibus tragicis.* After him Elmsley also modified his opinion *ad Soph. Œd. Col.*, 1435, and allows its use *ad percellendos auditorum animos*,—which sounds strangely enough. Hermann *Elemen. doct. metr.*, p. 55, alters his opinion so far as to prefer synizesis in place of this elision, e. g. in the Æschylean ὑπαντιάζειν παῖδ' ἐμῷ πειράσσομαι, of which, however, the Grammarians make mention in Homer, but not in the Attics. Schäfer *ad Soph. Œd. Col.*, 1435, and Matthiæ *ad Eur. Alc.*, 1128, have declared for elision, and it will probably, for the future, remain unopposed.

σοι βούλομ' ἀλλ' οὐ συννοσεῖν, where Plutarch gives συσσωφρονεῖν γὰρ, οὐχὶ συννοσεῖν, ἔφυν, Opp. Morr., T. II, p. 64, C, ξύνοικος ἔσομ' ἀλλὰ τῇδε (others ἔσομαι ἀλλὰ), Soph. Electr., 818, where Dawes reads ἔσομαι ξύνοικος. They are more certain in the comic poet, although the editors seek in many ways to oppose the elision: δέομ' οὐδὲ, Arist. Vesp., 1417, τηροῦμ' ὑπὸ τῶνδε, ib., 318. The elision of the infin. aor., e. g. κολάσ' ἔξεστι, Nub., υ, 7, is supported by Wolf,—Brunck writes κολάσαι ἔξεστι, which, as we shall see, is an inadmissible form of aphæresis,—Reisig, κολάσαι ἔξεστι, by which, except for the eye, nothing is gained, while in the pronunciation the synalæphe avoided in the orthography is made necessary, and it would have to be spoken as κολασά'ἔξεστι,—of which hereafter. Further, certain are the following readings: πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων, Nub., 778, ὥστε μ' ἀπάγχεσθ', ὅταν, κ. τ. λ., ib., 984, οἰκῆσθ' ἄν, Eq., 1180, χρη παρεῖν' εἰς τὴν Πύκκα, ib., 758. In ἀπολοῦντ' ἄρ, Nub., 1183, the Ravenna ms. has ἀπολοῦσ'.—Besides AI, OI of the diphthongs suffers elision in οἶμοι before ω, e. g. οἶμ' ὥς, Arist. Eq., 1003, &c.

27. Allied to crasis, and even invading its province, is aphæresis, where the long vowel or diphthong, with which a word ends, takes away (ἀφαιρεῖται,) the short vowel α, ε, ο, with which the next word begins, without itself suffering any alteration. So A after H and Ω; e. g. τύχη' γαθῇ, Arist. Av., 438, Dindorf., τῇ' ρετῇ, Eur. Troad., 1002, Matth. (it might be τᾶρετῇ), μὴ' μαθεῖς, ib., 974 (for μὴ' ἀμαθεῖς); after ᾧ: ᾧ' νδρεῖς, ᾧ' γαθέ, &c. "Ωρα' στίν, Arist. Av., 644, Διατίθεμαι' γά, Av., 447,—δὴ' πί, Eq., 413, ὅτι' πιάρκεις, ib., 430, ὅτε δὴ' γκων, ib., 637, εἰ μὴ' κφύγης, ib., 707, ἡ' γά, ib., 1168, τῇ' λεφαντίνῃ, ib., 1174; and before εὔ: ἡ' υγένεια, ἡ' υλάσεια, and the like,—ἐγώ' μαυτῶ, ib., 113, κἀγώ' ν, ib., 422, κἀγώ' φράσω, ib., 652, θρέψω' γά, ib., 806,—δήπου' γένεσθε, ib., 907, σοῦ' κλέγων, ib., 915, ποῦ' στιν, ib., 1327.—Τοῦ' μφαλοῦ, Arist. Nub., 977, τοῦ' λυμπίου, Av., 130, τοῦ' βελού, &c. Frequently two instances follow close on one another, e. g. οὐκ ἀξιῶ' γὰ' μαυτὸν,—ἰσχύειν μέγα, Eq., 182, τῷ' φθαλμῷ' κκοπῆς, Av., 322; or aphæresis and elision: τρέχω' π' ἀφύας, ib., 77, ποῦ' σθ' ὁ, ib., 353. Generally

speaking, aphæresis is rare in tragedy, frequent in comedy, which therein imitates the slurring of words, and tendency to abbreviation, observable in common life.

Obs. 1.—Thus it seems that aphæresis arises from the pressure of a long and full sound upon a short one, by which the words are blended together, and the short sounds are lost in pronunciation. It follows, that aphæresis can take place only where the former of two sounds is long; thus, not ἔδοξα ῥ'μαυτῶ but ἔδοξ' ἔμαυτῶ, not ταῦτα ῥ'μοί but ταῦτά μοι or ταῦτ' ἔμοί, and the like. Moreover, it appears that it does not differ in nature from crasis. In crasis also sounds are overpowered by pressure, and often those which stand second, as in ἀγώ for ἄ ἐγώ, τοῦμόν for τὸ ἐμόν, only that here the remaining sound, being weak of itself, is lengthened or altered, whereas, in aphæresis, the preceding vowel, being long, remains unchanged: τρέχω ῥ'γώ, μή ῥ'μοί, &c. However, this unchangeableness is merely for the eye, and it is manifest that, by the coalition of the syllables, ω and η acquire, in point of strength or extension, as much as the short vowel in crasis, although their nature prevents them from passing into another sound. But, if crasis and aphæresis are essentially one, it follows that βούλομαι ῥ'γώ, διατίθεμαι ῥ'γω, and the like, are in reality false forms, since the compression of the open sounds necessarily produces βουλομαιγω, i. e. βουλομαῖγώ, &c., although no one will introduce such novelties into orthography. This form is quite certain in the following: A in ἀπό: περιόφομαῖπελθόντ', Arist. Ran., 512, ἐνιαυτίζομαῖπλάκουντος, ἄλιζάνωτος, Plat. Com. in Athen., XIV, p. 644, A.*

It follows, further, from the similar nature of crasis and

* Gaisford *ad Hephæst.*, p. 222, Porson *Addenda ad Plut.*, p. 99, both of whom seem still to be thinking of elision, at least both write περιόφom' ἀπελθόντ', ἐνιαυτίζom' ἀπλάκουντος, without recollecting that *elision* would not produce the remaining syllable.^(R)—Perhaps it would be most advisable to write περιόφομαι ἐπελθόντ', ἐνιαυτίζομαι ἀπλάκουντος, since περιόφομαῖπελθόντ', ἐνιαυτίζομαῖπλάκουντος, though required by absolute correctness, would scarcely find admission.

aphæresis, that, where the latter occurs, there should properly be always a junction of the words: δὴγὼ as well as καὶγὼ, μήκφύγη, τῶφθαλμῷ, and even ἀξιώγῳμαντόν, τῶφθαλμῶκκοπῆς, &c. But in order to destroy this kind of junction, however agreeable to the ancient orthography (e.g. to that of the inscriptions on stone), yet appearing strange to us, who are accustomed to the division of words, and to assist perspicuity, the separation of the words, as in ἀξιώ γῶ μαντόν, was introduced, by which also the several parts of the dissolved synalæphe recover their accents. Where, however, perspicuity does not oppose, and the forms do not appear unusual, the writing by crasis should be universally adopted; and it were to be wished, that the differences in ὦναξ and ὦ νὰξ, ὦγαθ' and ὦ γαθ', ὦνδρες and ὦ νδρες, ἡγένεια and ἡ ὑγένεια, and the like, which yet prevail, and are even found in the same editions, might at last disappear.

Obs. 2.—In order to remove the abjection of the augment from the Tragic, Brunck admitted aphæresis also at the beginning of the verse, and even when the foregoing line ended with a short vowel: ἀμφὶ δὲ | 'κυκλοῦντο, *Æsch. Pers.*, 375, ἐφίετο | 'κτύπησε μὲν Ζεὺς, *Soph. CEd. Col.*, 1605. Seidler remarked that abjections of this sort took place chiefly in the narrations of messengers (ἐήσεις ἀγγελικαί), and were, therefore, to be treated as a peculiarity of these passages (a relic of Epicism in the narrative, i.e. the *Epic* parts of tragedy); Reisig, that these abjections were found in *weighty* words. The question is not yet decided. Elmsley, *ad CEd. Col.*, *ut supra*, supposes corruption in the passages that really reject the augment. Hermann in the preface to *Eur. Bacchæ* seeks to define closely the cases of possible abjection, without entirely satisfying himself, and perhaps (unless we follow Elmsley's strange conceit as to the elision of ι in the dative, and suppose that this abjection also was allowed *ad percullendos auditorum animos*), we shall at last agree in the conclusion, that this, like the said elision of the ι of the dative, was a peculiarity of Attic tragedy, which naturally occurred most frequently in the narrative parts, because in these discourse is principally occupied with past events.

Obs. 3.—Prose also has traces of aphæresis : *μᾶλλον ἡμῖν . . . ἢ κείνῳ*, Demosth. Bekker, p. 45 (Orat. Attic, T. IV), and there Bekker “*κείνῳ* S. (Paris. Reg., 2934,) *quæ est perpetua hujus pronominis in bonis libris vel elisio vel crasis: ceteri ἐκείνῳ.*”

28. *Syncope* befalls *ἀνά* in compounds ; e. g. *ἀντολή*, *ἀντέλλω*, *ἀμπνέω*, *ἡσυχόμην*, Soph. Antig., 467.

29. *Tmesis* is not uncommon in lyric passages, very rare in tragic senarians ; e. g. *ἔκ τοι πέπληγμαι*, Eur. Hip., 934, — *ἐν δὲ κλήσατε Δύρας*, Alc., 548, — *κατὰ σε χάσομεν τοῖς λίθοις*, Arist. Achar., 294, *ἀνά τοί με πείθεις*, Vesp., 781.

30. *Epic* forms, as well as *Doric*, are found chiefly in lyric passages ; in anapaestic verses, however, the Doric forms occur only in proportion as they rise to lyric grandeur of thought or expression. In the verses of the dialogue they are confined to a few examples ; thus,

a. *Epic* :^(R) *ξείνος*, *γούνατα*, *κοῦρος* (but not *Δίοςκουροι*, always *Δίοςκοροι*, comp. Phryn., p. 235), *δουρί*, *οὔνομα*, *μοῦνος*, for *ξένος*, *ὄνομα*, &c., as the verse may require ; in like manner *κεῖνος* for *ἐκεῖνος*, *εἰλίσσων* ; *εἰναλίαν* only in choral parts. Thus too *πόλιος*, *ἰρά*, *βίη*, and, from the old Atticism, agreeing in this respect with the Epic language, *Θήξῃσιν*, *Ἀθήνῃσιν*, which remained also in prose with some similar forms, *πόρεπῃσιν*, *ἀτιμίσῃσι*, &c. Further, *σέθεν* for *σοῦ*, *νίν* for *ἐ*, *ὄ* for *ὅς*, not only in the lyric but also sometimes in the iambic parts (*Monk ad Eur. Hip.*, 527),^(R) and the placing of prepositions after their case : *τούτων πέρι*, *ὅπλων μέτα*, &c.

b. *Doric* : *Ἀθάνα*, *Δαμάτῃς*, *δαρός*, *ἑκατι*, *ῥᾶκος* for *ῥᾶκος*, *ἱππονάμας*, *κυναγός*, *λοχαγός*, *ξεναγός*, *ὀπαδός*, *ὄνασιν*, Soph. Aj., 391, *ποδαγός*. Valcknaer restricts *μάτῃς*, *ματρός*, to the choruses, and banishes *Ἑλλάναν*, *δύστανε*, *τλάμων*, &c.—*Φαιεννός*, *δεννάζειν*, not *κλεεννάς*.*

* Valck. *ad Phœniss.*, 84, Pors., 82. Positive rules on this subject cannot well be given. Many Doric forms had passed even into the language of ordinary life, as, e. g. *Ζεὺς Ἑλλάνιος*, the voc. *Δάματερ* as an exclamation of astonishment. In the use of these forms sometimes custom prevailed, sometimes a feeling of the suitable ; we cannot,

31. *Declension.* In the 3rd decl. the gen. sing. of nouns in ις and υς is made not in ος but ως : πόλις, πόλεως ; πῆχυσ, πήχεως ; and in the dual, ων : πόλεων, πήχεων. Those in ευς have the same gen. : βασιλεύς, βασιλέως ; it may be contracted after a vowel : Πειραι-έως, Πειραιῶς. *Comp.* § LVII, 4.—The accus. sing. εἶα is found open, and generally long : Ὁρφέᾱ, Θησέᾱ, βασιλέᾱ, but also contracted into η : Τυδέα, Τυδῆ, βασιλέα, βασιλῆ, and after a vowel into α : εὐφυνέα, εὐφυνᾶ, Πειραιέα, Πειραιᾶ. The acc. εἶας always open : ἰππέας, νομέας, except after a vowel : εὐφυνέας, εὐφυνᾶς ; ἀγυιεύς, ἀγυιέας, ἀγυιᾶς.—EEΣ in the plural is, in old Attic, contracted into ΗΣ : ἰππέες, ἰππῆς, ἀμφορῆς, Πλαταιῆς, Μεγαρῆς, although the MSS. vary in this particular.

32. *Numerals.* Οὐδείς, μὴδείς, are separated for the sake of emphasis : οὐδὲ εἷς, οὐδὲ ἓν (*not one*) ; in the later Attic, after Demosthenes, this δ is aspirated : οὐθείς, οὐθέν.

33. The Attic forms of δύο are : nom. Δύο (*not δύω*),—gen. δυοῖν and δυεῖν,—dat. δυοῖν, not δυσί, and, according to Phrynicius, not δυεῖν,—acc. δύο, not δύω.

34. *Pronouns.* Νίν (in Epic μίν) and σφέ are used by the Attic poets, in the acc., for αὐτόν, αὐτήν, αὐτό, αὐτούς, αὐτάς, αὐτά.

35. *Enclisis* sometimes changes, with the Attics, ἡμῖν and ὑμῖν into ἡμιν and ὑμιν, whence Sophocles *often* makes the last syllable short, Euripides *seldom*—according to Brunck, *never*—according to Matthiæ.†

however, always trace them to one cause or the other, but must often trust to tradition alone. Even by *Ariphrades*, as we learn from Aristotle's *Poetics*, cap. 22, it was objected to the Tragicists, that they made use of forms which were not current in the common speech (ἐν τῇ διαλέκτῳ) of Athens ; and *Athenæus* says of *Æschylus* (B. 9, p. 402, C.) διατρέψας ἐν Σικελίᾳ πολλὰ ἄς κέχρηται φωναῖς Σικελικαῖς.

† Brunck *ad Eur. Phœniss.*, 777, Matthiæ, *ib.*, p. 766.—“^τΗμιν, ἡμιν, an ἡμίν exares nihil admodum refert,” Hemsterb. *ad Arist. Plut.*, 286,—but by enclisis the tone is properly drawn back, and the words are placed in the same rank with ἄμιν and ὕμιν, whence we should write ῥῆμιν and ὕμιν or ῥῆμιν and ὕμιν, according to the quantity of the last syllable.

36. The *enclitic* forms of ἐγώ, namely μού, μοί, and μέ, stand with *enclisis* even after prepositions: ὑπέρ μου, Æsch. Eum., 101, ἀμφί μοι, Chæph., 220, πρὸς με, Soph. Aj., 288, to me, on the contrary, πρὸς ἐμέ, to me. Comp. Eur. Bacch., 804, Electra, 347, εἰς μ', Arist. Eq., 294.

37. *Verbs.*—*Augment.* It is dropped by the tragic poets not only in lyric passages (besides the forms of ἀναλόω, ἀνᾱλωσε, ἀνᾱλωκα, ἀνᾱλωμαι^(K)), but, as was observed at n. 27, obs. 2, also in the iambics. The new Attics have a double augment in the forms of διακονέω, δεδιήκονηκεν, &c.

38. *Tenses.* The aor. of verbs in ΑΙΝΩ has η and α: σημῆναι but εὔφραῖναι, περᾶναι, &c.,—those with α evidently on account of the P. In the fut. the mutes have σομαι and σέομαι, e.g. φεύξομαι and φευξοῦμαι. The shortened form of the 1st aor. pass. θεν for θησαν is, with the Tragics, very rare, to other writers unknown. In the imperat. aor. they accent (besides ἐλθέ, εὗρέ, εἰπέ, which three the common dialect also has preserved with this tone) likewise ἰδέ, λαβέ.

39. *Conjugation.* The second person in εαι of the pass. is a subject of dispute as to its termination. Commonly εαι, by the Attics also, was contracted into η: λείπομαι, λείπη, &c., contrary to the opinion of the old Grammarians that ει is the Attic form in this case, which Dawes supported. Brunck, upon this authority, printed the fut. pass. with the termination ει, as φανέι for φανῆ, &c. Porson added also the termination of the present,* and after his time, the forms in η were, for a period, abandoned by all. Recently, however, a leaning to this usage has appeared again. Certainly the forms in ει were acknowledged as Attic, especially by Aristophanes, and the

* *Præf. ad Eur. Hec.*, p. v, on the following false ground: "*Analogia nempe postulat, ut vocalis corripiatur in indicativo, producat in subjunctivo, τύπτομαι, τύπτει, τύπτεται, τύπτωμαι, τύπτῃ, τύπτεται.*" He did not remember, while writing this, that τύπτει is contracted out of τύπτειαι. Being reminded, he acknowledges the contraction in his supplement, but still maintains, that *for the sake of distinction* the double form should be preferred, as if, in determining the analogy, this could be esteemed a sufficient reason.

Schol. *ad Plut.*, 40, remarks expressly that those with η belong to the subjunctive. On the other hand Chæroboscus* informs us that the Tragics never used ϵ for η in these terminations, but adhered to the common usage. This remark supports the use of η at least in the Tragics, who seem to have adopted it, as the more *full* of the two, from the *Epic* dialect, while comedy, in this respect also, follows closely the *Attic* rule. The common dialect has left the short form only in the three words βούλει, οἶει, ὄψει.

40. *The termination of the pluperf. act. 3rd pers. sing.* is in old Attic, as in Epic, $\epsilon\iota\nu$: ἤδειν, ἐπεπόνθειν. The *new* Attics have 1st and 3d pers. $\epsilon\alpha$, $\epsilon\epsilon$, contracted into η : ἐπεπόνθη, ἐπεποίθη, &c.⁽¹⁾

41. *Contraction.* Several words follow the Doric method: ζῆν, πεινῆν, διψῆν, and χρῆται, χρῆσθαι. Verbs in $\acute{\epsilon}\omega$ have 3rd pers. opt. οῖη and οῖ : δοκοίης and δοκοῖ. Contraction is prescribed in ρεῖ, ζεῖ, πλεῖ, ἐδεῖτο, ἐπλεῖτο, ἐρρέιτο ; on the other hand διδόασι, since διδοῦσι comes from δεῖν (διδεῖν). In like manner λοῦσθαι, λοῦμαι, λοῦται, ἐλούμην, ἐλούτο, &c., not λούεσθαι, λούομαι, &c.

42. *Irregular verbs.* In the imperf. of εἰμί the primitive form $\acute{\epsilon}\alpha$ is in the 1st pers. Attic likewise contracted into η . It stands often in Aristophanes ; once in Plato ; in the dual ἦτην for ἥστην is found in Eur. Hip., 389 ; the 3rd pers. plur. ἦν for ἥσαν perhaps Soph. Trach., 517 ; the imperat. has also once ἦτω for ἔστω in Plato.

† In Bekker's *Anecd. III*, p. 1290, ἐπεὶ οἱ τραγικοὶ τοῦτο οὐ ποιοῦσιν, ἀλλ' ἀκολουθοῦσι τοῖς κοινοῖς.

R E M A R K S.

R E M A R K S.

P. 1. THUS the expression of thought or desire, by the use of pictures, gestures, symbolical flowers, &c., may be included under the most general notion of speech.—To the term *articulate* it will be observed, that the author attaches a closer sense than that which is commonly assigned to it; but so in Payne Knight's *Analytical Essay on the Greek Alphabet*, p. 3, sec. 1: “An articulate sound is properly that which begins from, or ends in, a suppression or obstruction of respiration, by the compression of some of the organs of the mouth.”

P. 2, note. According to Dion. Halicar., in the passage alluded to, the *semivowels* are so called because μετὰ μὲν τῶν φωνήεντων κρείττον ἐκφέρεται, καθ' ἑαυτὰ δὲ χεῖρόν τε καὶ οὐκ αὐτοτελῶς, “they can be more clearly pronounced in connection with the vowels, more indistinctly and incompletely by themselves.” Aristotle, περὶ Ποιητικῆς, cap. xx, p. 51, ed. Herm., says on the same subject, ἡμίφωνον δὲ τὸ μετὰ προσβολῆς ἔχον φωνὴν ἀκουστήν· “the semivowel is that which has a distinct sound with *percussion* ;” i. e. the appulse of the tongue against the palate or teeth, or of the lips against each other. The latter definition agrees in spirit with that of Payne Knight, in his *Analytical Essay*, who makes it the criterion of a semivowel that it “expresses tone as much as articulation.” Dionysius defines the *mutes* to be such, ὅσα οὔτε τὰς τελείας, οὔτε τὰς ἡμιτελείας φωνὰς ἔχει καθ' ἑαυτὰ, μεθ' ἑτέρων δὲ ἐκφωνεῖται, “as have neither perfect nor imperfect sound by themselves, but are pronounced with the aid of other sounds :” and, to the same purpose, Aristotle remarks, ἄφωνον δὲ τὸ μετὰ προσβολῆς καθ' αὐτὸ μὲν οὐδεμίαν ἔχον φωνήν, μετὰ δὲ τῶν ἐχόντων τινὰ φωνὴν γιγνόμενον ἀκουστόν· “the mute is that which, with percussion, has yet no sound by itself, but joined with one of those letters that have some sound, becomes audible.”

Four of the semivowels, viz. λ, μ, ν, ξ, were called *liquids* (ὑγρά, *liquidæ*), from the ease with which they join themselves to, *flow into*, other sounds. Some grammarians class with the semivowels ζ, ξ, and ψ, and even θ, φ, χ, which last Matthiæ supposes to be the φωνήεντα μὲν οὐ, οὐ μέντοι γε ἄφθογγα of Plato (in the *Cratylus*, Vol. IV, p. 293, ed. Bek.).

P. 3. The principle here touched upon is true, in every language, within certain limits; but in every language these limits are exceedingly narrow. Strictly speaking, sound can *imitate* nothing but sound, although, by the aid of fancy, we may sometimes trace a resemblance between the sound of words and *motion, roughness, smoothness*, and other accidents or qualities of matter. But to make the imitative principle a general law of speech is a mistake as absurd as any part of those theories, in which language is treated as entirely an invention of mankind. For a ludicrous exhibition of the errors arising from this mistake, the scholar may consult a long line of speculative works, down from the Cratylus of Plato to the Teut. of Heinsius, or Herder's Treatise on the Origin of Speech.

P. 5. That is, the *essential* parts of speech are really two, the *copula* and the *noun* (under which both the *substantive* and the *name of property* are included). All other parts of speech, "*more or less convenient in language*," to whatever extent grammarians may multiply their divisions, may be resolved into these elements. On this subject it is curious to trace, in the second chapter of Dion. Halicar., περί συνθέσεως, the progress of error, from the time of Aristotle and Theodectes, through the school of the Stoics, to the age of Dionysius himself. The same species of error continued to infest the works of modern philologists, until Horne Tooke called them back to the principles of truth and nature. The recent edition of the Diversions of Purley by Mr. Richard Taylor (London, 1829,) has placed this immortal work within the reach of all readers.

P. 8. This derivation of Πελασγοί from πέλαγος is by no means universally received. The derivation from πελαργοί, *storks*—applied as a familiar term to a *migratory* race—is open to still stronger objections. The real roots of the appellation probably lay in the old Pelasgic tongue itself, the source of a large portion of both the Greek and Latin languages. This tongue had certainly an affinity with the Celtic; and, in some dialects of Celtic, according to Gebelin, in his *Monde Primitif*, *Pel* signifies *high*, and *Lasg*, *a chain of mountains*, so that Πελασγοί would mean *the inhabitants of a region intersected by chains of mountains*, a meaning in perfect agreement with the geographical position of the Pelasgians.

P. 13. This assertion, that of the Æolic peculiarities "*Pindar retained only those which were common to the Dorians also*," is not strictly correct. See Böckh de Metris Pind., Lib. III, cap. xviii, the last edition of Hermann's observations in his *Opuscula*, Vol. I, pp. 254, 261, and Thiersch himself below in the Appendix, p. xv.—On the dialect of Pindar, generally considered, see, below, the remark on p. 19.

P. 15. And hence the most recent editors of Æschylus, Wellauer and Scholefield, have most wisely retained many Epic and Ionic forms in the text of this poet, which even Porson and Elmsley, as well as other scholars, in their extreme devotion to Atticism, wished to alter.—In Sophocles and Euripides also, Epic and Ionic forms appear, but not to such an extent as in Æschylus. See my *Rules and Exercises in Homeric and Attic Greek*, &c., p. 286.

P. 16. The *Ionicism* of Solon may, perhaps, better be accounted for by the fact, that in his time the Attic and Ionic dialects bore a strong resemblance to each other. See *Bentley's Dissert. upon the Epistles of Phalaris*, and the *Appendix* to this Grammar, p. xix.

P. 19. The expressions of ancient writers concerning the dialect of Pindar are various, and for the most part inaccurate. Thus Pausanias, in the *Bœoticks*, cap. xxii, in assigning the causes of Corinna's victory over the poet, says, φαίνεται δὲ μοι νικῆσαι τῆς διαλέκτου τε εἵνεκα, ὅτι ᾗδεν οὐ τῇ φωνῇ τῇ Δωρίδι, ὥσπερ ὁ Πίνδαρος, ἀλλὰ ὅποια συνήσειν ἔμελλον Αἰολεῖς, κ.τ.λ., “but it appears to me that she vanquished him by reason of the dialect which she employed, because her verses were not composed in the Doric dialect, like those of Pindar, but in that dialect which Æolians would understand,” &c. In like manner Suidas says ἐγραψε Δωρίδι διαλέκτῳ, but Eustathius upon *Od.*, λ, p. 1702, l. 3, more correctly remarks, ὥς δὲ οἱ Δωριεῖς ἔχαιρον καὶ Αἰολίζοντες, δηλοῖ Πίνδαρος, ἀναμιζέ οὕτω ποιῶν, ᾗτοι Δωρικῶς γράφων καὶ Αἰολικῶς,—of which the best interpretation may be given in the words of Hermann (*de Dial. Pind.*, *obss.*) “Est enim Pindari dialectus *Epica*, sed *colorem habet Doricæ*, interdum etiam *Æolicæ linguæ*.” Böckh (*de Metris Pind.*, *Lib. III*, c. xviii,) lays down the following rules with reference to the different kinds of rhythm and melody (*Doric*, *Æolic*, *Lydian*,) in which the Odes of Pindar are composed: “Doricorum Pindari canticorum dictio communis fere lyrici carminis est: *Æolica* vero, quo major existat tumor, major poesis audacia et licentia modis numerisque apta, reconditas recipit vocabulorum formas Doricas *Æolicasque*, ita tamen ut pro soni metricque ratione aut alia ex causa qualicumque vulgares etiam formæ, vel in eodem cum reconditiis carmine poni queant; *Lydia*, ut media numero sunt inter Dorica et *Æolica*, ita dialectum quoque mediam quodammodo retinent, hoc est vulgarem Doricorum, assumptis tamen passim sed rarius iis formis, quæ *Æolicis* tribuebantur.”

By his own opinion, above given, Hermann explains the assertion of certain old grammarians, that “Pindar used the *common* dialect,”—which

has been so signally misinterpreted by Sturzium (*Introd. in Græcas Dialectos*, p. xxxiv); the original words, however, of Gregorius Corinthius at least, hardly evince him to have understood the right doctrine, as laid down by Hermann: κοινή δὲ, ἥ πάντες χρώμεθα καὶ ἥ ἐχρήσατο Πίνδαρος, ἡγουν ἡ ἐκ τῶν ὀ συνεστῶσα, “the common dialect, *which we all make use of*, and which Pindar used, to wit, that dialect which is made up of the other four.”

It is strange that Thiersch, who, in his Appendix, pp. xv, xvi, agrees with Hermann that Pindar's dialect is “*Epic*, variously blended with old Doric and Æolic forms,” and who, above, p. xiii, speaks the same language, should here confound Pindar with the Æolic writers.

P. 21. The true composition of the Greek Z (*sd* not *ds*), as here given, is proved not only by the Æolic and Doric usage, to which Payne Knight is reluctant to yield (*Analyt. Essay*, p. 32), but likewise by such forms as Ἀθήναζε, ἔραζε, θύραζε (Ἀθήνασδε, ἔρασδε, θύρασδε); ἔζομαι for ἔδομαι (as ἔσπομαι for ἔπομαι, ἴσχω for ἔχω, ἐνίσπω for ἐνέπω); and the testimony of ancient grammarians. It is probable that the ancient pronunciation of Z corresponded to these elements; although in later times its sound was so much softened that the Greeks are said to have prefixed it instead of Σ to the letters β and μ, as in ζενύναι, ζμύρνα (see *Hemsterhus. ad Lucian., T. I, p. 94*).

The precise date of the introduction of Z into Greece cannot be fixed. It appears on a very ancient votive helmet dedicated to Olympic Jove, which was found in the river Alpheus, and is certainly anterior to the other double consonants.

P. 22. The semicircular form of sigma, C, does not appear on any marble prior to the time of Euclid, B.C. 403, nor (as Mr. Rose believes) on any coin more ancient than B.C. 300. Æschrion, a Greek poet quoted by Tzetzes, and described very loosely as *vetustus scriptor* by Ruhnken in his notes on Longinus, alludes to this form in the line: Μῆνη τὸ καλὸν οὐρανοῦ νέον Σίγμα. If this be Æschrion *the Samian*, twice cited by Athenæus (L. VII, p. 296, and L. VIII, p. 335), the date of that poet will agree with the negative testimony of the marbles as to the date of the C. For, in his choliambics, quoted by Athenæus, in L. VIII, he mentions the Athenian sophist, Polycrates, who, according to Pausanias, L. VI, 17, was contemporary with Jason of Pheræ, slain B.C. 370. The date of the other Æschrion, of Mitylene, will equally agree with the conclusion to be drawn from the marbles; for he was the friend of Aristotle, and accompanied Alexander on his Asiatic expedition, B.C. 334. —C, as an ancient shape of Gamma, is found on many coins of great

antiquity, on a vase discovered in the neighbourhood of Corinth (*Vas Dodwellianum*), and in the oldest Latin alphabets.

The *Epsilon* is supposed by many to have been so named (*smooth E*,) in order to distinguish it from H, *originally the mark of the aspirate*, and expressed, as a vowel, likewise by E. But this name, first used by Zosimus (4, 13), seems rather to signify *single* or *short E*, in opposition to H, as the *double* or *long E*. The more ancient Greeks gave to epsilon the name of $\epsilon\tilde{\iota}$, see Plato in the *Cratylus*, Vol. IV, pp. 297, 320, ed. Bekker, Lond., 1826. The passage in Athenæus (L. X, p. 453), from which Schneider (*Griechisch—Deutsches Wörterbuch*, Vol. I, p. 392,) concludes that it was called also ϵ , is properly corrected in Schweighäuser's edition.

Matthiæ, in the second German edition of his Grammar (Leipsic, 1825), supposes the names *omicron* and *omega* (*little* and *large O*) to have been given because these letters were first distinguished in writing by their different size, o O , before the two cross lines were added to the omega, Ω . This supposition seems to be supported by some of the ancient monuments (see Mazochi *ad tab. Heracl.*, p. 124); but the names may perhaps rather have been intended to mark the difference of quantity (*short* and *long O*). The ancient Greeks called omicron $o\tilde{u}$, and omega simply o , not o μέγα. See Plato in the *Cratylus*, p. 299 (§ XCIII): the passage in p. 313 (§ CVII), where o μικρόν and ω μέγα once stood, has been rectified by Heindorf.—The true origin of the name *upsilon* is given in the text, p. 24, § 5.

P. 22, § 2. The use of ς in compound words was introduced by Wolf (*Præf. ad Odys.*, a, 1794, p. viii), after the precedent of Henry Stephens: e.g. εἰςφέρω, δυσμενής, προσεῖπον. But the objections to this mode of writing are manifold. It has no authority of ancient writers, grammarians, or manuscripts, in its favour: it causes a difficulty in the case of those compounds, in which Σ appears to be inserted merely for the sake of sound, such as Θεόδοτος, σακίσπαλος, ἀμφισεῖται: and it contravenes the spirit of the ancients. For the ancients, more prone to associate different ideas in obedience to the laws of feeling, than to distinguish them by the act of the understanding, threw together those parts of expression which we are accustomed to keep separate,—a tendency which displays itself in the constant use of *attraction*, the complication of words in a sentence, the division of syllables, and the alteration of final consonants, by which different words are blended into one, as πολλογον for τὸν λόγον, &c. Hence it is probable that, even had they known, or observed in writing, the

difference between σ and ς , the Greeks would rather have written $\epsilon\iota\varsigma\epsilon\alpha\acute{\iota}\nu\epsilon\iota\nu$, $\pi\rho\omicron\sigma\tau\rho\acute{\epsilon}\pi\epsilon\iota\nu$, &c., than $\epsilon\iota\varsigma\epsilon\alpha\acute{\iota}\nu\epsilon\iota\nu$, $\pi\rho\omicron\sigma\tau\rho\acute{\epsilon}\pi\epsilon\iota\nu$, and the like. For these reasons Matthiæ in the second edition of his Grammar, has preferred the use of σ in the middle of compound as well as of other words.

P. 23, note *. This reason for the epithet $\pi\epsilon\lambda\alpha\sigma\gamma\acute{\iota}\kappa\acute{\alpha}$, as applied to the Grecian letters, will not receive the universal assent of scholars. The disputes, not only upon the origin of alphabetic characters, but likewise on the minor question of their introduction into Greece, are interminable. In the opinion of many, the old Pelasgic inhabitants of that country were in possession of an alphabet before the arrival of Cadmus. Mr. Payne Knight's reason for believing so is, "that the first piratical settlers, who brought letters from Greece into Italy, brought an alphabet much less perfect, and therefore probably more ancient, than the Cadmean. That of the Eugubian tablet contains only twelve single letters, unless the Vau is to be reckoned distinct from the U, with which Gori joins it, as being the aspirated U. These are probably the original Pelasgian letters, at first brought into Italy; for, without admitting the conjecture of Gori, that this inscription was engraved two generations before the Trojan war, we may safely allow it to be more ancient than any other written monument now extant." (*Analytical Essay on the Greek Alphabet*, p. 120.)

The other recent and most accessible authorities, whom it may be amusing to consult, are *Jamieson's Hermes Scythicus*, p. 60; *Murray's History of the European Languages*, Vol. II, p. 392; *Anthon's edition of Lempriere's Classical Dictionary*, article *Pelasgi*; *Larcher's Note on Herod.*, L. V, 58, &c.

Since, however, the Greek alphabet, as known to us, agrees so nearly in the names, the order, and the oldest shapes of its letters (*see the Table of Alphabets by Ogerius in Steph. Thes.*, Vol. I, p. 118, ed. Valpy,) with the Phœnician, as to be manifestly one and the same, what became of the primitive Pelasgic characters, if such ever really existed? Either the Phœnician letters were so superior in point of excellence that they supplanted the old Pelasgic,—no very probable conjecture with regard to an age in which writing was so little practised,—or the alphabet of Cadmus and that of the Pelasgi were originally identical; in which case, how could the tradition, that the Phœnicians first introduced letters into Greece, arise, or be admitted as true by Grecian authors?

Some German scholars attempt to explain the tradition respecting Cadmus by supposing that he merely introduced into Greece more suitable and convenient materials for writing, and especially the use of the

palm leaf, whence γράμματα Φοινικήϊα, *letters traced upon the palm-leaf*, not “*Phœnician letters*,”—a solution of the difficulty which is too ludicrous to merit confutation.

It seems, on the whole, most reasonable to adhere to the opinion of the earliest writers on this subject, which will be found to support that of the author of this Grammar. The ancient authorities cited by those who believe in a Pelasgic alphabet are generally Diodorus Siculus, L. V, 57, 74, Pausanias, L. I, 43, and Eustathius: but on the other side of the question we have the authority of much earlier writers,—Herodotus, and the still older Dionysius of Miletus, the contemporary of Hecatæus, who flourished about 520 B.C., and whose words are quoted by Diodorus Siculus in L. III, c. 66. The passages in which these authors allude to the subject are subjoined on account both of their own weight, and of the erroneous interpretations which have been sometimes given of them. Herodotus, in L. V, c. 58, writes as follows: Οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἦσαν οἱ Γεφυραῖοι, ἄλλα τε πολλὰ, οἰκήσαντες ταύτην τὴν χώραν, ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν Ἕλλησι, ὡς ἐμοὶ δοκεῖν· πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δὲ, χρόνου προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων. Περιόικεον δὲ σφέας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἕλληνων Ἴωνες· οἱ παραλαβόντες διδασχὴν παρὰ τῶν Φοινίκων τὰ γράμματα, μεταβῆναι ἐβούλουντο σφραγίσαντες, ἐχρέωντο· χρεώμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα, Φοινικήϊα κεκληθῆναι. “Now these Phœnicians who accompanied Cadmus, and of whose number the Gephyræans made a part, upon their settlement in this country introduced into Greece many other branches of knowledge, and among them also *letters*”—(Larcher’s *des lettres* for *les lettres* is quite in contradiction to the context)—“which were, in my opinion, previously unknown to the Greeks. And at first they used the same as all the Phœnicians: but, in process of time, they changed, together with the language, likewise *the fashion*” (or *figure*, see Aristot. de Mirabil., p. 1165, A, not “*the sound of the rhythm*,” as Dr. Jamieson translates the word ῥυθμόν) “of the letters. The greater part of the surrounding territory was at that time occupied by Ionian Greeks, who adopted, with a change of form in a few instances, these letters communicated by the lessons of their Phœnician instructors; and they gave them the denomination of Phœnician, as was indeed just, since the Phœnicians brought them into Greece.”—Diodorus quotes Dionysius of Miletus to the following effect: φησὶ τοῖνυν παρ’ Ἑλλήσι πρῶτον εὐρετὴν γενέσθαι Δῖον ῥυθμῶν καὶ μέλους· ἔτι δὲ, Κάδμου κομίσαντος ἐκ Φοινίκης

τὰ καλούμενα γράμματα πρῶτον εἰς τὴν Ἑλληνικὴν μεταθεῖναι διάλεκτον, καὶ τὰς προσηγορίας ἐκάστω τάξαι, καὶ τοὺς χαρακτῆρας διατυπῶσαι· κοινῇ μὲν οὖν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοὺς Ἑλληνας ἐκ Φοινίκων μετενεχθῆναι· ἰδίᾳ δὲ τῶν Πελασγῶν πρῶτων χρησαμένων τοῖς μετατεθεῖσι χαρακτῆρσι, Πελασγικά προσαγορευθῆναι.

“He (*the Milesian Dionysius*) alleges, that among the Greeks Linus was the discoverer of rhythm and of melody: and that the same Linus, after Cadmus had brought *letters* from Phœnicia, was the first who transferred them to the Greek mode of speech, and gave to each its name and character. Hence these letters were *in common* called Phœnician, because they were brought from Phœnicia to Greece, but they had also *the private* name (*among the Pelasgians themselves?*) of Pelasgic, *because the Pelasgians were the first to use the transferred characters.*”

P. 24. Υ, as a vowel, ranked in the alphabet after all the letters which are not of Greek invention; but it cannot be said of the Vau, as a consonant, that it was *placed at the end*, since it certainly once occupied the sixth place of the Greek, as of the Latin alphabet, being nothing else than the Bx̄, or digamma, treated of in § XIX. See also p. 27.

P. 26. The Peloponnesian war was concluded by the surrender of Athens to Lysander, in the month Munychion of the archon Alexias, that is in the spring of the year B.C. 404; the archonship of Pythodorus intervened between this event and the archonship of Euclides, who thus was archon in the *second* year, by Athenian reckoning, after the end of the war.

P. 26, note. For an account of this inscription the reader may refer to the work of Mr. Rose, entitled “*Inscriptiones Græcæ Vetustissimæ*,” p. 145, a most elegant and useful introduction to the study of a curious branch of classic knowledge.

That the letters H (as a vowel), Ψ, and Ω, though not admitted into the public acts and monuments of Athens before the archonship of Euclides, were well known among the Athenians, in private use, before that period, is demonstrated by the description of H, as the second letter of the name of Θησεύς, given by Euripides in a fragment of the tragedy so named, and of Ψ and Ω, given by Callias, an Athenian comic poet, in his *γραμματική τραγωδία*, about B.C. 432. Euripides died B.C. 406, three years before Euclides, and his *Theseus* was probably composed long before his death, certainly before B.C. 422, since it is alluded to in the Wasps of Aristophanes, of which the date is B.C. 422. Of Ξ, likewise, Thiersch observes, in his dissertation on the Potidean inscription

(*Act. Philol. Monac.*, T. II, p. 399), “ac vetus tessera hospitalis Musei Borgiani, (*the Petilian inscription*,) quam explicuit Heerenius in *Bibl. der alten Lit. Fasc. V*, p. 1, habet ΑΡΜΟΞΙΔΑΜΟΣ et ΠΡΟΞΕΝΟΙ juxta ΔΙΔΟΤΙ, ΜΙΝΚΟΝ, ΕΠΙΚΟΡΟΣ, non Ω, ΟΥ, sed Ξ.

P. 27. See above, § XI, 4. Βαῦ is merely the Greek mode of expressing the name *Vau*.

P. 27, l. 10. The form Ε, as a mark of the digamma, is found on old Italian monuments, but F alone on the ancient monuments of Greece itself. See Rose *Prolegg.*, p. xxx.

P. 27, obs. 2. The double letters ξ and ψ are written ΧΣ and ΦΣ in almost all inscriptions down to the archonship of Euclides. In the Amyclæan and Nanian inscriptions alone does ΚΣ * appear in the place of ΧΣ. Of the spuriousness of the former of these there can be no doubt, but the authenticity of the latter (though disputed by Rose,) is maintained by Payne Knight, by Böckh, and by the author of this Grammar. See p. 25.—These *old Attic* letters, in contradistinction to the whole 24 under the appellation of *Ionic* (so called for the reason stated § XII, 9), are certainly those to which both Harpocration, whose words are quite explicit, and Hesychius (*in v.* Ἀττικὰ γράμματα) make allusion; so that Larcher has no right, notwithstanding the epithet ἐπιχώρια, to treat the testimony of the latter as favourable to the notion of a *Pelasgic* alphabet. An expression in the speech κατὰ Νεαίρας (printed among the works of Demosthenes, though the most distinguished scholars deny its authenticity) is explained by Harpocration on the same principle. Ancient monuments yield no grounds for restricting the old Attic alphabet, as opposed to the Ionic, to sixteen characters, although most scholars confine it to this number.

P. 28. *Scarabæus*, *beetle*, is the name given to those stones, of which the convex part represents the insect, so called, engraved in relief. On the stone here alluded to the names of Tydeus, Polynices, Amphiaræus, are written from right to left, those of Adrastus and Parthenopæus, from left to right.

P. 29, note. It should be observed that this stone is a work of Etruscan art, and is proved, by the design as well as the inscription, to be of great antiquity. The forms of the letters are more closely allied to the

* Böckh conceives that he has also traced ΠΣ for Ψ in an Argive inscription (*Inscr. Græc.*, Vol. I, p. 36), and accounts for it as an Æolism, according to the assertion of the ancient grammarians that ϰσ for ξ, and πσ for ψ, are Æolic.

earliest Greek characters, than those of any other Etruscan monument. See Gori *dis. dell' alf. Etr.*, *pref.*, p. cxxxii.

P. 29. "Græci, secus atque hodie in plerisque linguis fieri videmus, in scribendo *literarum vim, quam vocabulorum scripturam, constanter servare maluerunt.*" Hermann *de emendanda ratione Græcæ grammaticæ*, p. 6.

P. 31. Δέελος is certainly the old form of δῆλος (Il., κ, 466) as χίος was contracted to χῖος, Δι to Δί, μήτιι to μήτι (Il., ψ, 315, &c.), but that the Greeks ever used, in writing, εε to express the power of η, or oo for ω, as asserted by Matthiæ after Villoison and Fischer, is not true. Of the Amyclæan inscriptions, cited by Villoison in support of this opinion, the authority is null; and the scholiasts on Dionysius Thrax, likewise quoted by him, merely assert that a long vowel is *equal in power to two short*, and that *two short may be contracted into one long*, or *vice versa*, not that *the characters were thus interchangeable*.

P. 32. *The comparison of the Greek dialects with one another* will likewise aid in ascertaining the ancient sounds of letters. See Hermann, *ut supra*, p. 6.

P. 32. § 2. The sound of the German *ue* or *ü* resembles that of the French *ûe* in *Vûe*, or of the Scotch *ui* in *puir*; as, a *puir* body.

The Bœotians, and the Æolians generally, expressed the sound of υ by ου, not only in words in which that letter is long, as φοῦσα for φῦσα, κοῦμα for κῦμα, but even where it is short, as λιγουρός for λιγυρός, δουγάτης for θυγάτης, κούνες for κύνες. See Kœnius *ad Gregor. Corinth.*, p. 179, Schol. Hephæst., p. 62, and Priscian, Lib. I, p. 554.

The whole of the rules for pronunciation given by Dionysius of Halicarnassus (περὶ συνθέσεως, p. 14) are well worthy of attention, and, together with other proofs, strongly support the propriety of the Scotch method of pronouncing the Greek vowels. To this method even Mr. Payne Knight, no ardent admirer of Scottish scholarship, pays a passing compliment. *Analytical Essay*, p. 21.

With regard to the word cited in p. 34, from Plautus, in reference to the pronunciation of η, it may be observed that *liroe* for λῆροι might be used by the Roman poet from the analogy of the Latin *deliria*, and therefore furnishes no decisive evidence.

P. 36. Concerning the nature and pronunciation of this diphthong compare with what is said here, and below, p. 40, the testimony of Herodian, περὶ ἡμαρτ. λέξι., § XVII, ἔτι ἀμαρτάνουσιν οἱ διαιροῦντες τὸ μῦτα ὑῖος, ὡς τρισύλλαζον, καὶ αἰθῦα, ὡς τετρασύλλαζον· δεῖ γὰρ ἀμρότερα συναρῆν,

λόγῳ τοιοῦτῳ, ὅτι τὸ ι μετὰ τοῦ υ ταπτόμενον οὐδέποτε διαιρεῖται· οὐδὲ χωρίζεται καθ' ἑαυτό, ἀλλὰ τῷ υ συνεκφωνεῖται, καὶ γίνεται μία δίφθογγος ἡ υι· οὐκοῦν αἴθρεια μὲν τρισύλλαξον, καὶ ἄρπυια, μυῖα δὲ καὶ υἷς δισύλλαξον.

P. 37. Even Hermann (*de emend. rat. Græc. Gram.*, p. 51), though he accedes to the Reuchlinian pronunciation of *αι*, similar to that of the Latin *æ*, “ut media sit inter *a* et *e*,” admits that there are some words in which the diphthong should be more fully pronounced, with the sound of each letter audibly expressed, to wit those words in which *αι* has arisen by contraction from *αι̃*, as *δαίξω*, Æschyl. *Agam.*, 216, *δεδαιγμένοι*,[†] Pind. *Pyth.*, VIII, 125, *αἴστος*, Æschyl. *Eumen.*, 552, from *δαίξω*, *δεδαιγμένοι*, *ἄϊστος*. But since *αι* was confessedly thus pronounced in some words, it seems a safe conclusion that the *original* pronunciation of it in all words was, as Thiersch asserts, the same. It may be observed that Eustathius affirms that the Bœotians pronounced, in the part. pres. pass. *λεγόμενη*, *ποιούμενη*, for *λεγόμεναι*, *ποιούμεναι*. Undoubtedly he means thereby to mark the deviation of the Bœotian from the common pronunciation, so that, in the latter, the sound of *αι* must have once been distinct from the sound of *η*, which approaches that of *æ*.

P. 38. The transition from the open to the shut sound in *ει* as well as *αι* should be marked with reference to its pronunciation; as in ἔρει, ὄρει, Ἀτρεΐδας (Doric), Ἀτρεΐδης.

The similarity of the sound of *αν* to that of the German *au* in *Auge* is rendered probable by the use of it in Aristophanes to imitate the barking of a dog: ΚΥΩΝ. αῦ αῦ. *Vesp.*, v. 903.

P. 39. The confusion of *λοιμός* with *λιμός* might arise from the similarity of the words in other respects rather than from an identity of sound in *οι* and *ι*. Had *οι* been originally pronounced like *ι*, these two words could not have been distinguished, as long at least as poems were not written, in the verse of Hesiod, *λιμὸν ὁμοῦ καὶ λοιμόν*· κ. τ. λ., ἔργ. 241.

P. 40. There is no certain ground for affirming that *ων* was ever pronounced *separately*, and the author himself affirms (p. 37), that the *puncta diacreseos* have no place over the *υ* of this combination. The substitution of *Δῶμα* for *Δωῦμα*, &c., seems to prove that the sound of the *υ* was never very distinct. The same must be said of the *υ* in *ηυ* (see above, p. 36), the *metrical* power of which diphthong likewise, even in the earliest poems, points out the *singleness* of its original sound.

P. 42. In the specimens of pronunciation here given the, *i* must have the force of the English *e*, and so on, according to the foregoing remarks.

A singular piece of legislation on this subject is alluded to by Payne

Knight, *Analyt. Essay*, p. 20, where he mentions "an edict, published in the year 1542, by Stephen Gardener, Bishop of Winchester, and Chancellor of the University of Cambridge, strictly commanding that the mode of pronunciation established by the modern Greeks should be continued."

P. 54. The quantity of the final syllable of *τάλας*, for which Maltby adduces no authority, is fixed (in spite of Theocrit, 2, 4, where Gräfe reads *πέλας*, and some MSS. give *τάλαν*) * by Soph. *Trach.*, 993, ed. Herm.

"Ὡν μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας

"Ὀφελον ὕσσοις, κ. τ. λ.

The last syllable of *μέλας*, however, is marked by Maltby as *short* (*Prosodia*, cap. 2, *Lex. Græco-Prosod.*, p. 57, ed. 2da). There is no line in the *Odyssey*, (in the *Iliad* *Μέλας* occurs only as a proper name,) in the *Hymns*, or in the poems of Hesiod, which decides the quantity, since the last syllable, in all the instances, which these supply, may be lengthened either by position or *cæsure*. Many of the other Greek poets yield nothing decisive, but in Aristoph. *Acharn.*, 302, ed. Bek., we find

Οἷον αὖ μέλας ἐφ' ὑμῖν θυμάλωψ ἐπέζεσεν,

which convicts Maltby of an error, followed by me in the "System of Greek Prosody" attached to the "Exercises in Homeric and Attic Greek," p. 324. The long quantity of these final syllables agrees with the analogy of the *Æolic* dialect, which has *μέλαις* and *τάλαις* for *μέλας*, *τάλας*, just as it has *αις* in the partic. 1st aor. act. for *ᾱς*, lengthened as proceeding from *αις*.

P. 57. In the division of *compound* words regard must be paid to the elements out of which they are compounded: *συν-εκ-δέχομαι*, *ἐξ-ἤλθον*, *προσ-τίθημι*, &c. But when, in the composition, the last vowel of the first word is omitted, on account of a vowel following, the last remaining consonant is annexed to the following syllable: *πα-ρέ-χω*, *ἀ-φορ-μή*, *ἐ-μαν-τόν*. (See *Matth. Gram.*, § LVII, 2.) As far as *pronunciation* is concerned, this takes place independently of composition, when the last vowel of the first word is omitted, on account of a vowel following: *ὑ-π' Ἴλιον*, *ἀ-φ' οὗ*, not *ὑπ' Ἴλιον*, *ἀφ' οὗ*. For the apostrophus contracts two words, (not vowels, as Blomfield renders it), into one. *Porphyr. ap. Villos. anecd.*, II, 115, cf. *Theodos. Gr.*, p. 62, 32.

* And where also the Doric license, which shortens even *αις* of the acc. plur. in the 1st decl., may account for the abbreviation.

P. 62, note *. The passage in the *Odyssee*, from which this example is taken (*the Song of Demodocus*), is probably spurious, see Payne Knight *ad loc.*, and Bernhardt Thiersch *Urgestalt der Odyssee*, p. 63: but in *Od.*, τ, 114, we find the same verb: ἱξ εὐηγεσίης· ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ.

P. 63. In the *observation* the author properly remarks, that this ν is not found in the deictic pronouns οὐτοσί, &c. He contradicts himself afterwards, in § LXXXII, 6, p. 165; but the opinion here expressed is the true one, although for the adverb, οὐτωςί, Heindorf has twice admitted οὐτωσίν, from mss., into the *Gorgias* of Plato.

P. 63, § 6, obs. 3. It seems more probable that the x belonged originally to the word οὐx, and was dropped before a consonant, than the reverse. Compare *vac*, the root of the Latin *vac-uus*, empty, and see also Jamieson's *Hermes Scythicus*, p. 142. On the other hand, however, the omission of the x, even when followed by a vowel, before a stop, proves that οὐ was considered by the Greeks themselves as the original form.

P. 65. This remark supposes the α of τιμάω, if uncontracted, to be *short*, a point not decided in the practice of the Greek poets.

P. 69. "Accedit synalæphe τῷ νταῦτ', retenta tamen litera i contra receptam hodie regulam, quæ in *Æolismo* haud dubie non obtinebat." Böckhius, *Inscriptt. Græcæ, Pars I*, p. 31.

P. 71, l. 5. This marble was brought to Italy, and placed in the Nanian collection, in the year 1755. A strong argument in favour of its authenticity is, that the letters were at first read with extreme difficulty, and, by some of the Italian critics, in a manner most ludicrously erroneous. The mode of cutting the fluted channels indicates a high antiquity, and the age of Solon is the probable epoch to which the inscription may be referred.

The letters run from left to right, and from the top, or more slender extremity, to the bottom of the column. The Γ retains the old position, as when the Greeks wrote from right to left. Among the ancient forms of the characters we may likewise notice the Iota, similar to that in the Petilian tablet, on a coin of the Gortynians, and on some of Magna Græcia, and strongly resembling the present Jod of the Hebrews, and that Samaritan and Phœnician form of the same letter which Swinton (*Inscriptt. Cit. Oxon*, 1750, 4,) has adduced. On the characters KΣ, ΠΗ, ΚΗ, see above, p. 9, and in the *Grammar*, pp. 25, 27: the antiquity of the duplication of Σ in such words as ἐτέλεισσε appears from the second verse.

P. 71, l. 15. Böckh reads γρόφον, i. e. γρόφων, as the Doric form of γράφων, (Melos having been colonized by Dorians about 700 years before the Peloponnesian war,) and translates it by "*scalpendo*," as applied to the pillar, or, as he adds, "*siquis malit statuam impositam fuisse, certe picta statua fuerit : ut vis verbi γράφειν ad pingendi pertineat operam, qua perficitur statua.*" Some consider γρόφον as Γρόφων, a proper name. Corsinus, who reads γρόφον, supposes *Silenus* to be meant.

P. 71, l. 17. Böckh, differing from Thiersch in the reading of the last word, and in the interpretation of some others, renders the whole distich thus : *Jove gnate (Apollo), ab Ecphanto accipe hocce sine reprehensione elaboratum donarium (ἄγαλμα) : tibi enim supplicans hoc perfecit scalpendo.* The meaning given by Thiersch to ἐπευχόμενος would rather require εὐζάμενος.

P. 71, l. 26. The exact dimensions are—length, 4 feet 7 inches; circumference at the base, 2 feet 9 inches,—at the top, 2 feet 4 inches. The number of the flutings is sixteen.

P. 73. This celebrated relic of antiquity was found at Olympia, where it appears to have been originally placed. The inscription is cut upon a plate of bronze, somewhat larger than the copy given in the text. The language is Æolic, (see Strabo, L. VIII, init.,) which accounts for the various archaisms, and for the omission of the aspirate, which omission Thiersch should have marked in the words ἀ (not ἄ), and ἑκατόν (not ἑκατόν). The date is fixed by Böckh, with great probability, between the 40th and 60th Olympiads. It will be observed that the article is employed according to the *post-Homeric* usage.

In the many papers written upon this inscription, various modes of reading or explaining some of the words have been proposed. The chief variations from Thiersch's method are the following : in line 1, for Εὐφαίοις, Ἐρφαίοις (Ἐρφαίοις), i. e. Ἐρραιῆσι (see Gell in the *Class. Journ.*, xxiv, 402), the people of Heræa, a town close on the frontier of Elis, which frequently disputed its possession with Arcadia, whereas the Arcadian Eua, near the province of Argolis, was a more remote and insignificant place. In line 3, Böckh explains ΤΟΙ as the *nomina-tive neuter sing.* τοῖ, an Æolism equivalent to the Attic τῶδε or τοδί,*

* There is, however, no authority for this Æolism, nor for ταῖ in l. 8, as equivalent to the Attic τῶδε or ταδί : on the other hand the meaning given by Thiersch, "*let it commence—to commence*," applied to the

and translates "*initium autem sit hic ipse annus.*" In l. 7, Böckh explains ΤΑ ΓΡΑΦΕΑ ΤΑΙ (τὰ γράφεια ταῖ) by τὰ γράμματα τάδε (γράφεια from τὸ γράφος, the same as τὸ γράμμα), "nunc non de fœderis, sed de *tabulæ læsione* dicitur;—*siquis autem scriptum hoc violaverit.*" In line 9, for ἐν τ' ἐπιάρῳ (i. e. ἐν τῷ ἐπιάρῳ, where, however, the *Æolic* dialect will perhaps admit the elision of the ω), he reads ἐντ' for ἐστι, — αἶτε Φέτας αἶτε τελέστα αἶτε δᾶμός ἐντ', ἐπιάρῳ κ' ἐνέχοιτο, κ. τ. λ.

On the word λατρεῖόμενον, in l. 7, Böckh remarks, "manifesto λατρεῖόμενον pertinet ad τάλαντον. Λατρεῖειν est *venerationem et officium præstare, etiam donis et sacrificiis numini*: hinc est de multa Jovi pendenda, si altera civitas cum altera consilia vel res gestas non communicasset. Pro εὐ est εἰ assumptum, λατρεῖόμενον." This remark will agree with the version of Thiersch. On δᾶμος, in l. 9, he observes, "δᾶμον igitur intellige *pagum.*" The use of παρ, i. e. παρά, in l. 4, for περί, is remarkable.

I subjoin the translation by Böckh, which may be compared with that given in the text: "*Pactum Eleis et Heraeensibus. Societas sit centum annos: eam autem incipiat hic ipse: siquid vero opus sit vel dicto vel facto, conjuncti sint inter se et cetera et de bello: sin non conjuncti sint, talentum argenti pendant Jovi Olympio violato donandum. At siquis literas hasce lædat, sive civis socialis sive magistratus sive pagus est, multa sacra tenetor hic scripta.*"

P. 76, l. 3. The Sigeon marble is 8 feet 7 digits high, 1 foot 6 digits broad, and above 10 digits thick; the letters of the inscription are in many places nearly obliterated; of which Mr. Rose thus assigns the cause: "qui enim febri laborabant, presbyterorum jussu super lapidem nostrum sese projicere et volutari solebant, spe mali e demonum crudelitate orti levandi."

According to Böckh and Rose, who agree with Dawes (see above, p. 68, note *), the language of the lower inscription is Attic (thus Ἐρμοκράτους, κἀγώ, κρητῆρα, &c.); that of the upper is Ionic (thus τοῦζμοκράτεος for Δούζμοκράτους, κρητῆρα, ὑποκρητῆριον, Περυανήιον).

This monument is often ascribed to the age of Solon, but Böckh, upon good grounds, contends for a much lower date,—about the epoch

treaty, seems to require the middle voice of the verb, whereas Böckh's translation, "*let this year begin it, i. e. begin the league,*" agrees with the true signification of the active voice of ἄρχω—"let this year begin it, and let those which follow keep it up."

of Alexander the Great, or still later, when the Attic had become the prevalent dialect. He imputes the mode of writing (*βουστροφηδόν*), and the other archaisms observable in both the inscriptions, to an *affectation of antiquity* in the person who set it up. This person he considers to have been Phanodicus himself, and that both inscriptions were cut at the same time—the lower one in the Attic language and letters, for the Sigeans (see Herod., V, 65, 94), and as the predominant dialect, the upper in Ionic, as the dialect of Proconnesus, to which place he belonged. The word *Σιγευεῦσι*, in l. 6, appears to Böckh to be a mere mistake of the cutter for *Σιγαιεῦσι*, as also *ἐπῴησεν* (which, if not a mistake, would be Bœotian,) for *ἐποίησεν* or *ἐποίησεν*. The words in line 8, which Thiersch reads *μελεδαίνειν ἐῷ*, Böckh, after Porson, reads *μελεδαίνειν με, ᾧ Σιγαιῆς* (Attic vocative), and explains, “hic rursum imago ipsa loquitur, sed ita, quasi homo sit: *siquid mihi acciderit, μελεδαίνειν με, curetis me, O Sigeenses.*” In l. 10, the same critic denies that *Αἴσωπος* (*Αἰσωπος*) can stand for *ὁ Αἴσωπος* (see above, p. 68, § 4, obs. 2), “in nulla enim hujusmodi inscriptione *nomini artificis articulus præfigitur*: itaque pro *Æsopo* arbitror *Haesopum* esse sine articulo, ut multa nomina asperum modo omittunt modo assumunt.”

See *Inscriptt. Græcæ, Vol. I, p. 15*, and likewise the *Addenda*, in which Böckh ably defends himself against the remarks of Hermann.

P. 76. On this circumstance Böckh remarks: “*literæ sunt στοιχηδόν dispositæ, non alia de causa, quam quod hæc ratio elegantissima est; nec verum est omnia Atheniensium acta publica ante Christum natum στοιχηδόν scripta esse.*”

The marble was found on the plain of the Academy near the Ceramicus: “in Ceramico καλλίστῳ προαστείῳ scilicet τῆς πόλεως omnes qui in bello ceciderant, præter Marathone occisos, id quod diserte testatur Thucydides, et omnibus notum, δημοσίῳ σήματι sepeliri solebant.”* One hundred and fifty Athenians, with their commander Callias, fell in the first battle fought under the walls of Potidea (Thucyd., I, 62), about six months before the breaking out of the Peloponnesian war, B.C., 432 (*a date which coincides with Ol., 87, 1, not 86, 4, see Clinton's Fasti Hellenici*).

Böckh's copy supplies, chiefly from the Class. Journ., XIV, 185, a few

* Rose *Inscriptt. Græcæ Vetustissimæ*, p. 114. See the same work, in the Appendix, p. 370, for an elegant dissertation on the Potidean inscription, by the author of this Grammar.

characters in addition to those given by Thiersch. The first four verses have been differently filled up by scholars, but of course merely from conjecture.

P. 80. Both MSS. and editions vary as to the imposition of this accent, see Heyne *ad Il.*, α, 9. Hermann, who gives to such words the name of *proclitics*, “quia accentum non in præcedente, sed in sequente vocabulo deponunt,” and who thus properly accounts for their recovery of accent, when placed *after* the words with which they are constructed, “*quia jam eum ad sequentia transmittere nequeunt*,” gives, upon this principle, the accent to *ὁ, ἡ, οἱ, αἱ*, when used pronominally. *De Emend. Rat. Gram. Græc.*, p. 110. It should be marked that *ὧς*, with the meaning of *thus*, takes the accent.

Observe, likewise, with reference to p. 82, § 5, that the so called *Attic* genitives *νεώ, λεώ, &c.*, from *νεώς, λεώς*, retain the acute accent (see p. 108, *obs.*), and add to *πόλεως, ἀνώγειων, &c.*, in p. 83, the *Ionic* genitives in *εω*, such as *δεσπότηω, νηνίεω*.

P. 85. The words *ὁμήλιζ, κατήλιψ*, as the author here gives them, are examples of the *middle accent*, not of the *fore accent*. But their true accentuation is *ὁμῆλιζ, κατῆλιψ* (on the latter word see *Thiersch himself*, p. 117, § LVII, 1), which will make them examples of the *fore accent*.

To the list of enclitic particles add *ἔην*. Some of the ancient grammarians consider the accusative *αὐτόν*, when it signifies simply *eum*, not *ipsum* or *solum*, an enclitic. Hermann (*de Emend. Gram. Gr.*, p. 83,) would make all the oblique cases of this pronoun, when their meaning is not emphatic, also enclitics; but, for at least a modification of this opinion, see his *Opuscula*, Vol. I, p. 330, *Lipsiæ*, 1827.

The author says nothing of *anastrophe*. By this is meant that, when a preposition stands after the word which is governed by it, the accent of the preposition is thrown back from the last to the penultimate syllable: *ἔλος κάτω, θεοῦ πάρα, &c.*,—“*accentum in priorem syllabam retrahunt, quo ipsa pronuntiatio ostendat, ad quodnam referendæ vocabulum sint*” (Hermann, *ut supra*, p. 102). This should be observed likewise when the prepositions stand as adverbs, either with or without an ellipse of the verb—in the former of which cases they are erroneously said to stand *as verbs*—since in this usage nothing *follows* for them to govern. The grammarians except from the operation of *anastrophe* the prepositions *ἀνά* and *διά*, and also those instances in which a word, e. g. *δέ*, stands between its case and the preposition, thus *τῷ δ' ἐπὶ τυδείδης*, but without good grounds for the exception. When the preposition stands between a

substantive and the adjective belonging to it, anastrophe naturally finds place only when the substantive *precedes*, not when the adjective does so; since the substantive alone is governed by the preposition, the adjective merely agrees in case with the substantive.

P. 86. Montfaucon, in his *Palæographia*, affirms that there is no appearance of accentual marks in MSS. earlier than the *seventh* century. It is evident, however, as Foster (*Essay on Accent and Quantity*, p. 108,) has inferred from a number of proofs, that many copies of the ancient authors, after the time of the Alexandrian Aristophanes, exhibited these marks. But, though the Greek *accent* is alluded to by Plato in the *Cratylus*, as well as by Aristotle, the very passage in the third chapter of the *Elenchi*, to which Thiersch refers, proves indisputably that the *marks* were unknown in the time of these philosophers. Indeed there was no use for such marks until the pronunciation of the Greek tongue, as well as the tongue itself, began to be corrupted by an increased intercourse with foreigners, and it became necessary, even for the sake of such foreigners, to point out, in a visible manner, the true pronunciation.

P. 89. But in the change of *αὐτάς* to *ἀτάς*, the *accent-syllable* is not affected—therefore the case is not similar. As to *reading Greek by accent*, which the author here recommends, I never heard it practised without a complete sacrifice of the proper emphasis, and consequently of the sense, as well as of quantity. The Greek accent consisted in the mere *elevation* or *depression* of the tone, and therefore did not interfere with quantity. But our accent consists in the *stress* of the voice, and therefore cannot be applied to a *short* syllable without altering its quantity.

P. 91. The force of the passage is injured by the hyphen, and the interpretation which it demands, in this instance. Diomedes reproaches Paris as *an archer*, τοξότα, “*ab usu arcus, cum heroes hasta uterentur*” (Heyne *ad loc.*), and *an injurer*, or *a doer of base things*, λωξήτης being equivalent to ὁ λώξας ποιῶν, &c.

The marks of punctuation, as well as of accent, were invented by Aristophanes of Byzantium. Before the Alexandrian period the Greeks had no such marks. Aristophanes introduced three; the *τελεία στιγμή*, or full stop, the *μέση στιγμή*, and the *ὑποστιγμή*. The point of interrogation (;) appears first in the MSS. of the 9th and 10th centuries. In the more recent editions of Greek authors the point of admiration (!) is frequently admitted.—For some useful remarks on the subject of punctuation see the 2nd German edit. of Matthiæ’s *Grammar* (Leipsic, 1825), Vol. I, p. 132.

P. 94, obs. 1. Pyanepsion, the fourth Attic month, includes part of September as well as of October, according to that order of the months, which appears most agreeable to the ancient Greek writers.

P. 94, obs. 2. This notion of determining the gender by analogy is fanciful, and becomes, if pushed too far, absurd. For a brief exposure of the errors into which it betrayed Mr. Harris, see Tooke's *Diversions of Purley*, Part I, chap. 4.

P. 97. According to David, (*méthode pour étudier la langue Grecque moderne*,) for the nom. acc. and voc. plur. of *μοῦσα*, in modern Greek, stands *μούσαις*, but this equally exhibits a trace of the primitive termination.

P. 101. The last syllable of *εὐνοία* is *short*. See on this point, and on the whole subject of the quantity of final *α*, my *System of Greek Prosody*, p. 325.

P. 103. Also *χλούνης*, an epithet of the wild boar, *χλούνων*. Add the remark of Elmsley on Eur. Med., 1230, “Genitivus pluralis *κυανεῶν* nihili vox est. *Dorice* autem rectius scribitur *κυανεῶν* quam *κυανέαν*. *Attice* quidem genitivus pluralis adjectivorum femininus eodem accentu effertur quo masculinus, quoties iisdem literis scribitur. Dicitur, e.g. *τῶν ἄλλων γυναικῶν*, licet substantivorum, quorum nom. plur. in *αι* desinit, genitivus accentum circumflexum in ultima habeat. Femininum enim *ἄλλων* a masculino suo non magis diversum est, quam femininum *τῷ* a masculino *τῷ*. In dialecto vero Dorica aliter se res habet. Gen. plur. femininus a masculino scriptura differt, neque magis scribendum *Dorice* *τῶν ἄλλαν γυναικῶν*, quia scribitur *τῶν ἄλλων ἀνδρῶν*, quam scribitur *Attice* *πάσων γυναικῶν*, quia scribitur *πάντων ἀνδρῶν*.” Thus then in Attic write, *ἀγία*, *ἀγίων*; *ξένη*, *ξένων*, &c.

P. 103, § x, obs. 2. There is no reason for contracting *γῆ* from a supposed *γέη*, rather than, with other grammarians, from a supposed *γέα*. The formation of *γῆ* from *γέα* may be explained on the author's own principle, § xxxvi, 2.

P. 108. Where does this genitive plural occur?

It should be observed that this form of declension, though called *Attic*, appears also in other dialects, e.g. in the Epic of Homer, and the Ionic of Herodotus.

P. 116. The contracted dual of this word is *σκέλη*, not *σκέλει*, in Arist. Thesm., 24, Pax 854 (ed. Bekker), and so *δύο εἶδη* in Plato. Böckh and Buttmann obtain *σκέλει*, *ζεύγει*, from an inscription published by Chandler, where Matthiæ prefers to understand the uncontracted *σκέλεε*, *ζεύγεε*, as

meant to be expressed. As instances of the dual in *η* from *ης*, we may cite *ξυγγένῃ* (not *ξυγγενέε*), Arist. Av., 368, *περικαλλῇ*, Thesmoph., 282. For *φύσσε* Bekker reads *φύση* (Plat. Rep., γ, p. 440), while another reading is *φύσει*, and for *πόλεε*, both *πόλῃ* and *πόλει* are cited from the Socratic Æschines by Chæroboscus—*σπανίως δὲ εὐρίσκεται*.

P. 120. In the genitive and dative *alone* of *πατήρ*, *μήτηρ*, but in other cases also of *άνήρ*, as the paradigm shows. In *Homer* we find *Δύγατρά*, *Δύγατρες*, *Δύγατρας*, see § CXCVII. *Πατρῶν* for *πατέρων* is rare. The dat. plur. of *γαστήρ* is either *γαστήρσι* or *γαστράσι*.

Of the gen. *χάριτος* (for *χάριδος*), pp. 122, 125, it should be remarked that, though called by grammarians *anomalous* and *Doric*, it alone appears in all the dialects.

The genitive *κέρᾱτος* as well as the contracted form (pp. 114, 127,) is found in Attic Greek, e. g. in Xen. Hist. Græc., VII, 5, 24.

P. 134. *Τοιοῦτος* and *τοσοῦτος* have, in the tragic writers, generally *τοιούτον* and *τοσοῦτον* in the neuter, very rarely *τοιούτο* and *τοσοῦτο*.

To the *superlatives* of only two terminations add *δυστηνότατος*, Eur. Sup., 967, ed. Dindorf., *πρωτίστον ὀπωπήν*, H. in Cer., 157. Of the *comparative* we have an example in *ἀπορώτερος ἢ λῆψις*, Thuc., 5, 110.

P. 145. *Ἄτερ* and *ἄγχι* seem improperly placed among the *independent* adverbs. The former is probably connected with the *old* form *ἄτερος*, *other*, (the breathing being softened,—compare Swedish *ater* “on the other hand”), and the latter is, according to Dr. Davy’s ingenious derivation, the dative of *ἄγξ*, *the bend of the arm*.

The adverbs in *θεν* and *θι* are ancient forms of the genitive and dative.

P. 150. The comparative *οἰκτίων* is not used; *ταχίων* from *ταχύς* is a *late* form.

P. 151. *Ἐσχατος*, if not derived, as the Etym. Mag. derives it, from *ἔχω* (*extreme*, at which one *stops*), may perhaps proceed, by a transposition of letters in the root, from *ἐξ* (*outermost*, hence *extreme*). *Ὑστερος*, which the Etym. Mag. derives from *ὑπό*, is taken by Schneider also from a contracted form of that preposition (*ὑπό*, *ὑπε*, *ὑς*, like *ἀπό*, *abs.* The Latin *sus* in *susque*, *deque*, &c., answers to the obsolete Greek *ὑς*). Other etymologists refer *Ὑστερος* to a Hebrew word signifying *to be behind hand*, *to fall away*.

P. 154. *Koppa*, not *Sampi*, comes after *π*, and is the mark for 90, and *Sampi*, not *Koppa*, comes after *ω*, and is the mark for 900. See Thiersch himself, above, p. 27, § XII, 9, obs. 1.

From the Scholiasts on Aristoph. Plutus, 277 (cf. Eccles., 683,) it

appears that at least the first ten letters of the alphabet (from A to K) were occasionally used as marks of number by the Athenians. Under the Ptolemies this was the more usual method of notation, so that Aristarchus numbered the books of Homer in this manner (A, 1; K, 10; A, 11; Ω, 24; &c.). In the time of Claudius Cæsar, the Stigma (as representative of Vau) for 6, and the Koppa for 90, were introduced, and appear upon medals and inscriptions. The Sampi for 900 is found only in MSS.

Some curious remarks on the methods of notation practised by the Greek mathematicians are to be found in Matthiæ's Grammar (*2nd edition of the original*), Vol. I, p. 509.

P. 158, § 6. For the dative of this old form, ἱν, see below, § CCIV, 4.

Ibid. The neuter form σφέα is found in Herodotus. Cf. Euseb. Præp. Ev., 9, 41.

P. 164. In ὤντινων, and the other forms of this word with the circumflex on the antepenult, the attached enclitic has no effect upon the accentuation.

Ibid. Some parts of the plural of οὐδεῖς and μηδεῖς are likewise found, e. g. οὐδένες, Isocr., περ. ἀντιδ., § CCC, Bekk.

P. 172. On the subject of the 2nd future active and middle, see below, p. 182, § xcv, 7. In all cases the so called second future of *these voices* is merely a contracted form of the first or real future. This form is nearly universal in liquid verbs, and very common, with the Attics, in pure verbs and verbs in ζω. In the paradigms some forms of second future are given which do not exist (e. g. λιπέω or λιπῶ, λιπέομαι) for the sake of analogy.

P. 175. The root of φιλέω, compared with φίλος, φίλῖα, &c., is really φιλ, the termination (including *copula* and *subject*) is εω. This is to be observed with reference to future remarks on the true constitution of the verb: but, as the basis of a mere grammatical distinction, φιλε may be called the root.

P. 177. See Eur. Bacch., 32, where, however, Elmsley, after Porson, reads ῥσσησα, see the remark of Elmsley on the same play, v. 686. The want of augment in this case is supposed by Matthiæ to proceed from the old orthography, which made no use of Ω.—The augment ῥ from εἰ appears to be a peculiarity of the later Attic: the same may be said of ηὐ from εὖ.

It should be observed that the *temporal* augment seems to have proceeded originally from the contraction of the *syllabic*: thus, εα into η, εε into η or ει, &c.

Βούλομαι, imperf. ηβουλόμην, should be added to the verbs which take, in Attic, a double augment.

The Epic dialect sometimes, for the sake of the verse, omits to double ρ after the syllabic augment.

P. 179. 'Περίφθαι is cited from Pindar, and ῥεραπισμένῳ or ῥερυπασμένῳ from Anacreon, by Chæroboscus.

P. 183. Because these verbs generally exhibit the original root, as well as the formation of the verb in an entire state: consequently there is, in their case, no older form, the imperfect of which can stand as the second aorist of a new form. Every Greek verb, in the 1st pers. pres. ind. act., is made up of three parts: *the root*, which conveys the *individual* meaning of the verb (φιλ, *love*, in φιλέω; τυπ or τυπτ, *strike*, in τύπτω, &c.), and the two parts of the termination, viz. ε (rarely another vowel sound), expressive of *effort* or *existence*, and ω or μι, different shapes of the *first personal pronoun* (thus φιλ-ε-ω, *love-do-I*, or *loving-am-I*,—predicate, copula, subject)—more of which hereafter.* But, in mute and liquid verbs, the primitive root has generally been extended (as τυπτ from τυπ, τεμν from τεμ or ταμ,) or otherwise altered, so that there is an old imperfect (ἔτυπον, ἔταμον,) to serve as 2nd aor. of the new form. As to the second future, see above, the remark on p. 172. That which is here called (§ 5,) the *Attic* future belongs to the class there noticed. Ἐάω, here marked ἔᾶω, is marked ἱᾶω by Maltby. The Attic poets of course contract the *open* forms, but before a consonant the α is always long. In Homer, however, we find ἔᾶα, that is ἔᾶει.

P. 188. Except in so far as the *augment* is thrown away; thus, from ελειψ, ε is dropped except in the indicative.—The mood vowel, as the author terms it, may be included with the pronominal forms, ω, μαι, μην, &c., under the general name of *termination*. See the preceding remark.

Ibid. § CI, 1. The true mood vowel for the 1st pers. indic. act. of the chief tenses is more commonly ε than ο.

Upon the terminations of the 1st aor. optative active it should be remarked that, instead of the forms in αιμι, &c., the Attics, after the example of the Ionians and Dorians, generally used the primitive and Æolic form εια, ειας, ειε, at least in the 2nd and 3rd persons singular and the 3rd plural. The Æolians made use of the 1st person likewise. The forms αιε, αι, however, were not unknown to Homer or to the Attics. Examples occur in the Iliad and Odyssey, and also in Æschylus, Sophocles, Plato, Thucydides, &c.

* See below, p. 24.

Likewise in the passive aorists we may observe that the optative plur. has commonly in the Attic poets, and even in prose, the forms εἶμεν, εἴτε, εἶεν, a contraction which appears also in Homer. The uncontracted forms, however, are found, though in the third person very rarely.

P. 194. The author considers the 1st pers. dual to have its place in conjugation, though always identical with the 1st pers. plural. On the 2nd and 3rd persons dual, see below, p. 449, and, in addition to Elmsley *ad Eur. Med.*, 1041, *Arist. Achar.*, 723, likewise Hermann *ad Soph. Œd. Col.*, 1381.

P. 200. Monk reads: αἱ, αἱ· κέκρανται ξυμφορὰ νέων κακῶν, with the following note, “equidem demum reposui ξυμφορὰ, monente Elmsleio. Singularis est κέκρανται.”

P. 209. The contraction is really from χρυσόεν, and may be traced, in this and similar verbs, through successive abbreviations, from the oldest form: χρυσοέμεναι, χρυσοέμεν, χρυσόεν, χρυσοῦν.

Upon the same principle of contraction there should be no iota subscribed to the contracted infinitive of verbs in αω: τιμάμεναι, τιμάμεν, τιμάεν, τιμάιν, not τιμάειν, τιμάιν, &c. This has long been a subject of dispute among scholars. We find it noticed even by the grammarian Herodian, (about A. D., 180), who, with many other ancient critics, declares against the iota. Among modern authorities on the same side the chief is Elmsley *ad Soph. Œd. Tyr. præf.*, p. vii.

P. 210. On ἐργῶν, *Arist. Av.*, 935. Dindorf remarks: “ἐργῶν infinitivus est, ut *Vesp.*, 446, ὥστε μὴ ἐργῶν γ’ ἐκάστοτ’. *Ad quem locum Schol.*, ἀντὶ τοῦ ἐργοῦν. Δῶριον δὲ τοῦτο κατακρατῆσαν παρὰ Ἀττικῶς. In *Nub. tamen*, 443, forma communis occurrit ἐργοῦν, ut et *Acharn.*, 1146, v. *Mæris*, p. 339, ibique Pierson. Sed *Lamb. Bos. Obs.* Critt., p. 48, præeunte *Tho. M.*, p. 782, discrimen facit inter ἐργέω et ἐργόω, ut illud ad animum, ejusque horrorem, timorem, hoc ad corpus referatur et frigus.”

P. 222. The imperative δοῦ is very rare, and appears almost exclusively in compounds: περίθου, ὑπόθου, &c.

The aor. 2nd mid. of ἴημι is not ἦμην but ἔμην, or in compounds εἶμην (see below, p. 227).

The augment ει belongs to the *pluperfect*, not to the *perfect*, of ἴστημι.

P. 225. Of *existence*, as representing the act of *respiration*, necessary to existence, of *motion* and *impulse*, as representing the same act with greater energy—the *straining of the breath*. The prefixed consonants, sibilant and guttural, which the author supposes to have been originally joined with ε or ι, would give more strength to the representative sound.

At p. 424 (§ CCVII, 1), a different account of the origin and radical meaning of εἰμί is proposed, but that here given is recommended by its greater simplicity.

Ibid. § 3. He must mean that it was not so used *separately* (as *am*, &c., in the English passive voice), since in § CCVII, he derives the terminations of tense and person from different shapes of this verb.

The formation of the various inflections of the Greek verb from the form ἔω or εἰμί has been a favourite theory with many philologists. There appear to be two objections to this system.

1. It is superfluous. For after we have applied the various forms of ἔω or εἰμί to explain the terminations of other verbs, *these forms themselves remain to be accounted for*. But the same analytical process which will account for these, would explain at the same time the constitution of verbal inflections, if the latter exhibited (according to the notion of the philologists above alluded to,) always the same appearances which may be traced, directly or by inference, in the substantive verb.

2. It is inadequate. For all the different shapes of ἔω or εἰμί, that can reasonably be supposed, will not supply the whole forms of verbal termination. We may derive from them such forms as φιλέω, τύπτω (or the older τυπτέω or τυπέω), φαίνω (or the older φανέω), and likewise such as ἵστημι, τίθημι, and the like, but not such as δηλόω, τιμάω, ἄρῶ. γελάω, &c. It is erroneous to say, with regard to these verbs, that they have ἔω and its parts contracted or syncopated, in their terminations, thus δηλο-εω, δηλόω, τιμα-εω, τιμάω, ἄρο-έω, ἄρῶ, γελα-εω, γελάω, fut. δηλο-εσω, with contraction in the penult, δηλώσω, τιμα-εσω, τιμήσω, ἄρο-εσω, by syncope or ejection of ε, ἄρόσω, γελα-εσω, γελαῶσω: for the roots of these verbs are not δηλο, τιμα, ἄρο, &c., but, as both analogy, and a comparison with cognate words in the same or other tongues, demonstrate, δηλ, τιμ, ἄρ, &c. Whence, therefore, have they δηλ-όω, not δηλ-έω, τιμ-άω, not τιμ-έω, ἄρ-όω, not ἄρ-έω, in these forms when completed?

If the theory proposed above (p. 22, remark on p. 183,) be admitted, these appearances are of easy solution. The Greek verb in its simplest form, the pres. ind. act., is made up of a root, a vowel sound denoting effort or existence, the real, independent *copula*—and a personal pronoun:*

* Compare this statement with what the author says in § II, 3, 8. The *Greek* substantive verb includes the pronominal symbols as well as the copula, and thus differs from the English use of *am*, *art*, *is*, &c.

φιλ-έ-ω, δηλ-ό ω, τιμ-ά-ω, *love-do-I, show-do-I, &c.*, or *loving-am-I, &c.*, and so also, in the other conjugation, τίθ-η-μι, διδ-ω-μι, *place-do-I, give-do-I, &c.* E, ο, α, η, or other vowel sounds, may equally stand as symbols of effort or existence, on the principle already applied to εἶω or εἰμί (p. 23), and ω or μι are recognised forms of the first personal pronoun. The other persons are in like manner represented by their proper pronominal symbols: see § CCVII, 6. In the present of mute and liquid verbs, the *copula* or vowel sound, which connects the root with the symbol of personality, is contracted together with the latter, as in the contracted shape of verbs pure. But in other tenses some shape of it frequently becomes visible, as τυπτήσω, &c., and hence, by contraction, the peculiar form of the future in liquid verbs.

It is evident that to the substantive verb two only of these elements will belong, since existence and personality alone are expressed by it. But the other *small* verbs, as Thiersch terms them, have, either in their actual form, or in some obsolete form discoverable in some of their parts, the whole of the three elements.

In the formation of the passive and middle voices a new pronominal symbol is introduced: δηλ-ό-ο-μαι, *show-do-I-myself*, and hence *I am shown*, φιλ-έ-ο-μαι, &c. The mute and liquid verbs, having absorbed the connecting vowel sound in the present active, neglect it in the other voices: τυπτ-ο-μαι, *strike-I-myself* (middle or reflexive meaning), hence *get a blow*, not *give one to another*, (passive meaning).

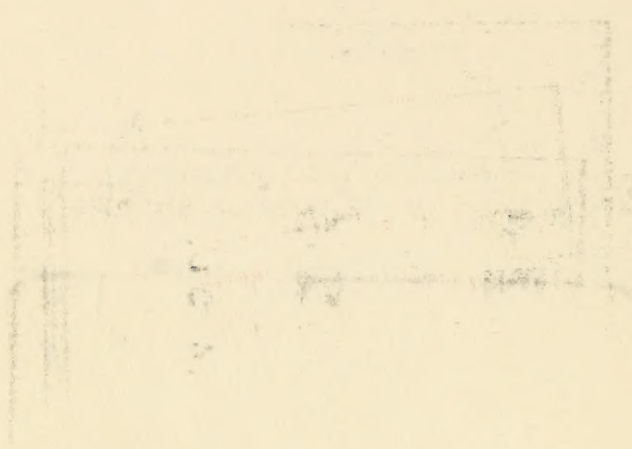
The formation of the other moods and tenses of the verb may be traced out in perfect conformity with the principle here developed. Both the connecting vowels and the symbols of personality undergo various changes; the latter seemingly for the sake of discrimination, the former to mark the modifications of meaning. Thus the connecting vowel is lengthened or extended in the conjunctive and optative moods (η, ω, οι, αι, ει). Moreover, when any expression of time, beyond the most simple and obvious expression of it by the present tense, is to be marked, it is necessary to introduce into the verbal form a suitable symbol. Hence the *augment* of past tenses, the *sigma*, which is the universal symbol of futurity, and which belonged originally to verbs liquid as well as to the mute and pure verbs, and other devices. Of some of these devices it is possible to explain the origin and nature,—others seem to depend upon that arbitrary principle which operates, to a greater or less extent, in all parts of every language.

*To avoid swelling the bulk of this volume, the remainder of the remarks
will be given at the end of the Syntax.*

END OF THE GRAMMAR.







PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

PA

254

T553

cop.2

Thiersch, Friedrich

Wilhelm von

The Greek Grammar

